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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TRAVESTIED TEACHINGS.
THE ELOHISTIC KOSMOGONY.

HAS the last word been said about the Elohistic Kosmogony? Hardly. Nor will it be until the form in which the Kosmogony was originally handed down has been realised. That form was pictorial. The several stages of terrestrial evolution were presented to the mind of the seer as visions. These he reproduced as pictures. The depicted visions needed interpretation. This interpretation was given orally and transmitted by tradition. Hence for the right understanding of the pictures the oral tradition was necessary. Now this oral tradition was liable to change, and should the pictures it interpreted be lost sight of for a time would simultaneously disappear.

But nothing was more likely in the unsettled state of the earlier races of mankind than that this should happen. And then on the recovery of the depicted Kosmogony, probably from the walls of some ancient temple, the pictures would be re-interpreted in accordance with the then accepted views.

Such a re-interpretation in ideographic form is the authentic Elohistic Kosmogony. And by the authentic Kosmogony I mean the original or unpointed Hebrew copy, which still maintains its official character as the only text authorized to be publicly read in the synagogues.

But this ideographic re-interpretation, owing to its vowelless structure, itself required interpretation, and had to be read through an oral tradition. Now history shows that the Pentateuch was lost sight of on at least one occasion (2 Kings xxii. 8, 2 Chron. xxxiv, 14) for a considerable time; and the necessity for pointing the unpointed text more than suggests that, its traditional interpretation having been lost, an ingeniously devised reading was affixed thereunto by the vowel points. And it was through

the pointed Hebrew text that the Elohistic Kosmogony gained the restrictive teaching value it has so long transmitted.

The original kosmological pictures, misrepresented and misinterpreted as they remain, are not difficult to recover in their more characteristic features.

1. First, there is a gathering of storm clouds, which increase in density as they approach the centre of the group, with flashes of lightning passing between them.
2. From this proceeds an unilluminated watery globe, whose surface is roughened by the action of wind.
3. This globe is next seen enveloped in flames, produced by fire acting from within.
4. Then it appears surrounded by, but not in contact with, a ring or belt of clouds.
5. After this it is shown, still within the encircling clouds, divided as to its surface into land and water.
6. Thereupon the land is covered with the several kinds of vegetative growths.
7. The thus developed globe is next depicted with the sun shining on its upper, the moon and stars on its lower surface.
8. Then fishes, of which only the larger kinds can be delineated, are shown in the water, while birds hover over it.
9. Next animals are seen roaming over the earth, or seeking repose in its secluded spots.
10. Finally man is represented, surveying the whole.

These pictures necessarily required an interpreter: not that the leading idea thus graphically depicted was far to seek. Nature working by generative processes was assumed, by their delineators, to have so worked in its earlier, in its earliest conceivable operations. Hence the originators of the pictorial Kosmogony, who were necessarily the givers of the primary oral tradition which defined the meaning it was intended to convey, limited their teaching to a condensed account of the dynamic, the physical and the physiological evolution by which the creation, as it came to be considered and termed, was produced. In it they sought to give a simple genealogy of creation or genealogical view of evolution; and as long as their tradition survived their method justified itself. They were evidently keen observers and close followers of nature. By them evolution was attributed to the continuous action and reaction of natural forces and materials mutually interacting and inducing a steady advance in a definite direction, until in the advent of man the aim of dynamic, physical and physiological evolution was achieved.

The views of these primitive evolutionists so nearly approach the conceptions of a more recent science in their simplicity and directness, that it is evident they had laid a solid foundation for the knowledge they were developing. They did not grandiloquently assert that "In the beginning God created the heavens and the earth." They were too truthful to assume a knowledge they did not possess. They simply stated to what they believed the evolution, whose processes they were about to delineate, pointed. Hence they commenced their oral teaching with the simple statement,

"To create a vesture Elohim created the heavens and the earth." They had no knowledge of God. Did not pretend to any. Hence to them Elohim was not God. That which was designated by it represented and was what the word signified, "Energizing force." This energizing force, which they could not and therefore did not attempt to define, was, as they believed, making a vesture for itself in the evolution it was carrying on. And to the expression of this belief they limited their affirmation.

In this evolution, times and seasons were lost sight of in phases and conditions. It could not have entered their minds so palpably to contradict themselves as to say that the luminaries were created when they were first delineated, and that they were created for signs and for seasons and for days and years; or to affirm that Elohim rested after the appearance of man upon the scene. These statements were simply accretions to the text—accretions made for a purpose.

Their first conception was that of dynamic evolution.

This they pictured to themselves as a long continued storm in space—the *Tohu* and *Bohu* of the Hebrews, the chaos which preceded the Kosmos of the Greeks,—from whose cataclysmic violence order was eventually to proceed. The agency of the energizing force working here was electricity. Its agents were *Tohu*, the active force, *Bohu*, the resisting matter, and *Khoshec*, the inertia resulting from the equilibrium of the two in the combined state. Their work was the bringing together of certain elements and forces diffused in space and the combining of these in a primary matrix for the physical evolution about to follow. The three phases of this evolution—in which there is an ingathering of fluids and solids into an electrically forming watery globe, whereby they are brought together in the order in which their physical evolution subsequently takes place—with their outcome, the fully formed watery globe, are thus attributed to electrical action.

Their second conception was that of physical evolution.

The starting point of this evolution was the fully formed watery globe, acted on by a strong wind. The agency of the energizing force working here was fire acting from within. Its three agents were expansion, subsidence and elevation. The presence and action of this agency was revealed by volcanic eruptions and earthquake shocks, which recur from time to time to the present day. Its eventual effect was a diminution in bulk of the water by evaporation and subsidence, and an upheaval of the land—the division of the primary watery globe into, or the evolution of the three physiological elements, water, air, earth—with their outcome, vegetation, by which a matrix was prepared for the physiological evolution about to follow. The three phases of this evolution—in which there is an outpouring of the previously ingathered elements—with their outcome, an organizable and organizing globe, are thus attributed to volcanic action, which has at any rate been their great promoter; while the ensuing abundant vegetation will have been a powerful instrument in the purification of the atmosphere from the products of combustion so profusely poured into it.

Their third conception was that of physiological evolution.

The starting point of this evolution was the organizable and organizing globe. The agency of the energizing force working here was the incubating action of the sun. Its three agents were life in the water, life in the air, life on the earth. Under the fostering influence of this agency the water teems with fish, the air with fowl, and the earth with animals and reptiles, of which only typical forms are indicated—and each of the physiological elements is quickened with life in the order in which it was evolved. And then man by his advent crowns another series of three phases, as their outcome and fruition, himself to become the starting point and matrix of the psychical evolution about to follow.

It would thus appear that the scientists whose teaching the Elohistic Kosmogony represents, held the view that, given a primary chaos electrically produced, an energizing force, using three agencies acting consecutively as different modes of a single agent, introduced three series of evolutions, each comprising three successive phases of development; and that each agency in this way and by these means produced a matrix as the starting point for the action of its successor. But this teaching long ago passed behind the philological veil which has ever since concealed it from view, though the triune force and mode of action it inculcated, the trinity of trinities as it has been termed, may have been the starting point from which the doctrine of the Trinity took its origin.

How far the original pictorial Kosmogony may have been modified and qualified by incidental touches cannot now be determined.

As was to be expected, a time arrived when their ideographic re-interpretation, misunderstood and misrepresented as it had become, was separated from the pictures it professed to describe, and accepted as an independent original document.

Then it was placed at the head of the Jewish Law as the commencement of the Pentateuch, and interpreted—that is misinterpreted—in the Jewish sense.

Under these changed relations sundry remarkable transformations were made in its teaching value. Thus, first and foremost, Elohim (the creative forces) was transformed into God—a personal God; and, as a consequence of this, the wind of Elohim into the spirit of this personal God. Then volcanic action became light, inertia darkness, and expansion an expanse or firmament; while the *Joms* or phases of activity, each, with its accompanying action and reaction, passing from inertia through activity back to inertia again, were changed into ordinary days, with their evenings and their mornings—though the sun was supposed not yet to exist—the nights not being taken into account.

Mingling and cleaving are the actual meanings of the Hebrew words translated evening and morning; and mingling was susceptible of being transformed into evening, because the twilight thereof is a mingling of darkness with light, while cleaving could be as readily changed into morning, because the cleaving of the light through the darkness represented the dawning day.

It will perhaps not be deemed out of place to notice here how an early and singular misconception, which led to a curious artificial division of the evening into two parts, was introduced in this

regard through the misapprehension of the phrase rendered "between the two evenings." The Jews had two vesper services, said at appointed times with an interval between, as is the case in the Roman Church—the arrangement of whose offices is not without a strong resemblance to that of their Jewish prototypes. This custom led to the introduction of the phrase "between the two vespers" into their scriptures, and then what was appointed to be done in the interval between these services was understood as commanded to take place "between the two evenings," as though a physical instead of a devotional division had been contemplated.

A somewhat analogous error has been fallen into in the literal interpretation of the command (Ex. xxxiv. 26, Deut. xiv. 21), "Thou shalt not seethe a kid in its mother's milk," in which "a sucking kid" is obviously indicated. This mistake has led to troublesome complications in the arrangement and management of Jewish kitchens.

Another and far graver error is found in the misinterpretation of the command (Ex. xxii. 18) rendered "Thou shalt not suffer a witch [sorceress] to live." The correct reading here is, "Thou shalt not suffer a seducer to live," by which an habitual seducer is of course meant. The way in which the meaning "seducer" has here passed through "charmer" to "sorceress" or "witch" is very suggestive.

Notwithstanding the strange misconceptions and misrepresentations of its more recent interpreters, the philological veil behind which the primitive teaching long since passed and by which it is hidden, is a marvellous structure when viewed as the outcome of intelligent ignorance struggling to regain a long lost knowledge. But its developers went to work in the wrong way, striving, under the guidance of preconceived ideas, to requicken a misapprehended teaching apparatus in a sense it had not been intended to bear, instead of appealing to the sources from which the teaching committed to that apparatus had been originally drawn. They thought the teaching embodied a supernatural revelation—the revelation they had themselves received; and this was their mistake. But it was a mistake fraught with evil results from which the Western mind still suffers.

Studying the ancient chronicle under this impression, it would have been strange had they not found therein the teaching they sought.

To them the first cause had become a personal being, a god—God. Hence Elohim was assumed to be the designation of this god, and has had the significance thus acquired imputed to it ever since. And yet Elohim, or rather *Aleim*, indicated, as the meaning of the Hebrew word-sign shows, the natural forces carrying on the work in hand. It did not even indicate the force from which these derived their energy—the One Force; for this was designated El Elohim (*Al Aleim*), the Force of the forces.

To make it clear to all that Elohim was the personal Creator into whose designation they were transforming the word-sign, they proceeded to identify its bearer with their own proper and peculiar deity, Jehovah, who had become to them the Creator of all things. And here they were singularly helped in their conscious or uncon-

scious efforts to promote a confusion of ideas, for in Gen. ii. 4, at the close of the Elohistic Kosmogony, the word-signs were found in association. Hence all they had to do was to continue this association as Jehovah Elohim, the Lord God, in order to familiarize their disciples with the conjoint usage they were introducing and thus establish the identity of the one with the other. But here (Gen. ii. 4) the word-sign *ieue* was used as a verb, to express the sense "caused to be," in the sentence which carries the reading "By a cycle [or succession] of evolutions Elohim caused earth and heaven to be"—a sentence to which the unfortunate rendering has been given, "In the day that Jehovah Elohim made the earth and the heavens," under which the six days creation is compressed into a single day, in utter disregard of the flagrant contradiction thus introduced. And here it may be noticed that the Hebrew word-sign Erets (*A-rts*) "Earth," signifies "I run" (revolve), and thus suggests that it was used to show that the motion of the earth was known to the earlier teachers, and indicates the doctrine they held on the subject—a doctrine of which their later interpreters were wholly ignorant.

In the hands of such interpreters it is hardly surprising to find that "volcanic action" became "light," for in their eyes this was the first necessity of the case; that wind became spirit, inertia darkness, action day, expansion an expanse, and so on. And it should be noted here that *jom* did not then or in these relations mean day, since Adam did not die on the day that he ate the forbidden fruit, nor indeed till some 930 years later (Gen. v. 5). Hence the reference in the decalogue is but a part of the process by which a Jehovistic sense was given to an Elohistic teaching, a solid basis for which was secured by the addition to the Elohistic Kosmogony that Elohim rested on the seventh day. This statement the Elohistic teacher could not have made. It was in direct contradiction to all that had gone before and opposed to the principle on which his teaching was grounded, as was indeed the whole idea of a six days creation. But even under the Jehovistic interpretation a six days creation was impossible, since days and nights with their evenings and their mornings are absolutely dependent on the position of the sun with regard to the horizon. Hence they could not have existed before the coming into being of that luminary, which under the Jehovistic interpretation is held to have been the work of the so-called fourth day.

But indeed the aim of the decalogue was far wider than the mere giving of commandments. Its object was the exaltation of Jehovah as the Law-giver, and the absolute identification of that deity with the Elohim of the primitive Kosmogony, even as the *joms* of that genealogy were simultaneously identified with ordinary days.

"Elohim spake all these words, saying, I am Jehovah" (Ex. xx. 1, 2). So commences the Mosaic decalogue. Could an affirmation be more directly made; a claim be more formally enunciated?

Who was this Jehovah who made this claim, and who by making it showed that the pretensions thus advanced were not as yet generally admitted?

The statement of the claim, as though anticipating the question, continues—"I am Jehovah, thy Elohim, which brought thee out of the land of Egypt, out of the house of bondage" (Ex. xx. 2).

But presently this Jewish deity makes an important admission—"Thou shalt have none other gods before me" (Ex. xx. 3)—for thereby it avows the existence of other gods; of other gods which entered into competition with itself; of other gods of whose worship it was jealous. And yet any such acknowledgment on its part leads up to the inference that hitherto it has been but one of a Pantheon of Hebrew divinities, as was indeed the case.

But even this declaration and commandment were inadequate to the purpose, as the history of the children of Israel shows; and the solemn declaration (Deut. vi. 4) with which every Hebrew commences and closes his daily devotional exercises—"Hear, O Israel, Jehovah is our Elohim, Jehovah alone," admits the existence, while renouncing the service of other gods.

In the course of time this declaration was supposed to be and interpreted as an affirmation of the divine unity—of the unity of Jehovah with Elohim, which was the doctrine primarily held and enforced by the Jews; and then, the verbal symbol remaining the same and being applied to the same daily use, it was understood, said and repeated in the sense, "Hear, O Israel, Jehovah our Elohim, Jehovah one." But, as to the Jew the name of Jehovah is ineffable, it was uttered "the Lord our God, one Lord," and held to affirm the Divine unity in the Jewish sense.

The reason for and the meaning of the ineffability of the name of the God of the Jews deserve, nay demand, a few moments' consideration.

The ideogram of the name is treated as *Jahveh* by modern philologists. But this is due to a misapprehension of the Jewish point of view.

Regarded simply as a word-sign it is a verbal inflection of the primitive *Eua*, "he."

As a verb this root-word signified "to be," and the form *eie (hajah)*, which has supplanted it originally sprang from it.

As a name its derivative in its primitive form comprised the four inflecting letters I. E. U. A., which were the formative letters of the ancient Hebrew, and thus were to its words what the Being it designated was held to have been to the things they represented, their Creator. But this form was modernized into J. H. V. H. Here the final Aleph was changed into He, because the original verb *eua* had become *eie* and the E or He was transformed into H under the impression that the Hebrew letter He, represented by the Greek Eta (H), was the Latin H.

As a designation *Jeue* signified the causation of existence through its verbal sense, and therefore designated the Causer of existence.

The peculiarity of the name JEUE (as distinguished from its supplanters JEHOVAH or JAHVEH) is this, that when treated as the inflection of a verb it signifies, according to the vowel-sounds with which it is pronounced, either "He caused to be," "He causes to be," "He will cause to be," and thus *unuttered* comprises the past, the present and the future in a single formula, itself constituted

by an arrangement of the formative letters. And the reason why its utterance was forbidden was this, that the act of pronouncing limited the significance to the time then and thus attributed thereunto. To avoid this when the Messiah, that is the high-priest, evoked this name in the Holy of holies on the great day of atonement, the only occasion on which he was permitted to give it vocal expression, he did so by intoning the separate letters in consecutive order, *Jod, He, Ouav, He.* In this way he avoided any limitation of its representative attributes.

Owing to this thus acquired unutterable character the ineffable name was abridged in the formula IE, *Jod-He* or *Jah*; and then, owing to an imputed sanctity to this combination of letters, when they were so used in the Hebrew numerals as to denote 15, which was their enumerative value, the letters *Teth Ouav* (9 and 6=15), were substituted for them and are so used to this day.

In the course of time the ineffable name gained its final abridgment and was represented by its initial letter *Jod,* under which word, used as a substitute for the name, Jehovah was now referred to or addressed.

But *Jod* is God, so that this designation (God) represents and is the last abridgment of the name of the Jewish deity, Jehovah.

It is worthy of note in this regard that when the angel of Jehovah (afterwards spoken of as Jehovah and Elohim on the same occasion) appeared to Moses in the burning bush at Mount Horeb, and was asked by what name he was to be called to the children of Israel, he first said, with reference to the redemption he was then initiating, "I shall cause it to be, I who cause to be." But, as the word-signs by which this utterance is expressed were also capable of being read, "I am that I am," they have lost their true meaning in this rendering (Ex. iii. 14).

But in this interpretation the whole point of the utterance disappears, as well as the deeply suggestive promise contained in the message to be delivered to the children of Israel, "I shall cause it to be"—shall cause this my promise to be fulfilled—"hath sent me unto you," in which instead of vaunting his own existence as "I am," he appeals to the future fulfilment of his promise as the voucher that he is what he claims to be, Jehovah, the Elohim of the patriarchs.

Singularly enough, with reference to this claim he is made to say, only a little further on (Ex. vi. 3), "I am Jehovah: and I appeared unto Abraham, unto Isaac and unto Jacob as *El Shaddai*, but by my name Jehovah I was not known to them." It would thus appear from his own admission that Jehovah was a personating spirit which absorbed the Hebrew pantheon into its own individuality, claiming the names and functions of the subordinated deities as representatives of its own attributes.

But if this personating spirit was not known to the patriarchs by the name Jehovah, then was it not the spirit that revealed itself to them; nor was the name Jehovah its proper and peculiar name. Every one familiar with the book of Genesis would be aware of this were it not that the word-signs Jehovah and Elohim are respectively

translated "Lord" and "God," and in this way identified with each other and with others of the gods of Israel.

It is Jehovah who commands Abram to abandon his country, kindred and home under promise (Gen. xii. 1). Who appears unto him (xii. 7) as *El Shaddai* (xvii. 1), and as three men (xviii. 1). To whom he builds an altar (xii. 7, 8, xiii. 18). Whom he invokes by name (xii. 8, xiii. 4), and as *El Gholem,* "God of the world" (xxi. 23). By whom he swears (xiv. 22), and causes his servant to swear (xxiv. 3). Who makes a covenant with him (xv. 18). Whom he believes, when it is accounted to him for righteousness (xv. 6). It is Jehovah who is entreated by Isaac (xxv. 21). Who appears to Isaac (xxvi. 2, 24). To whom Isaac builds an altar, and whom he invokes by name (xxvi. 25). It is Jehovah who announces himself to Jacob (xxviii. 13). Whom Jacob invokes by name (xxxii. 9). To whom he vows a vow to make him (conditionally) his Elohim (xxviii. 20). Who commands him to return to the land of his fathers (xxxi. 3). To whom he appeals before his death (xlix. 18). And after whom Abraham calls Mount Moriah "Jehovah-jireh" (xxii. 65).

There is a flagrant contradiction here.

Was the Jehovah who said to Moses that he was not known by the name to the patriarchs a lying as well as a personating spirit? Did divers spirits, each ignorant of the others having done so, take the name to glorify themselves?

Who shall say? I leave it others to solve the difficulty thus raised—if they can.

The Elohistic Kosmogony has been made responsible for much, of which even in its present shape it was wholly innocent, and which the original kosmogonists most certainly did not include in their definitions.

It could not have entered their minds to suppose that the diet of all the animals of the earth was to be of vegetable production, for the carnivora abounded then as now. Moreover there is no evidence that they included the subject of diet within their kosmogonic teachings.

It did not even enter the minds of their reinterpreters, who did attempt to deal with the subject, so to stultify themselves; for these declared that vegetables, fruits and the vegetable feeders were to constitute the food of man.

That they included the vegetable feeders in the human dietary will of course be questioned. And yet it is stated very plainly in Gen. i. 30—"and of every beast of the earth, and of every fowl of the air and of every thing that creepeth upon the earth, wherein there is life, every vegetable feeder is for meat." But those who gave the teaching of these its present interpretation thought differently, and therefore read this passage—"and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat"—which the existence and continued existence of the carnivora proves to be not true.

The Elohistic Kosmogony is the text of which the exposition was to be the life of man on earth.

He was at once the outcome of the therein recounted dynamic, physical and physiological phases of evolution, and the matrix on and through which the psychical evolution was to be accomplished.

The agency, means and method, as well as the outcome of this evolution are more than suggested by the agency, means, method and outcome of the successive phases which have gone before.

The discovery of these should be the object of individual research to those who realize the depth of the meaning so long withheld from view.

HENRY PRATT, M. D.

Note.—In Dr. Pratt's Ha-Khoshecah the following corrections should be made.

Page	541,	line	32,	for *spiritual*	read	*the spiritual.*
,,	544,	,,	4,	,, *energies*	,,	*energy.*
,,	544,	,,	29	,, *pressure*	,,	*presence.*
,,	590,	,,	15	,, *showing*	,,	*sharing.*
,,	590,	,,	36	,, *influence*	,,	*influences.*
,,	596,	,,	7	,, *found*	,,	*bound.*
,,	596,	,,	22		,,	*it takes.*

HIMALAYAN FOLK LORE.

III.

ALL through the Himalayan valleys, at every few miles, are to be found the ruins of old forts, and, according to popular report, they all contain untold buried treasures. As a rule there can be no truth in these traditions, for the Himalayan valleys are miserably poor now, and must always have been so. But still much wealth, no doubt, is buried in the neighbourhood of the more celebrated Himalayan shrines; for both in ancient and modern days, no rich man dared to make the pilgrimage with empty hands. Then as the Brahmans of the celebrated shrines accumulated wealth, they hid it away for better security, and often died without being able to make known the secret of their hoards. And this applies to all India, where there is probably more wealth buried under ground, than there is in circulation above ground.

Above Derâli there are four small lakelets, by name Charkiya, Jahlya Herochha, Bahmanthâl, and Mardûnga, of which the first is the largest, though not of any great size. The second, Jahlya Herochha, is flagged throughout under water with paving stones, thereby proving it to have been artificially constructed, probably as a secure treasure vault. The third, Bahmanthâl, is in no way distinguished, while the fourth, Mardûnga, is honoured with the following legend. Not so very long ago lived a Brahman of Derâli by name Roop Chandra, who owned seven large fields, and seven pair of bullocks, and seven men-servants, and seven maid-servants, besides great wealth in gold and silver, and flocks and herds. In the middle of the largest of these fields was Mardûnga, and within this lakelet again was a fairy island, and thereon fairy trees and fairy grass. On this fairy isle Roop Chandra concealed his treasure of gold and silver and jewels, and among the rest a pair of bullocks and a plough fashioned out of pure gold. He was ever warning his servants against going on the fairy island, and especially ordered them never to cut down the trees and grasses thereon.

One day his servants, in their master's absence, after ploughing all the morning, were too tired and lazy to go any distance to cut fodder for the bullocks. Then, after a while, one of the men went on to the fairy island, and cut down the branch of a tree, which thereupon began to exude milk. This frightened the man, who ran away to where the others were, and told them; but they only laughed at his fears. Then another man went and cut down another branch of a fairy tree, which thereupon began to drip blood. The man alarmed, returned to the others, who only jeered at his story. Then a woman went on to the island and began to cut the fairy grass, whereupon the whole island began to tremble violently. On this the woman fled and told the others, who only made fun of her. Then they all, men and women, went on to the island, and began to cut the fairy grass. Thereupon the fairy isle sank under water, and the lakelet bubbling up, submerged the whole field, and the seven men-servants, and the seven maid-servants, and the seven pairs of bullocks met with a watery grave. In this way the Brahman Roop Chandra lost all his wealth.

Some thirty years ago at Bhabhee, in Bissahir, while one Mungul Dass, a copper-smith, was working at his trade, a neighbour of his came to the workshop, and after chatting a while, fell asleep. Meanwhile the copper-smith went on with his work. Resting after a while and watching the sleeping man, he saw a fly crawl out of his nostrils, and alight on a pair of iron pincers, that lay over a bowl of water in the middle of the room. When the fly had walked from one end of the pincers to the other, it flew on to the wall and disappeared from sight. After watching and wondering for some time, the copper-smith saw the fly reappear on the wall, then fly on to the pincers, and again enter the sleeping man's nostrils. He, awakening soon after, said, I have had such a lucky dream. I was walking along and came to a big stretch of water, which I crossed over on a great iron bridge. Then I came soon after to a huge precipice on the side of a hill, and clambering up I entered a cave. Inside I found a big brass pot full of gold and silver. The copper-smith said it was a wonderful dream, and that probably some day his neighbour would find a buried treasure. When he left, Mungul Dass called his wife Sirputtee, and told her all about the visitor and his dream. She, woman-like, must needs go picking at the wall where the fly had disppeared, and found a hollow place within. Then she put in her hand and found a brass lotah full of gold and silver coins. I don't think they could ever have told their neighbour of this discovery, for, in after years, the smith was often heard to complain that dreams never came true. This story was told to me by a grandchild of Mungul Dass, the copper-smith.

One Jothoo Joomriya told me the following tale. Some eleven years ago, while he and a man from Bissahir, by name Dalpattee, were passing by Doondha, on the right bank of Bhagirrattee river, they met a giant, whose knees were on a level with their heads. When they stood amazed, the giant asked them if they wanted any thing. After they had said No, the giant volunteered the information that he was one of the retinue of the Pandava Princes, and

had come from Siddhpur, on his way to Thibet, and that he intended visiting en-route Gungatri, Kedarnatte, and Badri Narayan. He then took his leave, and they saw nothing more of him. Some five years afterwards, Jothoo and three others, Pirdass, Jahlmoo, and Gopâloo, encamped on the same road, but higher up, between Batwâree and Bârâhâtte. Soon after nightfall, they heard in the distance the tinkling of a big bell. Gradually the sounds came nearer, and every dog in the neighbourhood began barking, till at last a huge elephant, with a great bell round his neck, came up to the fire round which they were sitting, and waved his trunk thrice over their heads. Then he went off a little distance to a cave, where about a dozen coolies were putting up for the night; and they heard the coolies shouting out to drive him away. Then by the sound of his bell, they heard him move away, and for the next hour or two they heard his bell tinkling in the distance. In the morning when they went up to the cave where the coolies passed the night, they were told that no elephant had come there, but an immense bull had, whom they had frightened away. The two parties then began to quarrel, as to whether the animal was a bull or an elephant; and neither could convince the other. Jothoo tells me he is certain that it was the god Gunesh (Ganpati) returning from a pilgrimage to Gungatri. I, on the other hand, think that the huge elephant must have been the property of the giant Jothoo met with at Doondha five years before.

On the right bank of the Bhagiratte, near Nagânee, there are some warm springs, and above them, some distance up the hill, there is a small lakelet, whose waters trickle down into the hot springs. Several years ago a Jogee and his chela while bathing up above in the lakelet, were accidentally drowned. The soil of the warm springs is a clay formation, and the people of Barahath use this clay to plaster the walls of their houses, both outside and inside. Some two years ago, Samûdrâ, the wife of Toolsee, a Brahman of Barahath, went and procured some clay from the warm springs, and plastered the walls of her house therewith. Next day she was found to be obsessed by the Jogee, who had some years before been drowned in the lakelet above Naganee. He said particles of his and his chela's bodies had found their way from the lakelet above into the warm springs, and now formed part of the clay plastered on the walls. On concluding his story, the obsessing Jogee demanded bhang and datura, which being given, he left the woman in peace. Next day the woman was obsessed by the chela, who told the same story, and asked for meat. Since then the Jogee and his chela take it in turn to obsess the woman; the one wanting bhang and datura, and the other meat. Meanwhile the woman's husband is anything but pleased at having to supply bhang, datura, and meat at such frequent intervals.

Neelang, on the Jât Gangâ, is a half-way village between India and Thibet, inhabited by a race of people called Jâds, who are great traders between the two countries. Here lived a Jâd called Madhyâtoo, and his wife Gârhee, who, however, died a few years after her marriage. Madhyâtoo Jâd some years after his wife's death was trading in Thibet, and at one of the villages where he

had never been before, he was surprised at being called to by his own proper name. Still more surprised was he when a little girl of three or four years of age came up to him and told him she was his wife in her last birth. Finding him incredulous, the little girl then entered into minute particulars, which sufficed to convince him, and then told him where she had hidden all her money and jewellery, of which he was ignorant. On his return to Neelung, Madhyâtoo searched for and found the treasure trove the little Thibetan girl had told him of. Although Madhyâtoo is no longer alive, ample evidence in corroboration of these facts can still be found at Neelang.

Colonel Harcourt in his book, "Kooloo, Lahoul, and Spiti," makes a great mystery of the Malauna people, and furnishes some eighty words of their vocabulary. These words are almost all Bissahiri; and there can be no doubt that Malauna was peopled by a colony from Bissahir. The fact that Kooloo was once conquered by Bissahir would furnish another proof. But the local deity whom Colonel Harcourt calls Jaemlu or Jumduggun, is a more puzzling subject. The Pandava Princes and Purus Ram figure in the ancient history of Kooloo, much as the head of Charles the First figures in all the memorials of Mr. Dick. Now Jumduggun (Jamdagni) was the father of Purus Ram, whom Indra presented with the cow Kamdhenu, which led to the subsequent slaughter of the whole Kshattriya race. But local tradition here says that Jumloo or Jumduggun was a magician from Thibet; and up to this day the person obsessed by him speaks pure Thibetan, this would lend a further corroboration. Many wonderful stories are told of his exploits; for instance, one day seeing a column of smoke in the distance, he sent his chela, Jaimal, to beg food from thence. The chela, on arrival, found a thousand Jogees engaged in devotion. At his request they began to fill his wallet with food, but though they poured in hundreds of maunds, the gourd still remained half empty. Then said they to one another, this must be the pupil of some great magician who is making fun of us; come, let us kill and eat him, lest he go and tell his master. Then they cut up poor Jaimal into a thousand pieces, and each eat a morsel. No sooner done, then Jumloo put in his appearance, and called out—where art thou Jaimal? Whereupon from the bowels of each of the Jogees came a voice, Here am I, oh Master! Then replied Jumloo, Come forth, oh Jaimal! and the brain of each Jogee was perforated to admit of the passage of the many morselled Jaimal. Whereon Jumloo, making a mosaic of him, resusciated Jaimal,—a feat of magic worthy of the great sage Jamdagni.

According to another account, Malauna was founded in this wise. A hunter and his wife used to follow their calling, and snare the deer in the forests between the Byas and Parbuttee rivers. One day they discovered a great cave, and found within it a huge Sâdhoo sitting motionless, wrapped in contemplation, so that the birds had made their nests in his hair and beard. Converted by the sanctity of the holy man, they abandoned their calling and remained engaged in attendance on him. After three years he disappeared, and the worthy couple built a temple in his

honor. Then miracles were wrought, and from the concourse of pilgrims, a village sprang up at Malauna in due course.

It is narrated that one of the Kooloo Rajahs, some three centuries ago, visiting Malauna asked Jumloo Devata for some proof of his greatness. Jumloo then said, he would compel the Emperor of Delhi to come and salaam to him. This amused the Kooloo Rajah, who thought it extremely unlikely that the Great Akbar would do any such thing. Next day a wandering Jogee received one pice as an alms from Jumloo's treasury. This the Jogee, after many wanderings, paid toll with over the Jumna bridge at Agra; and the pice went with other moneys into the royal treasury. Then it came into Akbar's hands, who gave it away in charity. Soon after the Emperor found his little finger to be afflicted with some disease like leprosy. The royal physicians, after trying many remedies, failed to effect a cure. Then Akbar summoned all his wise men, and one of the number told him that the disease had come from contact with the pice from Malauna; and that to effect a cure he must proceed to Malauna and propitiate the god Jumloo. Thereupon Akbar set out for Kooloo, and on arrival at Malauna was cured. In return he presented Jumloo with an image of himself on an elephant in gold, which can still be seen at Malauna. Regarding this incident Colonel Harcourt in his book writes thus—"But it was only subsequently that I learnt their priests have in one of their temples a gold image, which there can be very little doubt was presented to them by the Emperor Akbar, who, as narrated by Abu Fuzl, visited Rajaura and Malauna": vide page 313.

It is also said that when Kooloo was under Sikh rule some fifty years ago, Sirdar Lena Sing assembled all the Kooloo gods at Ralla to find out who was the greatest of them all. The results appear to have been, Jumloo first, the rest nowhere. Ralla is at the foot of the Rohtung Pass, where the river Byâs takes its rise. Here there are an immense number of tame serpents, who come out to be fed when called to.

A. BANON.

ROSICRUCIAN LETTERS.

V.

The Adepts.

IN your answer to my last letter you expressed your opinion, that the standard of *spirituality* (meaning morality and intellectuality combined, or in other words *spiritual intelligence*) set up by our system of philosophy is too high to be attained by man, and you doubt, whether any one has ever attained it. Let me then inform you, that many of those whom the Christian Church calls saints, as well as many who never belonged to that church and whom it is customary to call "heathen," have attained that state and thereby acquired spiritual powers which enabled them to perform very extraordinary, so-called miraculous things.

If you will examine the histories of the lives of the saints, you will find a great deal that is grotesque, fabulous and untrue; because those who wrote the legends knew little or nothing about the mysterious laws of nature; they recorded phenomena which happened, or which were believed to have happened; but they could not explain the causes which produced them, and they invented such explanations as seemed to them most probable or credible according to their own method of thinking. But among all this rubbish you will find a great deal of what is true, and which goes to show that the mind of even an uneducated person can be illuminated by divine wisdom, if that person leads a pure and holy life. You will see how on many occasions poor, ignorant, and—in the sense of the world—uneducated monks or nuns acquired such wisdom, that they were consulted by popes and kings in regard to important affairs, and many of them acquired the power to leave their physical bodies to visit distant places in their spiritual bodies, formed by the substance of thought, and even to appear in a material form at distant places. Occurrences of this kind have been so numerous that if we read these accounts they cease to appear extraordinary, and it will be unnecessary to mention any such instances, as they are already well known. In the "Life of *St. Catharina of Sienna*," in that of *St. Francis Xavier*, and in many other books you may find such incidents described. Profane history is also replete with accounts of extraordinary men and women, and I will only remind you of the history of *Joan of Arc* who possessed spiritual gifts, and of *Jacob Boehmen*, the uneducated shoemaker, who was illuminated by divine wisdom.

We doubt, whether there can be anything more absurd than the attempt to argue and dispute about such things with a sceptic or materialist, who denies that such things are possible. Such an attempt would be like arguing and disputing about the existence of light, with a person who is born blind, nor could any committee of blind people decide whether or not light exists. Nevertheless it existed and still exists, and we may *inform* the blind ones about it, but we cannot *prove* it to them scientifically, as long as they are blind and inaccessible to reason or logic.

In many parts of the world the people have already become so degraded by "modern civilization," that it has become perfectly incomprehensible to them that a person could perform any act whatsoever, except for the purpose of obtaining money, comfort or luxury; the only object for which they live is to become rich, to eat, drink, sleep and eat again, and to enjoy all the comforts of external life. Nevertheless such persons are not happy; they live in a state of continual fever and excitement, ever running after shadows, which disappear as they approach, or which create only still stronger desires after other shadows, if they are once caught and absorbed.

But fortunately there are still others in whom the divine spark of spirituality has not been smothered by the smoke of materiality, and there are some in whom this spark has been fanned into a flame by the Holy Ghost, emitting a light, which illuminates their minds and even pervades their physical bodies, so that even the

superficial observer may see that they are persons of an extraordinary character.

Such persons exist in various parts of the world, and they form a *Brotherhood*, whose existence is known only to few, nor is it desirable that any details about that Brotherhood should be publicly known, as such information would at once arouse the envy and anger of the ignorant and evil disposed and call into activity a force, which would not harm the Adepts, but which would harm those whose evil wills were aroused against the Adepts. As you are however desirous of knowing the truth,—not from an object of idle curiosity,—but from a desire to follow the truth, I am permitted to give you the following explanations.*

The Brothers of whom we speak live unknown to the world, history knows nothing about them, and yet they are the greatest of all mankind. The monuments which have been erected to the conquerors of the world will sink into dust, kingdoms and thrones will cease to exist, but these elect ones *will live*. There will come a time, when the world will become convinced of the worthlessness of external illusions, and begin to esteem only that which is worthy to be esteemed; then will the existence of those Brothers become known and their wisdom be acknowledged. The names of the great ones of the earth are written in dust, the names of these children of Light are inscribed in the temple of Eternity. To these Brothers I will introduce you, and you may become one of them.

These Brothers are initiated into the mysteries of religion, but you must *not* misunderstand me, and suppose that they belong to some external secret society, such as are in the habit of desecrating that which is sacred, by the performance of external ceremonies, and whose members call themselves "Initiates." No! It is only the spirit of God, which can initiate man into divine wisdom and illuminate his mind. Man can only direct man to the altar where the divine fire is burning; the latter must go there himself, if he desires to become initiated, he must render himself worthy to obtain spiritual gifts, he must himself drink from the fountain, which exists for all, from which no one is excluded, except those who exclude themselves.

While the Atheists, Materialists and Sceptics of our modern civilization misuse the term "Philosophy," for the purpose of palming off the vagaries of their own brains as divine wisdom, these Brothers live quietly in the influence of a higher light, and are building a temple for the eternal spirit, a temple, which will continue to exist after more than one world will have perished. Their work consists in cultivating the powers of the soul, they are unaffected by the turmoil of the external world and its illusions, and yet read the living letters of God in the mysterious book of inform, they recognize and enjoy the divine harmonies of the saints rse. While the learned ones of the world seek to drag everywhon sacred and exalted down to their own low level of intellect- and

form

*The original letter, from which the following extracts are taken, was written by *von Eckartshausen* at *Munich* (Bavaria) in the year 1792.

uality and morality, these Brothers rise up to the plane of divine light, and find in it all that is good, true and beautiful in nature. They are the ones who not merely believe but who know the truth by spiritual contemplation or *Faith*, and their works are in harmony with their Faith, for they do good for the love of good and because they know it to be good.

Do not believe that a man can become a true Christian by professing a certain belief or by joining a Christian church in an external sense of the word. To become a true Christian means to become a Christ, to rise above the sphere of personality and to include and possess within one's own divine self all that exists in heaven or upon the earth. It is a state which is beyond the conception of him who has not attained it, it means a condition in which one is actually and consciously a temple, wherein the divine Trinity with all its powers resides. Only in this light or principle which we call the Christ, but which other nations call by some other names can we find the truth. Enter that light and you will learn to know the Brothers who live in it. In that sanctuary reside all the powers and so called supernatural means, by which weak humanity can be strengthened, and the broken link which formerly united man with the divine fountain from which he originated, restored. If men only knew the dignity of their own souls and the capabilities of the powers residing therein, they would be struck with awe and desire nothing else but to find their own divine selves.

There is only one God, one truth, one knowledge and one way to arrive at it, and this way is called religion, and therefore there is only *one* practical religion, although there may be a thousand different theories. All that is required to obtain a knowledge of God is contained in nature. All truths which the religion of truth can teach, have existed ever since the beginning of the world and will remain unto its end. Among each and every nation upon this globe the light did always shine into the darkness, although the darkness did not comprehend it. In some places this light was brighter, in others less bright, according to the receptivity of the people and the purity of their will. Wherever it found the greatest receptivity, there it appeared the brightest and was perceived in a more concentrated state according to the capacity of men to perceive it. The truth is universal and cannot be monopolized by any man or organization of men, the greatest mysteries of religion, such as the *Trinity*, the *fall* or differentiation of the human monad, its *Redemption* by Love, etc., are found in ancient as well as in modern systems of religion. Their knowledge is the knowledge of the universe, in other words *Universal Science*, a science which is infinitely superior to all the material sciences in the world, each of which enters merely into some little detail of existence, but leaves the grand and universal truths, upon which all existence is based, out of consideration and perhaps even treats such knowledge with contempt, because their eyes are closed to the light of the spirit.

External things may be examined by the external light; intellectual speculations require the light of the intellect; but the

perception of spiritual truths require the light of the spirit, and an intellectual light without spiritual illumination will lead men into error. Those who desire to know spiritual truths must seek for the light within themselves and not expect to obtain it by any external forms or ceremonies; only when they have found the Christ within themselves, will they be worthy the name of Christ.*

This was the practical religion, the science and the knowledge of the ancient sages long before the appellation "Christianity" was known, it was also the practical religion of the primitive Christians, who were spiritually illuminated people and true followers of the Christ. Only in proportion as Christianity became a popular and consequently misunderstood system of religion, have the true doctrines given way to misinterpretations, and the sacred symbols lost their true meaning. Church-organizations and secret societies have appropriated to themselves the external forms and allegories, priest-craft and mysticism have assumed the place of religion and truth; men have dethroned God and put their own selves upon the throne. The science of such men is not wisdom, their practical experiences are limited by their corporeal sensations, their logic is based upon arguments which are fundamentally wrong, they have never known the relations existing between the infinite spirit and finite Man; they arrogate to themselves divine powers, which they do not possess, and thus by inducing men to seek from them the light, which can only be found within one's own self, they delude man with false hopes, and lull him into a false security, and thus guide him to perdition.

Such a state of affairs is the necessary outcome of the external power which the modern churches have obtained. History shows that in proportion as a church increases in external power, it will decrease in internal power. If a point expands into a circle, the larger the circle grows, the less concentrated and weaker will be the centre. The more men live in externals and are engaged in external things, the less energy and time will they have to apply to internal things. What the church has gained in external influence, she has lost in internal power. She can no longer say: "Silver and gold I have none", and she can also no longer say to the sick: "Rise and walk."

Unless a new life is infused into the old systems they are sure to decay. Their dissolution is only too apparent in the universal spreading of the pernicious superstitions of materialism, scepticism and libertism. Such a new life cannot be given to religion by strengthening the external power and authority of priestcraft, but it must be infused into the centre. The central power which gives life to all things and which moves all, is *Love*, and only if religion is penetrated by love can it become strong and enduring; a religion based upon a universal love of humanity would contain the elements of a universal religion.

Unless the principle of love is practically recognized by the church, there will be no Christ, Adepts, or true spiritual guides

* In the German language "*a Christ*" means "*a Christian*" and also one who is an incarnation of the Christ-principle; the two words are identical and no distinction is made between "a Christian" and a "Christ."

developed within the church, and the spiritual powers which clergymen claim to possess will exist merely in their own imagination. Let the clergy of the various denominations cease to stir up the spirit of intolerance, let them desist from inviting the people to war and bloodshed, to disputations and quarrels. Let them recognize the fact that all men, no matter to what nationality or system of belief they may belong, have only one common origin and one common destiny, and that they are all fundamentally one, differentiated merely in their external conditions. Then, when the time comes when the interest of humanity will be thought more of than the external interest of the churches, may the true church regain its internal power; then will Adepts and Christs and saints again be found in the church, spiritual gifts will again be obtained, and miraculous deeds performed, which will be better adapted than all theological speculations, to convince mankind, that beyond the sensual realm of material illusion, there is a higher, divine and universal power, which enables those who possess it, not merely to call themselves divines, but to be divine and to perform divine acts.

True religion consists in the recognition of God, but God cannot be recognized anywhere except in his manifestation, and although all nature is a manifestation of God, yet the highest state of his manifestation is the divinity in man. To make all men divine is the ultimate object of religion, and to recognize the universal Divinity (the Christ) in all, is the means to that end. The recognition of God means the recognition of the divine and universal principle of love. He who fully recognizes this principle not merely in theory but in practice, will have his interior senses opened and his mind will become illuminated by the spiritual Divine Wisdom. When all men have attained that state, then will the divine light of the spirit illuminate the world and be recognized in the same way as the light of the sun is universally seen; then will knowledge take the place of opinion, faith the place of belief, and the love of all the place of the love of self. Then will the majesty of the universal God and the harmony of his laws be recognized in Nature and Man, and in the light of the spirit will be seen the jewels which adorn the throne of the eternal, which are known to the Adepts.

F. H.

"TWO PROFESSORS."

Christian and Sceptic.

AT the recent May Meeting of the Church Missionary Society, Sir M. Monier-Williams felt impelled to lay before the world in general, and the crowd in Exeter Hall in particular, his latest views of the non-Christian religions. A few specimens from his speech will be instructive. As to his *impartiality*, "it seems to me," he says, "that our missionaries are already sufficiently convinced of the necessity of studying these works [the sacred books of the East], and of making themselves conversant with *the false creeds they have to fight against.*" Compare with this the liberal admission of Matthew Arnold that "Buddhism possesses both the *method* and the *secret* of Jesus;" and compare it also with the saying, "Whosoever is not against us is for us." As to the Professor's religious education, "In my youth" he says, "I had been accustomed to hear all non-Christian religions described as 'inventions of the Devil.' (Laughter) And when I began investigating Hinduism and Buddhism, some well-meaning *Christian* (!) friends expressed their surprise that I should waste my time by *grubbing in the dirty gutters of heathendom.*" (The italics are ours). Compare with this saying of the most *Christian* professor another saying, "Other sheep have I not of this fold, them also must I bring that there may be one fold and one shepherd." Another example of his *impartiality*. "After a little examination I said to myself 'It is probable that they [the non-Christian religions] were all intended to lead up to the one True Religion, and that Christianity is merely the climax of them all.'" He continues, "I am glad of this opportunity of stating that I am persuaded that this idea *is quite erroneous.*" Here at least we agree with the Professor. Now for a specimen of the Professor's taste; "I contend that a *limp, flabby, jelly-fish kind of tolerance* is utterly incompatible with the nerve, fibre, and back-bone that ought to characterise a manly Christian." As far as we can see, the tolerance the Professor alludes to is the belief that "in every nation he that feareth God, and worketh righteousness, is accepted with Him." He goes on to say, "If God be God, serve Him. If Baal be God, serve him." Now for another example of the *impartiality* of this eminently *unprejudiced* Professor; "We welcome these books; [Sacred books of the East], but we warn every missionary that *there can be no greater mistake than to* (force these non-Christian Bibles into conformity with some scientific theory of development and then) *point to the Christian's Holy Bible as the crowning product of religious evolution.* (Applause). So far from this, these non-Christian Bibles are all *developments in the wrong direction.* (Renewed applause)." These godly people who attend Exeter Hall meetings, seem very glad that the Almighty has left no chance for the Hindu and his friends to escape from eternal damnation; they apparently rather enjoy saying to them, "Truly, I think you are damned." We will not ask what Jesus of Nazareth would think of this. It is true the Professor is kind enough to say that the non-Christian religions "all begin with some flashes of true light," though they "end in darkness." We will see, farther on, what the professor considers "true light." We will pass over the calm assumption of ability to sift Aryan metaphysics to the uttermost, which this sentence involves, and proceed to the two real gems of the oration. "Listen to me, ye youthful students of the *so-called* sacred books of the East," says the Professor, "search them through and through and tell me, do they affirm of Vyâsa, of Zoroaster, of Confucius, of Buddha, of Muhammad, what our Bible affirms of the founder of Christianity, *that He, a sinless Man, was made sin*? Not merely that he is the eradicator of sin, but that He, the sinless Son of Man, was himself made sin?" Now for the pendant to this gem; the Professor modestly adds, "Understand me, *I do not pretend, as a layman*, to interpret the apparently contradictory proposition put forth in our Bible that a sinless man was made sin." No, Professor, we should think not; but is it not rather awkward for your Christian brothers who are not laymen, to have this kind of task set for them? The second gem is like unto the first. "Once again, ye youthful students of the *so-called* Sacred books of the East, search them through and through, and tell me do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Muhammad, what our Bible affirms of the founder of Christianity,—that he a dead and buried man, was made life, not merely that he is the giver of life, but that he, a dead and buried man, is life. Let me remind you too, that the blood is the life, and that *our sacred book adds this matchless, this unparalleled, this astounding assertion*: Except ye *eat the flesh* of the Son of Man and *drink his blood*, ye have no life in you." The Professor hastens to add, "Again, I say, I am not now presuming to interpret so marvellous, so stupendous a statement. All I contend for is that it is absolutely unique." Granted, Professor. It is unique, and more than unique. There is a third jewel almost equal to the other two. "Vyasa, Zoroaster, Confucius, Buddha, Muhammad, are all dead and buried." By the way, why does the Professor persistently omit Krishna from his lists? Is he too delicate ground? "Mark this" he says "their bones have crumbled into dust; their flesh is dissolved, their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its Divine Founder, not merely in the spirit, but in the body and with flesh, bones, and all things appertaining to the perfection of man's nature." Our orator seems enamoured of the tasteful phrase he before made use of; he repeats,—"In these days of flabby compromise and milk-and-water concession, it requires some courage" to utter such sentiments to a cultured, liberal, Exeter Hall audience. Go on in your valour, most *courageous* Professor; go to Exeter Hall and tell them, *cast it in their teeth*, that they are to be saved—flesh, bones, and all—while the Hindu and the Buddhist are to be damned. May Heaven deliver Christianity from such an advocate as this! But enough of *culture* and Exeter Hall.

Let us now turn for rest to the sceptical astronomer, Mr. Richard A. Proctor. In the number of "Knowledge," which began the new year, he writes—"It is simply a fact (be the explanation what it may) that the teachings in the New Testament, not only in the

ethical aspect, but in method, and often in actual wording, are such as Gautama and his disciples preached long before, and such as holy Aryans had taught long before Gautama. Max Müller dwells on the 'strange coincidences' which there are between the language of Buddha and his disciples and the language of Christ and his Apostles. 'Even' he proceeds, 'some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the Christian era,' which is Prof. Müller's quaintly cautious way of saying that the New Testament stories read as if derived from those earlier legends. There is not one of the teachings regarded as most characteristic of Christianity, which is not more ancient than Christianity by many hundreds of years, albeit to the Jewish people those teachings were new, as they were to the Western Gentiles whom the early Apostles of Christianity chiefly taught. We cannot explain this by suggesting simply that Jesus Christ was an Essene, though it seems tolerably clear that he had been trained by teachers of that sect; or by suggesting, further, that the Essenes had received their doctrines from Buddhist teachers, though there is strong evidence that they had. There was more in the teaching of Jesus, as there was more in the teaching of Paul, than either had derived directly from the earliest leaders of the Essenes; and in the doctrines of the Essenes there were details which had not been derived from Buddhist missionaries, either directly or indirectly,—details which belonged to the Semitic character, and without which no doctrines of purely Aryan origin could ever have found favour among the Jews.

"I am asked what I must believe.

"I believe that early in the first century a teacher of great power, and of singularly earnest character, who was called Jesus, and early known as the Christ or the Anointed, arose among the Jews. I believe that this teacher, a man of pure and blameless life (whatever else, higher yet, he may have been) brought before that people more effectively than any before, the better part of the doctrines—obviously Aryan in origin (whatever Semitic colouring they may have acquired) by which the Essenes had long been distinguished from other sects.

"The evidence appears to me decisive that, though the doctrines of Christianity reached the present Christian world from a Semitic source, they are of purely Aryan Origin. But though these doctrines were originally Aryan, they would never have made their way as they did among the races which now accept them had it not been first, for the specific warmth of colour given them by Jewish teachers, and especially by Jesus and Paul (who were, indeed, the teachers of the Jews); and secondly; for the special circumstances which led to the dispersion of such teachers among non-Jewish races after the fall of Jerusalem. In the spread of the doctrines of love and justice among races then about to take leading positions in the world, but then (as now) most prone to cruelty and wrong doing, I recognize the greatest event of which human history bears record, and promise of the worthiest fruit. *'But though the fields have long been ripening into harvest, the full time for reaping has not yet come; we shall not live to see it, though some even in our day have discerned its fair fields and pleasant homesteads from the Pisgah they sadly and painfully have climbed.'*

All honour to the man who can speak like this.

C. J.

THE CREST JEWEL OF WISDOM.

(Being a translation of the Viveka Chudamani of Sankaracharya.)

301. There are other obstacles which are perceived to be the cause of a man's embodied existence. Of these the first is the modification called *ahankára* (egoism).

302. So long as one is connected with the vile *ahankára* (egoism), there is not the least indication of *mukti* (final emancipation) which is a strange (thing to him).

303. He who becomes free from the spark of *ahankara* attains the essential form which is self-illumined, stainless as the moon, all-pervading, eternal bliss.

304. He who through bewildering ignorance is deprived of the firm conviction that I (the *Logos*) am He (*Parabrahmam*), realizes the identity of *Brahm* with *Atma* on the complete destruction (of ignorance).

305. The ocean of supreme bliss is guarded by the very powerful and terrible snake *ahankára*, which envelopes the self with its three heads, the *gunas*. The wise man is able to enjoy the ocean of bliss after cutting off these three heads and destroying this serpent with the great sword of spiritual knowledge.

306. So long as there is the least indication of the effects of poison in the body, there cannot be freedom from disease. In like manner the ascetic (Yogi) will not gain *mukti* so long as there is egoism.

307. By the complete cessation of egoism and the (consequent) extinction of all its deceitful manifestations, this essential truth—'This I am'—is realized through discrimination of the real self.

308. Abandon at once the notion of *I* in the *ahankára* which is the cause of change, which experiences the consequences of Karma, and which is the destroyer of rest in one's own real self. To this erroneous conception that attributes one thing to another (*e. g.*, that *ahankára* is the real self) is due embodied existence—birth, death, old age, sorrow in you, the (reflection of the) *Logos* who is consciousness and is bliss.

309. There is no other (cause) of this changeful existence of you (the reflection of) the *chidatma* (*Logos*) who is unchangeable bliss itself, and whose only form is reality of stainless glory, than this erroneous conception (that *ahankára* is the real self).

310. Therefore having, with the great sword of real knowledge, cut down this *ahankára*, the enemy of the true self—and perceived (to be) like the thorn in the eater's throat, enjoy to heart's content the clearly manifest bliss of the empire of self.

311. Therefore having put an end to the functions of the *ahankára* and the rest, and being free from attachment by the

attainment of the supreme object, be happy in [illegible] joyment of spiritual bliss, and remain silent in Brahm[illegible], and [illegible]ching the all-pervading *Logos* and losing all sense of separ[illegible]ss.

312. The great *ahankára*, even though (a[illegible]rently) cut down to the very roots, will, if excited only for a mo[illegible]nt by the mind come to life again and cause a hundred distracti[illegible]s, just as during the rains clouds (are scattered about) by the storm.

313. Having subjugated the enemy *c[illegible]ankára*, no respite is to be given to it by reflection about objects; such respite is the cause of its revival, just as water is in the case of the extremely weakened lime tree.

314. How can the desirer who exists through the notion of the body being the ego, be the causer of the desire, who is (thus) different? Therefore submission to the pursuit of objects is the cause of bondage, through attachment to differentiations.

315. It is observed that the growth of motive is the growth of the seed (of changing existence), the destruction of the former is the destruction of the latter: therefore the former is to be annihilated.

316. By the strength of *vasana*,* *karya* (action) is accumulated, and by the accumulation of *karya*, *vasana* increases, (thus) in every way the changeful life of the ego continues.

317. An ascetic must burn out these two, (*vásaná* and *kárya*) in order to sever the bond of changing existence. The growth of *vásaná* is due to these two, thought and external action.

318. *Vásaná*, nourished by these two, produces the changing life of the ego. Means for the destruction of this triad always, under all circumstances (should be sought).

319. By everywhere, in every way, looking upon everything as Brahm, and by strengthening the perception of the (one) reality this triad will disappear.

320. By the extinction of action,† comes the extinction of anxious thought, from this (latter) the extinction of *vásaná*. The final extinction of *vásaná* is liberation—that is also called *jivan mukti*.

321. Aspiration towards the real being fully manifested, *vásaná* as directed to *ahankára* and the rest disappears, as darkness does in the light of the supremely brilliant sun.

322. As on the rising of the sun darkness and the effects of darkness—that net of evils—are not seen, so on the realization of absolute bliss, there is neither bondage nor any trace of pain.

323. Transcending all perceptible objects, realizing the only truth which is full of bliss, controlling the external and internal (organs), so you should pass the time while the bondage of Karma remains.

324. In devotion to Brahm there must be no negligence. Brahma's son‡ has said that negligence is death.

* *Vasana*; an impression remaining unconsciously in the mind from past, good or evil Karma.

† Absolute detachment of the self from action. See *Bhagavad Gita*, ch. iii.

‡ Sanat Sujáta says in the *Sanat Sujatiyam* Mahábhárata. Udyog P.:—"I verily call heedlessness death, and likewise I call freedom from heedlessness immortality." Telang's trans.

325. For the wise there is no other danger than negligence in regard to the real form of self. From that springs delusion, from delusion *ahankára*, from *ahankára* bondage, and from bondage pain.

326. Forgetfulness (of his true self) casts (into the ocean of births and deaths) even a learned man attracted by sense-objects, his mind being perverted, as a woman (casts off) her lover.

327. As moss (covering a sheet of water) does not remain (when pushed back) (fixed) even for a moment, so illusion (*maya*) veils even the learned who turn back (forgetting the real self).

328. If the thinking ego loses its aim and becomes even slightly diverted, then it falls away from the right direction like a playing-ball carelessly dropped on a flight of steps.

329. The mind directed towards objects of sense determines their qualities (and thus becomes attracted by them), from this determination arises desire, and from desire human action.*

330. From that comes separation from the real self; one thus separated retrogrades. There is never seen the reascent but the destruction of the fallen one.

331. Therefore for one possessed of discrimination, knowing Brahm in *samadhi*, there is no death other than from negligence. He who is absorbed in (the real) self, achieves the fullest success; hence be heedful and self-controlled.

332. Therefore abandon thoughts (about sense-objects), the cause of all evils. He who while living realizes unity (with the supreme), does so also when devoid of the body. For him who is conscious of even the slightest differentiation there is fear—so says the Yajur Veda.†

333. When at any time the learned man perceives even an atom of differentiation in the infinite Brahma, then what is perceived as difference through negligence is to him a (cause of) fear.

334. He who regards what is perceived as the ego, in spite of hundreds of injunctions to the contrary in *Sruti* (Vedas), *Smriti* (law books), and *Nyaya* (logic), falls into a multitude of sorrows on sorrows; (such a man) the doer of what is forbidden, is like a *malimluch* (a demon).

335. The liberated man devoted to the pursuit of truth, always attains the glory of (the real) self, while he who is devoted to the pursuit of falsehood perishes; this is seen even in the case of a thief and an honest man.

336. The ascetic abandoning the pursuit of unreality, the cause of bondage, rests in the spiritual perception, "I am the Logos." Devotion to Brahm gives bliss through realization of (the real) self and takes away the great pain experienced as the effect of *avidya*.

337. Pursuit of external objects results in increasing evil *vásaná* more and more; therefore realizing the true character of such objects through discriminative knowledge, and abandoning them, be constantly engaged in the pursuit of the real self.

* Cf. Bhagavad Gita, ii. 62, 63.

† *Katha Upanishad*.

338. The (pursuit of) external objects being checked, tranquillity of the mind (*manas*) is produced; from the tranquillity of *manas* arises the vision of Paramátma (the Logos); from the clear perception of Paramátma (results) the destruction of the bondage of conditioned existence. Restraint of the external is the way to liberation.

339. What learned man, capable of discrimination between the real and the unreal, understanding the supreme object according to the conclusions of the Sruti, and aspiring for liberation, would, like a child, rest in the unreal, the cause of his own fall?

340. There is no *moksha* for him who is attached to body and the rest; in the liberated there is no notion of the body and the rest being the ego. The sleeping man is not awake, and the man awake is not asleep—different attributes inhering in each (condition).

341. He is liberated, who, having (by spiritual intelligence) perceived the Logos within and without, in moveable and immoveable (things), realizing it as the basis of the ego and abandoning all *upádhis*, remains as the all-pervading, indestructible Logos.

342. There is no other means for the removal of bondage than the realization of the nature of the Logos. When objects of sense are not pursued, the state of being of the Logos is attained through unremitting devotion to it.

343. How can the non-pursuit of objects of sense which can only with effort be accomplished by the wise, who know the truth, ceaselessly devoted to the Logos, aspiring for eternal bliss, and who have renounced all objects of *dharma* (customary observances) and *karma* (religious rites and ceremonies), be possible to one who regards the body as the self, whose mind is engaged in the pursuit of external objects, and who performs all actions connected with them?

344. For the attainment (of the state of) the Logos by the *Bhikshu*,* engaged in the study of philosophy, *samadhi* is enjoined by the Sruti-text—"Possessed of control over external organs and mind;" and so forth.†

345. Even the wise are not able at once to cause the destruction of egoism which has become strong by growth. Except in those who are fixed in *Nirvi kalpa samádhi*, *vásaná* (creates) many births.

346. *Vikshepa sakti*, binding a man to the delusive idea of self through the power of *Avarana sakti*,‡ carries him (into embodied existence) by its qualities.

347. Until the *Avarana sakti* ceases completely, the conquest of the *Vikshepa sakti* is impossible. From its inherent nature the former is destroyed in the self when subject and object are distinguished, as (one distinguishes) milk and water.

348. When there is a complete cessation of the (activity of) the *Vikshepa sakti* in regard to the unreal, then without doubt or

* One in fourth stage or *ásrama* of life, a mendicant.

† From the *Brihadáranyaka Upanishad* (See *supra*, xl. 20 *et seq.*)

‡ *Avarana sakti* is the power that makes one thing appear as another. Vide Sloka 115.

impediment arises perfect discrimation, born of clear perception, dividing the real and unreal principles, cutting asunder the bond of delusion produced by *Máyá*, for one emancipated from that there is no more changeful existence.

349. The fire of the knowledge of the oneness (of Brahm) without limitation, burns down completely the forest of *avidyá*; where then is the seed of changeful existence of him who has completely attained the state of oneness?

350. By the thorough realization of the (one) substance *Avarana sakti* ceases. The destruction of false knowledge is the cessation of the pain (arising from) the *Vikshepa sakti*.

351. By the perception of the true character of the rope these three are seen.* Therefore by the wise the essential substance is to be known for the sake of liberation from bondage.

352. Buddhi in conjunction with consciousness,—similar to the union of iron and fire—manifests itself as the faculties of sensation. The effects of this (manifestation) are the three (mentioned above); wherefore what is perceived in error, in dream, and in desire, is false.

353. Therefore all these objects beginning with *ahankára*, and ending in the body, are the modifications of Prakriti. These are unreal, because every moment they appear different, whereas the atma is at no time otherwise.

354. Paratma is the eternal, unmixed bliss, the eternal, non-dual, indestructible consciousness, ever the same form, the witness of *buddhi* and the rest, different from both ego and non-ego, its true significance is indicated by the meaning of the word 'I' (*aham*), the real self.

355. The wise man, having thus discriminated between ego and non-ego, having ascertained the one reality by innate (spiritual) perception, having realized his own atma as indestructible knowledge, rests in the real self, being free from the two (ego and nonego).

356. When by *avikalpa samádhi* the non-dual atma is realized, then is ignorance—the knot of the heart—completely destroyed.

357. Paramatma (the Logos), being non-dual and without difference, such conceptions as I, thou, and this, are produced through the defects of *buddhi*. But when *samádhi* is manifest, all differentiation connected with him (the *jiva*) becomes destroyed through the realization of the (one) real substance.

358. The ascetic possessed of *sama*, *dama*, supreme *uparati*, and *kshánti* (endurance), and devoted to *samádhi*, perceives the state of the Logos, and through that (perception) completely burns down all *vikalpa* (error) produced by *avidyá* and dwells in bliss in Brahm free from *vikalpa* and action.

359. Those alone are freed from the bondage of conditioned being who, having transcended all externals, such as hearing, mind, self and egotism in the *chidátma* (the Logos), are absorbed in it, not those who simply speak about the mystery.

* The power that envelopes the rope as the serpent, the mental perturbation caused thereby, and the erroneous knowledge that the rope is the serpent, are, all three of them, seen to disappear when it is perceived that the rope is the rope and not the serpent.

360. Through the differences of *upádhi*, the true self seems to be divided, on the removal of *upádhi* the one true self remains. Therefore let the wise man remain always devoted to *samádhi* until the final dissolution of *upádhi*.

361. The man, devoted to *sat* (the real), becomes *sat* through exclusive devotion to that one. (As) the insect thinking constantly of the humble-bee becomes itself the bee.*

362. The insect, abandoning attachment to all other action, meditating on the humble bee, attains the state of the humble-bee. Similarly the yogi meditating on the Paramatma (Logos), becomes it through devotion to that one.

363. The excessively subtile Paramatma (the Logos) cannot be perceived through the gross vision. (It is) to be known by worthy men, with very pure *búddhi* through the *samádhi* and supremely subtile (spiritual) faculties.

364. As gold, properly purified by fire, attains its essential quality, abandoning all dross; so the *Manas*, abandoning the impurities *satva*, *rajas*, and *tamas* through meditation attains the Supreme Reality.

365. When the *Manas*, matured by ceaseless discipline of this kind, becomes merged in Brahm, then *samádhi*, devoid of all *vikalpa* (differences such as between subject and object), becomes of itself the producer of the realization of non-dual bliss.

366. By this *samádhi* there is destruction of the entire knot of *vásaná* (desires), and (there is) extinction of all *karma* (action). So there is always and in every way, within and without, a spontaneous manifestation of *Svarupa* (Logos).

367. Know meditation to be a hundred times (superior) to listening, assimilation to be a hundred thousand times (superior) to meditation, and *Nirvi kalpa samádhi* to be infinitely (superior) to assimilation.

368. Verily by *Nirvikalpa Samádhi* the essential reality called Brahm is clearly realized: not by any other means. (As the non-dual reality) becomes mixed with other conceptions through the inconstancy of the activities of the *Manas*.

369. Therefore with the organs of sense restrained, and in uninterrupted tranquillity of mind, be engaged in meditation on the Logos; and by perception of the one reality, destroy the darkness caused by beginningless *avidyá*.

370. The first gate of yoga is the control of speech, then non-acceptance (of anything and all), absence of expectation, absence of desire and uninterrupted devotion to the one (reality).

371. Uninterrupted devotion to the one (reality) is the cause of the cessation of sense-enjoyment, *dama* is the cause of the tranquillity of the thinking self, and on account of *sama* egotism is dissolved. Thence proceeds the yogi's perpetual enjoyment of the

* It is usually believed in India that a cockroach, shut up with a humble bee, becomes after a time changed into the latter. A writer in this magazine states that he has witnessed such a transformation. (See *Theosophist*, vol. vi.). The phenomenon in question is unknown to modern entomologists. It seems desirable that very careful and repeated observations should be made to determine the matter. Of course the statement in the text is but an illustration and not an argument; and it is quite independent of the genuineness of the phenomenon.

bliss of Brahm. Therefore the cessation of the activity of the thinking self is to be attained with effort by the ascetic.

372. Control speech by (thy) self, and that by *buddhi* (intellect); and *búddhi* by the witness of *buddhi* (divine light), merge that in *Nirvi kalpa purnatma* (the Logos where no distinction exists between ego and non-ego) and obtain supreme rest.

373. The yogi attains the state of those *upadhis*, viz., body, life principle, senses, mind, intellect, etc., with whose functions he is engaged (for the time being).

374. It is observed that on the cessation of activity (of those functions and *upadhis*), there comes for the *Muni* that perfect happiness which is caused by abstinence from the pleasures of the senses and the realization of eternal bliss.

375. Renunciation, external and internal, is fit only for him who is dispassionate. Therefore the dispassionate man on account of the aspiration for liberation forsakes all attachment, whether internal or external.

376. External attachment is to objects of sense, internal is to egotism and the rest. It is only the dispassionate man, devoted to Brahm, who is able to renounce them.

377. O thou, discriminating man! Know renunciation and spiritual knowledge to be the two wings of the embodied ego. By nothing other than these two can ascent to the top of the creeper of nectar called liberation be accomplished.

378. For him who is possessed of excessive dispassion there is *samádhi*; for him in *samádhi* there is unwavering spiritual perception. For him who has perceived the essential reality there is liberation, and for the liberated atma there is realization of eternal bliss.

379. For one whose self is controlled, I see no better generator of happiness than dispassion. If that, again, is accompanied by clear spiritual perception, he becomes the enjoyer of the empire of self-dominion; this is the permanent gate of the maiden (named) liberation. Therefore thou who art different from this, being void of attachment to everything, ever gain knowledge for (thy) self for the sake of liberation.

380. Cut off desire of objects of sense which are like poison; these are the causes of death. Having forsaken selfish attachment to caste, family and religious order, renounce all acts proceeding from attachment. Abandon the notion of self in regard to unreality—body and the rest—and gain knowledge of self. In reality thou art the seer, stainless, and (the manifestation of) the supreme non-dual Brahm.

381. Having firmly applied the *manas** to the goal, Brahm, having confined the external organs to their own places, with the body motionless, regardless of its state or condition, and having realised the unity of the atma and Brahm by absorption, and abiding in the indestructible, always and abundantly drink in the essence of Brahmic bliss in thyself. What is the use of all else which is void of happiness?

382. Abandoning all thought of not-spirit, which stains the mind and is the cause of suffering, think of átmá, which is bliss and which is the cause of liberation.

383. (This átmá) is self illuminating, the witness of all (objects) and is ever manifest in the *Vignánamaya Kosha*. Making this, which is different from *asat* (unreal), the aim, realize it as the indestructible self by abiding in it.

384. Uttering its name, realize it clearly as the essential form of self, the indivisible being, not dependent upon another.

385. Thoroughly realising it as the self, and giving up the idea of self as being egotism and the rest, and yet remaining in them, (regard them) as broken earthen-pots through want of interest in them.*

386. Having applied the purified *antah karana* (the *mind*) to the real self, which is the witness, the absolute knowledge, leading it by slow degrees to steadiness, realize the *Purnatma*.

387. Regarding the indestructible and all-pervading atma, freed from all the *upádhis*—body, senses, vitality, mind, egotism and the rest—produced by ignorance as *maha kasha* (great space).

388. As space, freed for a hundred *upádhis* (such as) the small and large earthen pots, containing rice and other grains, is one and not many, similarly the pure Supreme, freed from egotism and the rest, is but one.

389. From Brahm down to the post, all *upádhis* are merely illusive. Therefore realize the all-pervading atma as one and the same.

390. Whatever is imagined through error as different (from the real), is not so on right perception, but it is merely that (thing itself). On the cessation of error what was seen before as a snake appears as the rope, similarly the universe is in reality the atma.

391. The atma is Brahma, the atma is Vishnu, the atma is Indra, the atma is Siva, the atma is the whole of this universe; besides atma there is nothing.

392. The atma is within, the atma is without, the atma is before; the atma is behind, the atma is in the south, the atma" is in the north, the atma is also above and below.

393. As wave, foam, whirlpool and bubble—are all essentially but water, so all, beginning with the body and ending with egotism, are but consciousness, which is pure and absolute happiness.

394. Verily all this universe, known through mind and speech, is the spirit; verily nothing is except the spirit which lies on the other side of Prakriti. Are the various kinds of earthen-vessels different from the earth? The embodied ego, deluded by the wine of Maya, speaks of 'I' and 'you.'

395. By the cessation of action there remains no other than this. The Sruti declares the absence of duality, for the purpose of removing the erroneous conception that attributes one thing to another.

396. The real self is (in essence) the Supreme Brahm, pure as space, void of *vikalpa*, of boundary, of motion, of modification, of within and without, the secondless, having no other, (so) what else is there to know?

397. What more is there to say? *Jiva* (ego), *swayam*, (the real self), from the atom to the Universe, all is the non-dual Brahm

* Have no more concern than people have about such worthless things as broken pots, which the ordinary Hindu house-holder looks upon as inauspicious objects not fit to be kept in any prominent part of the house.

—in different forms; the Sruti says: I (the Logos) am Parabrahm. Those whose minds are thus illuminated, having abandoned all externals, abide in the eternal *Chidananda Atma* (the Logos which is consciousness and bliss) and thus reach Brahm. This is quite certain.

398. Kill out desires raised through egoism in the physical body full of filth, then those raised in the astral body. Know the (real) self, whose glory is celebrated in the Vedas, to be eternal, very bliss, and remain in Brahm.

399. So long as a man is attached to the corpse-form,* he is impure† through enemies,‡ there is suffering associated with birth, death and disease. When he perceives the pure atma which is bliss and is immoveable, then only (he) becomes free from these—so the Vedas declare.

400. On the removal of all phenomenal attributes imposed upon the self, the true self is (found to be) the supreme, non-dual, and actionless Brahm.

401. When the functions of the thinking self are at rest in Paratma (the Logos), which is (in essence) Parabrahm void of *vikalpa*, then this *vikalpa* is perceived no longer and mere wild talk remains.

402. In the one substance, undifferentiable, formless and devoid of *visesha*,§ where is there difference? Hence the distinction that this is the universe, is a false conception.

403. In the one substance, devoid of the conditions (of being), such as knower, knowledge and known, and undifferentiable, formless and devoid of *visesha*, where is there difference?

404. In the one substance, full as the ocean of *Kalpa*,‖ and undifferentiable, formless, and devoid of *visesha*, where is the difference?

405. In the supreme reality, secondless and devoid of *visesha*, in which ignorance the cause of illusion is destroyed, as darkness is in light, where is the difference?

406. In the one supreme reality, how can there be any indication of difference? By whom has any difference been perceived in *sushupti*, which is merely a state of happiness.

407. On the realization of the supreme Truth, in none of the three divisions of time is there the universe in *sadatma* (the eternal self), the consciousness which is (in substance) Brahm, void of *vikalpa* (distinction or duality). (As on the truth being perceived) there is no snake in the rope nor a drop of water in the mirage.)¶

408. This duality exists only through *Maya*, in absolute reality there is no duality; this the Vedas say clearly and it is perceived in *sushupti*.

* i. e., the physical body.
† In a Levitical sense.
‡ i. e., the six passions, lust, anger, greed, delusion, pride and jealousy.
§ The distinctness of one object from another.
‖ Ocean=the supremely subtle cause into which everything returns at the universal *pralaya*.
¶ In which they had been perceived erroneously.

409. The identity of that which is attributed to the ...ll (obj... with the substance itself has been perceived by the w...ing ... case of the rope and serpent. The distinction is kept a... as ... error.

410. This distinction has its root in the thinking principle in without the thinking principle it does not exist. Therefore bring the thinking principle to rest in *Paramatma* which is the Logos.

411. The wise man in *samadhi* perceives in his heart that something which is eternal knowledge, pure bliss, incomparable, eternally free, actionless, as limitless as space, stainless, without distinction of subject and object, and is the all-pervading Brahm (in essence.)

412. The wise man in *samadhi* perceives in his heart (that something) which is devoid of Prakriti and its modifications, whose state or being is beyond (our) conception, and which is uniform, unequalled, beyond the knot of *manas*, established by the declarations of the Vedas, and known as the eternal Logos, and is the all-pervading Brahm (in essence).

413. The wise man in *samadhi* perceives in his heart the undecaying, immortal substance, not indicated by mere negation, without name, in whom the activity of the *gunas* is at an end, eternal, peaceful and one.

414. Having brought the *antah karana* (mind) to rest, in the true self, you should perceive it, whose glory is indestructible; with assiduous efforts sever the bondage tainted by the smell of conditioned existence, and render fruitful your manhood.

415. Realize the atma existing in yourself, freed from all *upadhis*, the non-dual being, consciousness, and bliss, and you will no longer be subject to evolution.

416. The *Mahatma* having (once) abandoned the visible body as if it was a corpse—the body which, through experiencing the effects of Karma, is regarded as a reflected shadow of the man—does not again fix his thoughts upon it.

417. Having approached the Logos which is eternal, pure knowledge and bliss, abandon this *upadhi* (the body) which is impure. Then it is not to be thought of again, the recollection of what is vomited is only calculated to disgust.

418. The great wise man having burnt all this down to the roots in the fire of the eternal self, which is the non-dual Brahm in essence, remains in the Logos, which is eternal, pure knowledge and bliss.

419. The knower of truth, whose being is (gradually) being absorbed into the Logos, which is bliss, and Brahm, does not again look at the body, strung on the tread of *prarabdha* Karma* and (unholy) as cow's blood—whether the body remains or disappears.

420. Having perceived the Logos which is indestructible and bliss, as the real self, for what purpose and for whose sake can the knower of truth nourish the body?

* Latent possibilities which have become dynamic.

421. The gain of the yogi who has attained perfection is the enjoyment of perpetual bliss in the atma.

422. The result of dispassion is right perception; of right perception, abstention from the pleasures of sense and ceremonial acts. The peace that comes from the realization of the true is the fruit of abstention from ceremonial acts, from the pleasures of sense.

423. The absence of what follows (in the order given above) renders fruitless the one that precedes it. Perfect satisfaction proceeding from the unparalleled bliss that comes from self is liberation.

424. The fruit of wisdom is declared to be freedom from anxiety at the sight of trouble. How can a man of right discrimination do afterwards* the blameworthy acts done when deluded?

425. It is perceived that the fruit of wisdom is liberation from *asat* (*Prakriti*), that of ignorance is attachment to it. If this (difference) is not perceived between the ignorant and the wise, as in the mirage, etc., where can we see any gain for the wise?

426. If the knot of the heart,† ignorance, is entirely destroyed, then how can objects by themselves be the cause of attachment in respect of one who is without desires?

427. The non-appearance of even conscious inclination towards objects of enjoyment is the extreme limit of dispassion; the non-evolution of egotism is the supreme limit of right discrimination; the non-evolution of self-conscious being by absorption in the Logos, is the extreme limit of *uparati*.‡

428. He on this earth is happy and worthy of honour who, by always resting in peace in the form of Brahm, is freed from external consciousness, regarding the objects of enjoyment experienced by others as a sleeping child (would do), looking upon the universe as the world perceived in dream, at times recovers consciousness and enjoys the fruit of an infinity of meritorious deeds.

429. This ascetic, firm in wisdom, free from changes of condition, actionless, enjoys perpetual bliss, his atma being absorbed in Brahm.

430. *Pragna* or wisdom is said to be that state of ideation which recognises no such distinction as that of ego and non-ego, and which is absorbed in the manifested unity of Brahm and atma.

431. He who is perfectly at rest (in this wisdom) is said to be firm in wisdom. He who is firm in wisdom, whose bliss is uninterrupted and by whom the objective universe is well-nigh forgotten, is regarded as *jivanmukta*.

432. He is regarded as *jivanmukta* who, though having his consciousness absorbed (in the Logos), is awake and yet devoid of all characteristics of waking, whose consciousness is free from even unconscious traces of desire.

433. He is regarded as *jivanmukta* in whom all tendency to evolution is at rest, who though possessed of *kala* (ray of the

* *i. e.*, when the illusion is extinguished.

† Between object and subject there is no relation except through illusion, and hence it is looked upon as a knot tying together the ego and non-ego.

‡ Peace, tranquillity. See sl. 24.

Logos), is yet devoid of it (from the standpoint of Brahm), whose thinking principle is devoid of thinking.

434. Though existing in this body which is like a shadow, to be yet devoid of egotism and the consciousness of possession,* is the characteristic of a *jivanmukta.*

435. Want of inquiry into the past, absence of speculation about the future, and indifference (as to the present), are the characteristics of a *jivanmukta.*

436. By nature (from acquired natural disposition) to regard all as equal everywhere in this world of opposites, full as of good and bad qualities, is the characterstic of a *jivanmukta.*

437. On meeting with objects, agreeable and disagreeable, to regard them all as equal in (respect to) oneself and to feel no perturbation in either case, is characterstic of a *jivanmukta.*

438. The absence of external and internal perception in the ascetic by reason of his consciousness being centred in the enjoyment of Brahmic bliss, is characterstic of a *jivanmukta.*

439. He who is free from egotism and 'my-ness' in what is done by body, senses, etc., and who remains indifferent, is possessed of the characterstic of a *jivanmukta.*

440. He who has realized the identity of Atma with Brahm by the power of Vedic wisdom and is freed from the bondage of conditioned existence, is possessed of the characterstic of a *jivanmukta.*

441. He in whom the consciousness of *I* in regard to the body and organs, and of *this* in regard to other subjects, never arises, is considered a *jivanmukta.*

442. He who, by reason of wisdom, knows there is no difference between *Pratyagatma* (Logos) and Brahma, as also between Brahm and the universe, is possessed of the characterstic of a *jivanmukta.*

443. He who is the same, whether worshipped by the good or harassed by the wicked, is possessed of the characterstic of a *jivanmukta.*

444. The ascetic, into whom (into whose consciousness) enter and become merged objects called into existence by *Para* (light of the Logos) as the rivers flow into the ocean by reason of his being nothing but *sat* (because Parabrahm), and do not produce any change, is liberated.

445. For him who has gained the true knowledge of Brahma there is no more evolution as before: if there be these the Brahmic state is not known (he is out of it.)

446. If it is said 'he evolves through the force of previous *vásaná*'—it is not so, *Vásaná*† becomes powerless by the realization of identity with the Reality.

447. As the tendency of the most lustful man ceases before his mother, so (the *vásaná*) of the wise ceases on knowing Brahm, the perfect bliss.

448. Dependence on (external) objects is seen in one engaged in deep meditation on account of the results of Karma already in operation—so say the Vedas.

* Literally my-ness.

† Impressions remaining unconsciously in the mind from past Karma.

449. So long as there is perception of pain and pleasure, so long *Práravdha* exists; these results are preceded by Karma; for one devoid of Karma they cannot be anywhere.

450. By the knowledge that I (the Logos) am Brahm, the Karma acquired in a thousand millions of kalpas is extinguished, as is the Karma of dream life on awaking.

450. Whatever is done, whether manifestly good or bad in dreams—how is it (efficacious) for the going to heaven or hell of the dreamer awakened?

THE SOUL PROBLEM.

IT would seem in all reason and seriousness that any discussion of the continued existence and condition of the soul after death, should be based on the existence of the soul *per se.* It is quite evident that a large number of so-called intelligent persons practically deny that there is a soul in man, and yet never tire of speculations and imaginings, as to the future condition of the soul.

At first sight this seems incredibly absurd. Yet a little reflection will show that it is true, and further, we shall find in this absurdity the reason why the Buddhist doctrines, which are guilty of no such absurdity, are so little understood, and so generally misrepresented. The first question is: What is soul? The second: Has man a soul? And third, after the first two questions are settled in the affirmative: Does the soul survive the death of the body? And finally, it may be asked: Where, how, and under what conditions does the soul survive?

Now it is not the purpose of the present writing to answer these profound and important questions, but rather to make apparent the absurdity above referred to. The extent of theological teachings on this subject consists in the verbal repetition of a formulary, "I believe in the immortality of the soul, and the life everlasting." The churchman who, on all set occasions, is ready to make the above verbal acknowledgment, is considered quite orthodox, so far as this question of soul is concerned, and having performed the prescribed genuflections, is at liberty to join in the mad rush for wealth, power and place, secure in the blessings of his Church.

If, however, our churchman be a "man of intelligence," a reader of books, he presently enters the realm of so-called "modern science." Here he is informed that "On earth there is nothing great but man, in man there is nothing great but mind." He is taught that mind is the function of the physical brain, and if he is still of an inquiring turn of mind, he will find that but one step further is possible before he reaches the "unknowable." This step consists of the recognition of something called consciousness.

Consciousness, he is informed, is also a function of the brain, conditions of consciousness are represented in terms of mind, and while it is admitted that "the gap between the physiology of the brain and (this same) consciousness is unthinkable," this unthinkableness is the last step on the ladder that leads to the unknowable. Thousands have pursued the lines of thought that lead inevitably to this result, and continue on Sundays to repeat the verbal

Shibboleth, apparently unconscious of the fact that mentally or intellectually they are materialists. The highest faculties they have discovered in man are relegated to the physical brain, and their comprehension of "Christ's glorified body" is shown in the still lingering belief in the resurrection of the *physical body* at the "great day of judgment." Such is the consistency between the orthodox religion and the materialistic science of the Western world. Now if mental phenomena, and the bare fact of consciousness, are allowed to constitute the whole of the subjective life of man, and these are purely the function of the brain, it might seem pertinent to inquire, what becomes of the entire subjective life of man at the dissolution of the brain at death? What room is there here for the existence or survival of a soul? and reason answers, *none whatever*.

There are not a few in every community who apprehend this logical necessity and acknowledge themselves frankly, materialists. Not a few appreciate the situation and hesitate, in the meanwhile styling themselves agnostics. But the great mass of thinking people who have ventured to question theology at all are unconsciously materialists. Those who do not question at all, but accept contentedly the dicta of faith, are not only the most logical, but the most happy. The anxiety experienced at the death of friends and relatives, and the inroads made by modern spiritualism, have considerably modified all these conditions, but have still further materialised concepts of the soul and the spirit world. It seldom seems to occur to those present in a "materialising seance" that just so much of an "apparition" as can be seen felt, or heard, is *not* spirit but matter, where it is not a fraud or a delusion of the senses. And further it is seldom realised that the solution of the soul or spirit problem is thus left just where it was before the "wonderful materialisation."

Thus we find rank materialism everywhere. "Science," intrenched behind its great respectability and the authority of great names, either quietly ignores, or contemptuously ridicules, everything that it cannot classify under known or imagined laws of mind, and when called to account, and charged with pernicious materialism, the classical response is *Agnosticism*. But here again the arch enemy, materialism, is an artful dodger sailing under false colors.

When one who is conscious that he has not exhaustively examined a subject, and leaving it undecided and without prejudice, formulates his position, as "I do not know," it is honest and it is well, but when in place of this attitude of mental abeyance, he assumes the positive attitude, arrogant, and hostile to all progress, *I do not know, I know that no one else knows, because the subject is unknowable*, such "agnosticism" is not only a misnomer, but it becomes pernicious in the extreme.

All this arises from faulty methods of investigation, and particularly classification. When once the duality of all phenomena, and the principle of exact equations is recognized in every problem of existence, and when methods of investigation conform thereto, very different results will be obtained. Then exact methods of investigation and classification will do for psychology, what they have already accomplished for physical science.

Purely psychic phenomena will not be converted into terms of either mind or matter, for mental phenomena are strictly physical or materialistic, and are the function of the brain, and cease, no doubt, with its destruction, while purely psychic phenomena have a different origin, belong to a different realm, are governed by different laws, though related on the physical side to the brain and its function. When this field is duly explored, a rational conception of the existence and nature of the soul will be derived, and after that, the question of its survival and condition after the death of the body will be in order. After this discipline, the Western mind may possibly obtain some meaning of the word Nirvana other than annihilation, and get something beside shallow nonsense out of Eastern philosophies. Till then, they had better not meddle with them at all, though they may be all unconscious how much they are the laughing stock of the "poor heathen."

J. D. BUCK, M. D.

*BUDDHA'S TEACHING.**

THE sacred books of Eastern religions are written, for the most part, in a style which is rather a disguise than an expression of the meaning they are intended to convey. Figurative phraseology and intricate symbols are, at all events, so little in harmony with Western habits of thought, that such vehicles of philosophic teaching may easily be mistaken by readers accustomed to a more lucid treatment of religious doctrine, for the wild conceptions of a crude superstition. And even when simpler topics than the avatars of Vishnu are under treatment, the same habits of speech which veil cosmological theories with narratives of Divine incarnations in animal forms, lead Oriental writers to describe even such events as Buddha's death and cremation in the circuitous language of symbols, rather than in plain and matter-of-fact prose. Thus, in one of the Pali "Sutta's," or Buddhist Gospels—the Maha-parinibbana "Sutta" —for the English versions of which we are indebted to the admirable scholarship of Dr. Rhys David, we are told how "the Blessed One" died from an illness which supervened upon a meal of "dried boar's flesh," served to him by a certain Kunda, a worker in metals at Pava. A prosaic interpretation of this narrative has passed into all epitomes of Buddhism current in European literature. Mr. Alabaster, for instance, in his "Wheel of the Law," calmly quotes a missionary authority for the statement that Buddha died "of dysentery caused by eating roast pork;" and even Dr. Rhys David himself gives further currency to this ludicrous misconception in his well-known treatise on Buddhism, published by the Society for the Propagation of Christian Knowledge. One might have supposed that students of the subject, even without a clue to the meaning of the "dried boar's flesh" in the legend, would have been startled at the notion of finding the simple diet of so confirmed a vegetarian

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as we must suppose any Indian religious teacher to have been, invaded by so gross an article of food as roast pork. But one after another European writers on Buddhism are content to echo this absurdly materialistic version of the figurative Eastern story. If they had sought to check their interpretation of it by reference to living exponents of the Buddhist faith, they would have fallen easily on the track of the right explanation. The boar is an Oriental symbol for esoteric knowledge, derived from the boar avatar, of Vishnu—that in which the incarnate god lifted up the earth out of the waters in which it was immersed. In other words, according to Wilson's translation of the Vishnu Purana, the avatar in question "allegorically represents the extrication of the world from a deluge of iniquity by the rites of religion." In the Ramayana we may find another version of the same allegory, Brahma in this case assuming the form of a boar to hoist up the earth out of primal chaos. Boar's flesh thus comes to symbolise the secret doctrine of the esoteric initiates, those who possessed the inner science of Brahma, and dried boar's flesh, would be such esoteric wisdom prepared for food; reduced, that is to say, to a form in which it could be taught to the multitude. It was through the too daring use of such dried boar's flesh—through his attempt to bring the multitude, to a greater degree than they were prepared for it, within the area of esoteric teaching—that Buddha died; that is to say, that his great enterprise came to an end. That is the meaning of the story so painfully debased by European writers; and that meaning once assigned to its central idea, will be followed through many variations in the details of the Pali narrative, even as translated by Dr. Rhys David, apparently without any suspicion on his part of its true intention. Buddha, for instance, before the feast, directs that he only should be served with the dried boar's flesh, while "the Brethren," his disciples, are to be served with cakes and rice; also, that whatever dried boar's flesh may be left over after he has done, shall be buried, for none but himself, he says, can digest such food—a strange remark for him to have made, according to the materialistic interpretation of the story, which represents him as *not* able to digest such food. The meaning of the injunction plainly is that after him none of the Brethren shall attempt the task of giving out esoteric secrets to the world.

Buddhist doctrine has fared but little better than Buddhist gospel narrative in the hands of the distinguished scholars who have rendered the Western world the service of *translating* a good many of the writings in which it is enshrined, without conferring on us the additional benefit of elucidating the spiritual science which that doctrine cautiously sets forth. Indeed, the plain fact of the matter is that two leading ideas concerning Buddhist doctrine have been presented to the world by the principal writers on the subject, and that both these ideas are on a level with the roast pork theory. These ideas are that Buddhism does not recognise any future conscious life of the individual man beyond the grave, and that in exhorting us to tread the path which leads to Nirvana, it proceeds on the ultra-pessimistic view that all conscious life must be misery; so that the only wise course for us to pursue is to court its extinction in profound and dreamless slumber, in utter oblivion of all

things, in that Nirvana which we are told to regard as identical with absolute annihilation. A brief essay like this need not be burdened with quotations from well-known books to show that this is the view entertained by most European writers. Spence Hardy, Max Muller, Rhys David, Alabaster, Bigandet, Burnouf, and others, might be shown by reference to unequivocal passages to entertain this idea, perhaps most grotesquely emphasised by an American caricaturist of Buddhist doctrine, Dr. H. S. Kellogg. The German commentator on Buddhism, Dr. Oldenberg, is honourably distinguised by combating the theory that the Buddhist Nirvana is equivalent to annihilation; but though he argues the question in an elaborate and painstaking way, he does not put his finger on available passages in Buddhist scriptures that would settle the matter decisively. Barth, also, in his "Religions of India," "takes leave to doubt" whether the intention of Buddhism was to preach that there is no survival of the individual consciousness from one incarnate existence to another, but even he thinks that "this vaguely apprehended and feebly postulated *ego*" cannot be compared with the "simple and imperishable soul of the Sankhya philosophy." And as a whole, European Buddhistic exegesis may be held to rest chiefly on the two ideas above referred to—no future life, and annihilation in Nirvana.

Now, the reconciliation of these two commanding misapprehensions has given critics of Buddhism no little trouble. For, on the face of things, if man's consciousness is merely a matter of this life, he need not go through the self denial and privations of the candidate for Nirvana to accomplish the annihilation that must await him anyhow. And again, Buddhist teaching is saturated with references to *Karma*, which, as the sum total of merit and demerit that determines the conditions of a man's next rebirth, seems to presuppose the persistence of the soul consciousness which those conditions are apparently designed either to reward or punish. But the embarrassment is got over by help of the theory—for the ingenuity of which Dr. Rhys David appears to deserve the credit—that Karma does not follow an individual soul from one incarnation to the other, but causes the birth of an entirely new individuality, which becomes the independent heir, for good or evil, of its predecessor. The motive which each person thus has for making a sacrifice of himself to achieve Nirvana, is altogether altruistic. His Karma being extinguished in the total annihilation of Nirvana, no other being is born along that line of influence to suffer the pain and sorrow of existence. The inventor of this idea admits that the motive does not seem a strong one, as a fundamental rule of human conduct; but its insufficiency does not present itself to his mind as a ground for distrusting the former conclusions out of which it grows.

All this misdirection of thought appears to have been started by forgetfulness on the part of the first interpreters of Buddhism to the modern West—Burnouf and Spence Hardy especially—of the broad fact that Buddha was a religious reformer rather than a person who made any profession of re-codifying the whole body of religious truth from A to Z. Roughly speaking, he takes the entire block of

Hindu faith, or Brahminical philosophy, for granted, and builds upon that the higher teaching he has to offer from his store of "dried boar's flesh"—of esoteric wisdom, adapted to the understanding of the multitude. "The simple and imperishable soul of Sankhya philsophy" is the property of the Buddhist, just as fully as of the earlier Brahmin or later Hindu. But current religious instruction before Buddha took up his task had familiarised the people with the idea that good men went to Heaven and bad men to hell. Buddha did not put that fundamental idea in the forefront of his teaching. It was unnecessary to do so. Indian theology was already stocked to overflowing with ideas concerning the life after death in the numerous heavens and hells which its doctrines recognised. And it was also fully possessed with the conviction that in each case, after the appropriate period of spiritual enjoyment or suffering, the soul would return to earthly incarnation. Buddha's reform started from these assumptions. The fact is acknowledged by modern writers, but not its force. Professor Sir Monier Williams, in his treatise on Hinduism for the S. P. C. K., says: "About five centuries before our era, the reformer Buddha appeared, and about contemporaneously with him various Brahmin sages, stimulated by his example, and perhaps by that of others who preceded him, thought out what are called the orthodox systems of Hindu philosophy." What did such thought amount to? Sir Monier Williams sums it up as including these articles of faith, amongst others: The eternity of the soul, prospectively and retrospectively; the periodical removal of the soul to places of reward or punishment; the subsequent return of the soul to corporeal existence. Buddha, from the standpoint of these conceptions, addressed himself especially to the task of showing men that, *beyond* spiritual conditions and rebirth, there lay possibilities of human evolution which, in their transcendent excellence, rendered the familiar alternations of corporeal and ethereal existence relatively unworthy of acceptance. A state of blessedness which would come to a definite end was, for his exalted perceptions, no state of blessedness at all. Human life on earth, though such as men might esteem as happy, was subject to manifold perils and to decay. It was a state for the wise man to avoid by making the stupendous effort that would emancipate his desires from all the objects of sense, and thus cut off the attractions that would otherwise inevitably bring him back again, after a period of heavenly existence, to physical incarnation.

Buddha's sermons and lessons became thus almost altogether concerned with the contemplation of that transcendent spiritual condition described by the term Nirvana, but never defined with any degree of precision, simply because its attributes were by the hypothesis unsusceptible of exact definition in terms of the physical intellect. That which men in the flesh can imagine as attractive must necessarily be tainted with the limitations and sense of separateness inherent in the incarnate imagination. Nirvana could only be described by negatives which ruled it off from any state of being which individual aspirations for happiness would be capable of picturing in the mind. And while the attempt would have been fruitless, it was, at the same time, unnecessary for Buddha to define

Nirvana, because the idea to be dealt with was no novelty for Hindu audiences. Referring again to Sir Monier Williams' epitome of Hindu faith, we find that system of thought, quite independently of Buddha's teaching to recognise that the supreme state of bliss involved an escape from all sense of individual personality—complete absorption into the Supreme and only existing Being who is wholly unfettered by action, without qualities of any kind—pure life, pure thought, pure joy. No one, from the physical plane of existence, can *understand* such a condition; but this impossibility does not justify us in the absurdity of pretending on that account to understand it as equivalent to annihilation. We are not even called upon, for the purposes of the present argument, to consider whether or not Buddha himself understood it. It is enough to realise that undeniably Buddha treated it as a state of being which was supremely desirable by reason of its exaltation in the scale of Nature above all other states of being, and that in doing this he had no antagonistic opinion on that point to combat. Brahmanism already recognised Nirvana, under various names—the ultimate absorption into the Supreme—as the most glorious goal to which humanity could turn. The failure of modern Western thinkers to recognise the splendour of such an ideal is plainly due to our deeper immersion in material habits of thought, in which the sense of separateness that Oriental philosophy, at all events, already perceived to be a defect of the incarnate imagination, has been elevated into the *sine qua non* of all conditions to be desired. We may be able to conceive a high degree of spiritualisation in consciousness. We may contemplate an existence as free from all lower passions, and yet attractive; but we find it hard to realise that ultimate exemption from the fetters of Self, which finds its most glorious fulfilment in complete identification with the universal consciousness. However, without professing to realise this, we may, at any rate, intellectually comprehend that men of abnormal spirituality, who have declared such a desire, are not on that account declaring a desire for extinction of consciousness. For them, at all events, the higher kind of consciousness embraces the lower, supersedes it, and triumphs over it.

If Buddha thus said nothing to break down existing beliefs in the normal progress of man through successive rebirths, intercalated with successive periods of heavenly enjoyment, and if Hindoo philosophy had already acknowledged that the highest state of human evolution would carry men into Nirvana, what was is that he did teach? The answer will be readily substantiated by the sermons and teachings of Buddhist literature, as already translated for Western reference, and will in half-a dozen words afford the clue to the comprehension of his whole position. He taught the way to Nirvana. This teaching had previously been esoteric. He sought to show all men the way to Nirvana, and the rules of life with which almost all his recorded utterances are thus concerned did not constitute an every-day code of morality for ordinary people. They were the prescriptions laid down for those whose spiritual aspirations were already so highly awakened that they desired Nirvana; or, at all events, were so near the threshold of that desire tha[illegible]

little stimulus to their spirituality might suffice to lead them across it. The proof of this view will be supplied most readily, not by quoting at length from the language which Buddha addressed to his monks, to "the brethren" who were avowedly candidates for Nirvana, but by showing that all the while he recognised a totally different sort of morality for men who were still in the fetters of separateness, and whose highest aspirations were for individual spiritual happiness in Heaven. Let us take, for example, the following passage from the Mahaparnibbana Sutta, as translated by Dr. Rhys David (Sacred Books of the East, vol. xi., page 16) by no means the only one of the kind that could be produced, but sufficient in itself for our present purpose. The sentences quoted constitute a short address to certain "householders," followers of his teaching, but persons who were not engaged in the arduous struggles of arhatship, that candidature for Nirvana of which we have already spoken. Here there are no ambiguous metaphysics to lead astray the minds of later readers out of sympathy with the subtle selflessness of the Nirvanic aspirations. The passage runs :—

> Then the Blessed one addressed the Pataligama disciples, and said :—Fivefold, oh householders, is the loss of the wrong-doer through his want of rectitude. In the first place, the wrong-doer, devoid of rectitude, falls into great poverty through sloth ; in the next place, his evil repute gets noised abroad ; thirdly, whatever society he enters, whether of Brahmans, nobles, heads of houses, or Samanas, he enters shyly and confused ; fourthly, he is full of anxiety when he dies ; and lastly, on the dissolution of the body after death, he is reborn into some unhappy state of suffering or woe.
>
> Fivefold, oh householders, is the gain of the well-doer through the practice of rectitude. In the first place, the well-doer, strong in rectitude, acquires great wealth through his industry ; in the next place, good reports of him are spread abroad ; thirdly, whatever society he enters, whether of nobles, Brahmans, heads of houses, or members of the order, he enters confident and self-possessed ; fourthly, he dies without anxiety ; and lastly, on the dissolution of the body after death, he is reborn into some happy state in Heaven.

Certainly it might be argued that this address does not contain a complete code of even worldly morality, but if the question were to judge the ethics of Buddha's teaching we may find plenty of other material to work with. The very simplicity of the appeal here made to selfishness as a motive for well doing gives the present quotation its value, as showing how fully Buddha recognised the persistent existence of the soul as an individual entity after the death of the body in regard to the great bulk of mankind at large, in regard to whom there might be no question of treading the path to Nirvana.

The recognition of normal spiritual evolution, according to Buddhist teaching, as a process that fully preserves the identity of the individual consciousness of self—as a condition of the ethereal life immediately following the death of the body, as also of the later returns to earthly incarnation—affords us the readiest assurance that Nirvana is a state, according to that same teaching, of supreme spiritual beatitude, and not a state of annihilation. But one idea we have not yet dwelt upon should claim adequate attention, if we are to grasp the Buddhist theory—also the antecedent Brahminical theory—of the manner in which individual consciousness in ordinary evolution is preserved. The familiar

stumbling-block for European thinkers, when they endeavour to understand the Oriental view of re-incarnation, is the obvious truth that no living man remembers his last incarnation. As this difficulty to many minds is conclusive against the theory itself, if proposed for their own acceptance, so it seems to them conclusive against the supposition that any minds could find in the doctrine of re-incarnation an equivalent for the idea of a persistent soul consciousness in other worlds. We need not be concerned for the moment with the discussion of the idea on its intrinsic merits. The important point is to show through what train of thinking the Oriental mind is enabled to treat the persistence of individual consciousness as quite compatible with the non-recollection of former lives by incarnate human creatures. In a Catechism of the Buddhist faith in use in the native schools of Ceylon, and sanctioned as an orthodox exposition thereof by the highest authorities of the Buddhist Church in the island, we find the difficulty before us faced and explained away with the utmost simplicity. The new personality of each succeeding re-incarnation the Catechism explains, is the sum total of the *skandhas* or groups of attributes of the last, and then the Catechism considers whether this new aggregation of *skandhas* is the same being as that of the previous birth. The new personality, it replies, is the same being in the sense in which the man A. B. of forty is identical, as regards personality, with the youth A. B. of eighteen. By the continual waste and reparation of his body, and by the change of his mind and character, the man of forty may be a very different being really, but, nevertheless, he is the same as regards the inner ego—just so with regard to successive re-incarnations. That which Oriental philosophy calls the *sutratma* or thread-soul, or thread-spirit, is the same, but its attributes undergo change and as for specific recollections of life adventures these are even more transitory and temporary in their importance as regards the immortal part of the man, than even the *skandhas*. They may be preserved in ethereal existence—and are certainly by Oriental thinkers supposed to be so preserved—but instead of re-incarnation as a doctrine, requiring that they should be preserved across ethereal existence for the confusion of the re-incarnated man in his next personality, no sense could be made of a system of evolution burdened with such a condition. For the Oriental doctrine does not conceive the return of the human being to earth as a mere purposeless persistence of sensation ; it is treated as a process having an end in view—the growth and development of the individual in the scale of existence. Each set of life adventures is of value in this process, simply for its effect in the fashioning of the *skandhas*, or, as we might loosely put it, of the character. The effect of any given set once accomplished, the adventures themselves are of no more permanent importance than the centreing of an arch that has been built—merely a means to an attained end to be cleared away and forgotten. Indeed, that analogy quite fails to meet the necessities of the present case, for the arch could be used, though the centreing were allowed to stand ; whereas the new life adventures on which a man enters on each new incar-

nation might entirely lose their educational effect if they were darkened, or too advantageously embellished by contrast with definite recollections of the past. The justice of each emergency, be it remembered, and the sentiment of each life, is fully met by the ethereal span of heavenly or other life, which is its complement. That constitutes the full and luxuriantly sufficient efflorescence of the personal claims established during the immediately antecedent physical life. Not until the causes generated during such life have borne their utmost harvest of fruit in the emotions and experiences of the ethereal states, and have exhausted their force, is the individual regarded by the Oriental theory of re-incarnation as ripe for its operation. But by the hypothesis, the causes referred to, the acts, the suffering, or the aspiration, are by them sublimated into so much cosmic progress for the soul—melted into the oblivion that belongs to all transitory things, and left behind by the ever-surviving *sutratma*, or thread soul, prepared once more, free and unfettered except by its self-created attributes, for the exercise in a fresh field of enterprise of its ever-recurring privilege of choosing between good and evil.

Surely such a view of nature and of man's destiny is not one that need be stigmatised as tantamount to the denial of immortality, nor as casting a dark shadow, by its own "Nihilistic" character, upon the undefined glories of the spiritual condition by which Buddhism conceives that the final result of this protracted and toilsome, though magnificent, process may sometimes be anticipated by an adequately heroic bound.

A. P. SINNETT.

MORAL SAYINGS FROM THE MAHABHARATA.

HE obtains happiness who renounces desire, that fatal disease, hard to be forsaken by the evil-minded, unconsumed when even life decays. Adiparva lxxxv. 14.

Those who are free from anger are superior to those who are angry, so are also the patient to the impatient. The humane are superior to the inhuman, the wise to the unwise.

Being reviled one should not revile; provoked, one should be patient. Good Karma comes to him who is not wrathful, wrath burns away the good Karma of him who is wrathful. A foe should not be subdued by the infliction of cruel pain, nor by cruel speech, nor by evil thought. One should never use wicked, cutting speeches that wound. He who uses sharp, cruel, wounding speech, tormenting men as with thorns, is unprosperous, carrying destruction in his mouth.

One should be approved in the eyes of the virtuous, one should be defended by the virtuous when away from them. One should always be patient under the evil speech of the wicked. Right conduct should resemble the conduct of the virtuous.

Stricken by the arrows of speech a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all.

Therefore always utter gentle words and never harsh ones. Reverencing what is worthy of reverence, give but never beg. Adiparva lxxxvii. 6—13.

The wise say that heaven has seven great gates for men: ascetic meditation, charity, patience, self-restraint, simplicity, sincerity, sympathy with all creatures. The wise say these are all destroyed by vanity.

He who, having studied, thinks himself a learned man, and by his learning injures the reputation of others, attains but perishable regions, that learning does not yield Brahma as its fruit.

Four actions are the source of fearlessness, they cause fear if improperly performed (in a boasting spirit): sacrifice to fire, the vow of silence, study, sacrifice.

One should neither exult in good report nor be cast down by evil report.

In this world the wise reverence the wise, the wicked do not obtain a good understanding.

I have given away so much, I have offered such sacrifices, I have studied so much, I have performed such vows—such boastings are called causes of fear and are everywhere to be shunned.

Those are blessed who, determined on self restraint, know their sole refuge to be the everlasting that can only be approached by the road of the mind; united with it they obtain perfect peace here and hereafter. Adiparva xc. 22—27.

THE KABBALA AND THE MICROCOSM.

(*Continued from page* 774).

IT is often asked why the monad descends from the high estate of pure spirit to become involved in matter and be the victim of original sin, subject to the action of the pairs of opposites and bound by the chains of Karma. A man naturally thinks that if he had his choice between living in a heaven of unalloyed bliss and being tempest tossed and buffeted in the storms of desire and passion, he would choose the former. Why then did he commit such an inconceivable act of folly as to descend into the flesh and suffer the multitudinous trials of this world: and also, what can he gain by evolution, if he was of the nature and substance of a God before he commenced his rings and rounds? Is all this toil and trouble only to make him what he was before? The answer is, that this spiritual essence of a man was naked, and that clothes are an absolute necessity even in the palaces of Paradise, though there is neither weaving nor cutting out nor stitching there; so the naked monad descends into the world of causes to obtain garments to wear in the world of effects. R. Moses of Cordova discourses on the matter as follows*:—

"Before explaining what emolument the *anima* has in this world, I must premise that this is a fundamental principle concerning

* Tractatus de Animâ: Cap. V. Kabbala Denudata, Vol. I.

the *anima*, that it ought to ascend out of the world of works to the world of its earning. For before the *anima* descends, clearly many things are wanting to it, although it is existing in a very elevated place and in the highest places of the world. But the matter is in this wise. There is no existence of the *anima* before the higher generation: after that generation it is none the less nude, nor is it clothed except after that it has descended into the lower garden of Eden, where a pure garment is given to it out of the air of the garden of Eden. And so the different grades then descend and are clothed, to be raised again. But after that in this world it turns its energies to the works of the law, then it becomes worthy of a beautiful garment, which is called the tunic of the Masters; and it is the vestment of the law and the precepts, at which it labours in this world. In this garment then it is worthy to ascend, that it may see the face of the Lord of hosts, and the King and its Father. For before it comes into this world it is naked, and having gone out of this world it is unable to advance to the King unless robed in the garments of the law and the precepts. For the aëreal garment of Paradise is plain white, devoid of beauty: but it ought to be of byssus† and purple, for such are the garments of beauty, namely, the spiritual ones fashioned out of the precepts which are tenuous and spiritual things, so that in them it might approach the altar through the High Priest.

"But concerning those garments R. Schimeon Jochaides can be consulted if any one wishes it in the book of Sohar, Sect. Vajakhel, where he says thus: Those two vehicles enter the hidden palace of the garden which is called Aloes, and there are hidden twelve kinds of spices concerning which it is written in *Canticles* iv. 13, *Nard and Safron and Calamus odoratus* (sweet flag) *and Cinnamon, &c.* And there are twelve kinds of aromas of those below. And in that place are all those garments of the *animas* which are worthy to be clothed in the same, each according to his merits. In that garment are delineated all those good works which he did in this world, and on it is this inscription: This is the garment of N. N. This garment therefore they receive, and that *anima* of the just is clothed in the same to the similitude of the form of this world, &c. Happy be who is worthy of these garments, in which the just are clothed in the garden of Eden. They are fashioned out of the good works performed by man in this world according to the precepts. And in them the *anima* stands in the garden of Eden. But when the *anima* ascends to that higher gate of the firmament there are prepared for it other garments precious and sublime, which are from the Will* and from a mind devoted to the law and from prayers. When therefore he ascends who is to be crowned he is crowned with that crown; but some part remains over to him, out of which are made shining vestments with which that *anima* is clothed that it may ascend higher. And although we have said that those garments are derived from works, they

* A fine white linen, of which mummy bandages are made.—M. R. L.

† The Latin word is Beneplacitum, which generally refers to the Crown (Kether), but is also used in the sense of the will (Arbitrium, Voluntas. See Glossary, p. 361,) M. R. L.

are not however derived except from the way of good will; in the actual text of the Sohar it is written: 'Not except from a good intention of the spirit (*Spiritus*)', &c. The *Luminare Sanctum* however says, that the inferior garments in the earthly garden are derived from works, the superior ones depend upon the spirit and a good will and intention of heart. And for a more exact understanding of these things it must be known that the essence of Neschamah, Nephesch and Ruach, whilst they are still at their root, before they emanate, is not bounded by any particular definite existence; but their existence is spoken of in respect of their extension and influx into the woman, like light, water and sky*: I mean that they have their clearly no existence, just as the semen, which subsists through a certain subtile virtue drawn into it from the cerebrum, where there is no substance of semen unless it be like light,—a corresponding power out of which semen can be made,—until it flows down into the place of excoction: but through its descent it is formed into blood, and in the place of excoction it is at length matured and converted into semen, and when it comes down into the womb from it is made that form. And so it is with Neschamah; which in Binah is like light: in like manner there is a corresponding influence for Ruach in Tiphereth-Jesod,† and a corresponding influence for Nephesch in Malchuth. For through union this influence is at length reduced into the form of Neschamah and Ruach and Nephesch: and through the holy and pure copulation out of this formless nature is made the formed essence.

"These things being premised, it will not be difficult to understand what gain Neschamah has, if in the act she flows out from her root; since by this means she obtains form. For *animas* are the progeny of God, and their father and mother are Tiphereth-Jesod and Malchuth. But the question is further raised: after they have emanated from their roots into the higher garden, whither they first go forth and obtain the nature of *anima*; wherefore they then descend out of the garden of delights into this wicked world: since it would be vastly better if they remained there. For here they are subject to the peril of losing all reward, and whatever good can be assigned to them by God, consists in the fact that they may again be raised to that place, whence they

* Cf. "After falling from heaven, the being becometh a subtile substance living in the water. This water becometh the semen, which is the seed of vitality. Thence entering the mother's womb, it developeth into the embryo and next into visible life like the fruit from the flower. And entering trees, plants, and other vegetable substances, water, air, earth and space, that watery seed of life becometh of quadrupedal or bipedal form. This is the case with all creatures that you see.....According to the merits of one's acts, the being that in a subtile form co-inheres in the semen that is dropped into the womb is attracted by atmospheric force for purposes of re-birth. It then developeth there in course of time, first becoming the embryo, and is next furnished with the visible organism. Coming out of the womb in course of time it becometh conscious of its existence as man, &c." Mahabharata Adiparva xl. (Protap C. Roy's trans.) M. R. L.

† This is represented by a symbol ThTh. with accents. It apparently indicates the supernal light passing down through Tiphereth, God the Son, the Vau of the Tetragram, to fertilise Malchuth, the Bride or the Holy Ghost, the final He of the Tetragram, through Jesod, Foundation, who is symbolised by the organ of generation in the Kabbalistic man.—M. R. L.

were cut off, and in this there is clearly no gain to the *animas*, since they already had that good before their descent; but now approaching turbid matter they suffer a kind of corruption throughout: for there is not a just man on earth who does good and does not sin? To these questions an answer can be found in what has been said above. For when it was above before the descent into this world of Asiah, it remained nude without any garment, nor could it see the King its father before its descent into this world; but then it becomes worthy of the *tunic with purple stripes* (Gen. xxxvii. 3, II Sam. xiii. 18), which is the robe of office of the Masters. For thus they are clothed with the robes of the daughter of the King that they may be able to approach before the face of the King. Furthermore it has need of two kinds of garments, namely, one for the lower Paradise and another for the higher Paradise; and that on account of its two natures, Ruach and Neschamah: for the latter being more tenuous is in the higher Paradise, but Ruach is in the lower Paradise, as above mentioned.

Now we have elsewhere spoken concerning the sprituality of the letters and their ascent and union with their root. It follows from what was said that at prayer time if any one prays inattentively that prayer is a work wanting in mental application: whence when it should ascend beyond the garden of Eden it cannot, because the work is in that way deficient. Hence the body and materiality must be further refined, which is a work, and there must be an ascent to the spiritual nature, which is meditation and mental concentration. For intention is the *anima* of work. Hence that prayer is rejected from the Paradise above and does not find a place of ascent. There is however a kind of prayer which partly ascends to Paradise, but is not worthy to approach the inner grades. There are also those who say in treating of the *anima*, that the ascent is made by reason of work, so that if the works are spiritual and of fine quality, it is raised more and more by reason of its garment, and ascends from grade to grade as far as the nature of its garment permits, though it is not admitted beyond the point its merit reaches by reason of its intention. From this we can understand what R. Schimeon Jochaides said in his treatise *On Palaces* about the material of prayers. That a prayer, even if admitted to the first place is further examined in the second, and so in the rest of the palaces. Thus it may come to pass that it is pushed out of a palace after being received there, seeing that it may be condemned on the part of judgment. It cannot, however, be said that they corruptly judged in the former palace. For though it may be justified for the fineness of one palace, it must be further judged in the second palace, whether the quality of its works accords with the spirituality of that palace, and so in the rest of the grades. From these things it can be understood how many accounts a man has to render from the time of his death even to the revivification, as is said in the Sohar. Thus also the day of the great judgment can be more clearly understood; and also, wherefore, after they have been tried and admitted to the reward of Paradise, they must be again subjected to judgment and have to render an account,

that it may be clearly proved whether there is found in them that perfection of merit which is requisite for the real world to come, which is to be after the resuscitation. Thus also we can understand what our Masters of good memory said: That Moses hearing that the Holy One, whose name he blessed, was calling Akiba his son, thus addressed God: 'Thou hast shown me his zeal for the law, show me his reward.' Then he saw that his flesh would be carded with an iron comb. But when he questioned whether such zeal deserved such reward, the other answered: 'Be silent! Thus he attains to the goal of his will.' Evidently the Holy One treats the just like hair; because in proportion to the measure of his good works his *anima* is raised to its appropriate grades, so that even if he had committed a minimum of sin in the world and had laboured under the smallest blemishes, nevertheless he may not be admitted to the dignity of the greater grade unless the exactitude of his works pertains to it. Hence if he were not punished and purified by him he would suffer a cruel fall, losing all his good works, in spite of their spirituality on account of that sin. But that should not be: so God strives to cleanse him in order that he may be able to reach that grade of his works. Thus he proceeds most accurately with the just. Such was the case with R. Akiba, whose works pertained even to the highest goal. And this was the reason that his punishment had to be so great. For in proportion as the place was higher to which his *anima* had to be raised, by so much the greater had his punishment for sin to be. Hence God showed Moses that he would comb him with an iron comb, that the grade of his *anima* might be found the more eminent. For although he was perfectly just and his study of the law so remarkable, yet for that very reason he had need of such great preparation, in order that his *anima* might be raised to the grade of his works, which had merited the highest place. Therefore when Moses wondered God said, 'Thus he ascends to his goal:' that is, thus the grade of his good works ascends to the grade of his aspiration—that he might ascend beyond corruption there was first need of punishment.

"A prayer therefore ascending grade by grade is elevated according to the degree of mental application and aspiration bestowed upon that prayer or work undertaken. For work does not ascend beyond the lower Paradise: for the mansion of the body is there. But above and beyond this bodily virtue is insufficient, and only the *anima* of prayer is capable of the ascent, and that is its aspiration and spiritual quality. Such also is the reason of the precepts: for the intention in prayers and work done according to the precepts is their *anima*, as our Masters of blessed memory have said. Prayer without aspiration is like body without soul. And since all *animas* are not alike, so also all devoted meditations are not alike. Consequently according to the measure of its devotion will an *anima* be great. And this is exactly what has just been shown: namely, that other precious vestments are prepared for it, which are formed from the will (Beneplacitum) and aspiration in the law and in prayer, &c. Since the prayer ascends and is crowned with the same, some portion remains. For it is

known that the effect of prayer is to draw down blessings and influence upon the world: and although they benefit the whole world, nevertheless a small portion of the influence and light which is caused to descend through prayers is left there for the *anima* when it shall ascend to its own place. Hence the nature of those garments can be understood. For its vestment is not made of the precepts; but, according to the merit of the man who prays or performs some work according to precept, his prayer or work ascends through the higher grades: and then it gains Malchuth; and by her virtue her spouse is aroused and bestows affluence on her from the higher grades, and on account of the dignity of that man much influence and blessing flows to him. And from that affluence of light is assigned to him who prays his own portion, and these portions make as it were a garment. And those are the tunics of the Masters, and the precepts which stand before the King of the world and forward the merits of men by saying 'I was produced from this or that.' Therefore by virtue of the influence produced through his prayers a man is made worthy of the light through the light of his garment. Hence also it is evident that those garments are made out of the supernal light, namely, the light of the Sephiroth: although there is a great difference amongst them; for the *anima* is produced through the marital copulation, but those garments are made and perfected from the copulation of Malchuth and Tiphereth-Jesod, if she obtains much good influence and great light."

The subject of the garments is continued in chap. vi:—

"There is still another text bearing upon this matter in the Sohar, Sect. Phugudai, where we find these words: 'The *anima* does not ascend to appear in the presence of the Holy King until it becomes worthy to be clothed in the vestment of this world, and all things are in accordance with the nature of that place whither it is going. And it is certain that it does not ascend except in that shining garment; and that is the garment of supernal light. Behold, Adam Primus, so long as he was in Paradise was clothed in a supernal garment, that is a garment of supernal light.' But when he was ejected from Paradise and had to adapt himself to the condition of this world, it is written: *And the Lord God made for Adam and his wife skin tunics.* For 'And that they had tunics of light—light from the supernal [illegible] before such as are required in Paradise. For the light which shines [illegible] light—such is supernal, and there it shines, and the dwellers [illegible] shines upon Hence Adam Primus when he entered the garden [illegible] there use it. that Holy Blessed One with a vestment of that [illegible] was clothed by introduced there. And if he had not first been [illegible] light and was light he could not have entered there. But after [illegible] clothed in that thrust out, he had need of another garment, &c., [illegible] he had been needed. So in the same manner here also were [illegible] or it was clearly of the ministry for ministration in the sanctuary [illegible] e made garments sanctum. Now it has been decided by our [illegible] ary, to enter the good works which a man does in this world [illegible] countrymen that the light a garment of supernal splendor [illegible] world produce from the adorned and prepared for that other world [illegible] with which he [illegible] be [illegible], that he may be able to

appear in the presence of the Holy King. And from that garment wherein he is clothed one can enjoy and gaze upon the shining mirror, as is said, (Psalms xxvii. 4). *To behold the delights of the Lord and to visit his palace.* Hence the *anima* is clothed in either world that it may be perfect in all; that is in this world below and in that world above. Hence it is said (Psalm cxl, 14) *Nevertheless the just will confess to thy name, and the righteous (recti) will dwell in thy sight,* namely, in that other world. So it is in the texts in the Book of Sohar. For first it says that the *anima* does not ascend, &c. Evidently because the *anima* is nude before it goes out of this world in its own honorific garments; and these are the garments of works. But since it says that that happens through the garment of this world, it denotes that garment which is made by works performed according to the precepts in this world. But this it cannot receive unless it first comes to be superinvested in this world in which the works and precepts are carried out. Further it says that man is clothed from the supernal light which his works draw upon him, as we have said above. Moreover it declares that works confer something from that light, which things accord with our assertions, that by prayers and lawful works the Sephiroth are joined and pour forth great light; and that from that light a portion is reserved for a man until such time as he ascends and is superinvested with it. Whence we can understand the nature of the creation of Adam Primus. For his cult consisted in contemplation and concentration and study and understanding of occult matters concerning the mysteries of the sublime precepts only, and he had consequently no need for a garment from the world of work, which is the lower Paradise, as said above. And that is confirmed by the explanation of M. of good memory, who (Gen. ii. 15,) expounds the words, 'To cultivate with affirmative precepts and *to guard* by negative precepts,' where the question might be raised, how Adam had been able to plough there, seeing that there is a precept (Deuteron. ii.10.) 'Thou shalt not plough at the same time with the ox and the ass.' The answer is that a mystical and spiritual sense is hidden beneath the words, and the precept about ploughing has this meaning. Thou shalt not combine the two powers (*cortices*), so thou shalt separate them and assign to them the power of living.....This then is the basis of that Paradisiac cult: but all crass works have clearly no place in it. But after he had been ejected from Paradise, then just as the *anima* was clothed with a corporeal garment, so also was the law clothed with a corporeal vestment. But for him whose material body is stripped off, the law also lays aside its body, that in generals and particulars it may be understood most subtly according to its inner senses. And this is the study of the just in Paradise. And thus another question arises, whether amongst the Israelites, when they stood upon Mount Sinai, their impurity entirely ceased, wherefore they did not enter the lower Paradise; and wherefore they were compelled still further to inhabit this world? And the answer is, that man when he was expelled from the garden of Eden lost his garment and remained naked. For the light was taken away from them, and they remained bare

spirits lacking a garment, until such time as God clothed them with dark tunics from the air of this world. Then for some time man remained in this world until by his works and the fulfilment of the precepts he could again be clothed in Paradise, as said above. Therefore although the impurity of the Israelites entirely ceased when they stood on Mount Sinai, nevertheless if they had entered Paradise they would have stood there naked and without a garment, since they had as yet fulfilled no precepts, without which no garment is made. Nor can it be said that they could enter there in the garments of this world, for although man is of most subtile body, nevertheless he cannot enter Paradise alive with this turbid material, but only if he has put off that garment, and it has been consumed, so that he can be clothed in the garments of that world. Moreover Elias on his elevation amongst the angels did not retain his corporeal garment, with which he had been clothed in this world; and so it was also in the case of others. For how could the bridegroom stand amongst the bridesmen and the bridesman amongst the newly wedded clothed in the garment of another. For all ought to be equal there. And if you ask what is the difference between those who are received alive into Paradise and the just of this world? Know that those by whom draught of death must be drained partly adhere to death, and the powers which are death have dominion over them, as they have in the entire orb; whence, since they are the earth, they are compelled to revert to the earth, that the earth may consume their body. Wherefore even the most just are not worthy to be clothed in Paradise until their body is consumed. Far more excellent therefore is a just man who is not compelled to taste death: for his body is indeed consumed, but it is burnt up by virtue of the pure and holy air, so that he may be clothed in his garment on this side the cup of death: for there are no shells."

It is further said that spiritual garments can under certain circumstances be given away: in Chapter vii. we read as follows:—

"……It is handed down that good works performed by man in this world become a precious garment for him in that world. But if one ceases to do good, and bad works prevail in him, so that in the sight of God his bad works preponderate, and he is impious and is found to sin in the presence of his Lord to the extent that he even repents having once done good, such a man perishes absolutely in this world and in the world to come. But what does God do with his good works that he had rightly done? For although the sinner himself perishes, nevertheless those good merits do not perish. If therefore there is some just man, who has walked in the ways of the supernal King, but is nevertheless deficient in some part of the garments, to him God supplies his deficiency from the works of that impious man, so that he can be adorned for that world. And this is the meaning of the text (Job xxvii. 17.) *The impious will prepare and the just will put on.* And this is called the cloak of sin. These things are self evident and require no further explanation. Such works are given especially to those just men who are raised up in their youth[illegible] the precepts not being fulfilled." MONTAGUE R. LAZARUS.

(To be continued.)

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART II.—(*Continued.*)

91. "O our Lord! the various Devas beginning with the lotus-seated One,[1] the great sages on earth, the sacred waters, such as the Ganges, and so on, the holy shrines,[2] the consecrated hours,[3] the four secret sciences,[4] the six Angas,[5] the Mantras,[6] and (the several kinds of) *Tapas*[7]—if all these are called unreal,[8] will no sin result thereby?[9] Graciously tell me.

92. "If it be sinful to say that what has been seen in dream is untrue, then it will also be sinful to say that the phenomenal worlds appearing in undefinable Maya are unreal. But if it is allowable, O my son, to characterise what has been seen in dream as fictitious, then it is also lawful to call the whole world manifesting itself in undefinable Maya unreal.[10]

93. "When the Puranas call those fools who held untruth to

1. *i. e.*, Brahma, who has his seat on the lotus. The other Devas are Vishnu, Rudra, Mahádáva and Sadásiva. These are the five divine energies personified.

2. The word in the text is *désa*, which simply means space or country. This the commentator explains as "the sacred shrines, such as Kánchi, Kási or Benares, and so on."

3. The word used in the stanza is *Kála* or Time which, the annotator thinks, must be taken to mean here "sacred days and hours (*punya-kálas*) such as Sivaratri, Yékádasi, Navarátri, Kártikai, &c."

4. viz., the four Vedas, which are also called in Tamil '*Marai*,' *i. e.*, the hidden or secret sciences.

5. The six sciences considered auxiliary to the Vedas and known as Védángas. These are the keys, so to speak, that give access to the treasures locked up in the Védas.

6. *i. e.*, Com: "The *Múla-Mantras* (or the chief sacred formulæ) extending to seven crores in number".

7. There are two kinds of *Tapas*, namely, *Kámya-Tapas* and *Nishkámya-Tapas*, each of which has many aspects. Hence the plural of *Tapas* is used in the text.

8. *Asat* or *Mithya*. In the previous stanza the Master said that every thing born of Maya is false, and in Part I of this work he has traced all phenomena to Maya. Hence this question from the pupil.

9. The chela says: "The Devas, &c., are and have been held by the vast majority of people, in the highest veneration as being real, while it is only a very narrow minority—for Gnánis are always very rare—that call them phenomenal and therefore *mithya*; and the opinion of the majority has ever been considered right by all nations and in all countries. I cannot therefore venture to call them unreal. I feel, as it were, afraid that some terrible punishment awaits me if I agree with the one or two persons who consign these highly sacred things to the realm of *mithya*."

10. Com: "The phenomenal being like *swapna* or dream, it is no fault to call it *mithya*. The enjoyment in this world is like the enjoyment in *swapna* till we know and feel it to be *dukka*. This is a very apt simile. But the question may arise: Is this, the ever same and permanent world like the vision in *swapna* which, without continuity, appears different from time to time? True, but what is the *swayambhu* or basis for that phenomenon (namely, dream) and this phenomenon (namely, the world)? Unless this world and that (dream) are *Manó-kalpita* (*i. e.*, mental states or illusion), what are they? Where is then jágra in swapna or swapna in jagra? (*i. e.*, one state is not in the other). So are also phenomena or *Kátchi*; are they not? This world is as long as the state of jagra is. That world, namely, the

be truth,[1] pious and virtuous people,[2] is there any science attributing faults to the Gnàni who calls truth truth?[3] If thou dost ask which is untruth, (hear me:) It is the Maya (which has expanded into the five) elements of name and form.[4] If thou dost ask which is Truth, (I reply:) It is only the Atma that pervades every thing as *Sat*, *Chit* and *Ananda*."

94. "O, divine Master, who art as an incomparably violent storm to[5] the clouds of Maya! What is Maya? Who are those possessed of it? How did it come? Why should it come? If what is called Maya be independent of Brahm, then the *Vastu* or (Supreme Being) is dual.[6] But if what is called Maya and Brahm are said to be one, then the *Vastu* also becomes illusion."

95. "As it is impossible to describe what kind of thing that Maya is, it is of indescribable form.[7] Those that say 'this is mine, this body is I, this universe is real,' are possessed of it. None have, O my son, discovered how that *mithya* or fiction which has no history[8] came about. And if thou dost ask why this afflicting Maya came, (my reply is that it did so) owing to want of investigation into the nature of Atma.[9]

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dream-world, is, as long as the state of swapna is. These two states are not independent of the knower. These two worlds are not independent of or apart from these two states. These two states and these two worlds we do not find in *sushupti*. It is within our daily experience that these three states come round alternately one after another, without the one being in the other and without any being independent of the knower, like the wheel of a chariot." Those who reflect on these states will never question the aptness of the master's reply.

1. The Puránas (or books of Hindu cosmogony, history and legendary mythology) extol the heroes whose accounts they give, simply because they observed the thirty-two *Dharmas*, practised all kinds of penance, underwent various privations, and performed several self-denying meritorious deeds. The master calls them fools, because they took the phenomenal *Jiveswarajagat* as real, and considering the Deity as a Being apart from themselves, worshipped it, endowing it with name and form. They entirely left out the self.

2. *i. e.*, *Punyar*.

3. "That which transcends both cause and effect is Truth. Those who, investigating self, intuitively perceive the truth and do not understand it by mere word of mouth, are Gnánis. It is they who call truth truth. No shastra will dare to charge them with guilt for calling truth truth. When men who performed good *Karma*, which is a circuitous and indirect route to attain to truth, are themselves called virtuous people even before they realized the truth for which they were only labouring, can a Gnàni who has realised the truth be blamed for speaking the truth? No."

4. Here the master clearly lays down that it is only to name and form (or in other words attributes which our consciousness takes note of during cognition) that the term *mithya* is applicable.

5. *i. e.*, dispersing the clouds of Maya. The disciple puts six questions about Maya here. After each of the last two sentences, we must understand 'Is it not so?'

6. If Maya be separate from Brahm then we get two beings. But if Maya and Brahm be the same, then, Maya being illusion or non-existent, Brahm too becomes non-existent.

7. *i. e.*, Avàchya-vadivu, that is, having no definite form of its own.

8. *i. e.*, Having no genealogy. It is beyond the reach of man to trace the line of its descent as we do in the case of human beings.

9. Literally: Owing to *Buddhi* not investigating. In this stanza answers to the first four questions are given. In the next two stanzas the master gives reply to the fifth question, and says that between Brahm and Jiva there is a Sakti called Maya which cannot directly be perceived.

96. "The invisible powers of the magican[1] cannot be seen before exhibition. They will become evident only after they issue forth as many Gandarva hosts possessing visible forms. Similarly the *Saktis* (or energies) of Brahm are infinite and it is impossible to find them out. But by seeing the far-spreading elements (or *bhútas*), they become manifest to all through inference.

97. "The effects[2] as well as the basis of the operating energy[3] can be seen; but the rest (namely, the energy itself) will ever remain invisible. The eyes of the spectators will note the magician who has stood on earth (exhibiting phenomena) as well as the hosts (produced by him); but the brilliantly powerful magical force itself called *Sakti* will never show itself. Similarly there are separate *Saktis* between the naturally glorious Brahm and the universe.

98. "But the *Sakti* is not independent of and other than the *Sakta*[4]. Just as the magician who is *Sakta* exists as professor even after the extraordinary magical phenomena[5] his power has produced pass away, so, O my intelligent son! with the light of the example now mentioned, thou wilt see the reality of *Vastu* called all-full Atma who is *Sakta* and thus clear up (all doubts).

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1. "The magician is Brahm; his powers are the *Saktis* of Brahm; and the Gandarva hosts (the hosts of men and women who appear to descend from heaven by the magical power of the conjuror) are the elements. Just as we infer the existence of certain powers in the magician by viewing the phenomena,—namely, Gandarva hosts—he produces, so we have to infer the existence of certain *Saktis* in Brahm by seeing the five *bhútas*. There are five *Saktis*, viz., *Ichcha-sakti*, *Kriyá-sakti*, *Gnána-sakti*, *Adi-sakti and Para-sakti*, and each of these is of innumerable kinds. Hence the statement that the *Saktis* of Brahm are infinite. This can be known by investigation. We even now see that more and more of the most subtle forces of nature (*Saktis* of Brahm) are discovered as our intelligence becomes keener and investigation advances further." (Com.)

2. The *karyas*. The phenomenal results produced by magic—the universe.

3. The substratum or original cause in which the *Sakti* resides. These two are visible while the *Sakti* itself is invisible as in the case of the magician.

Com: "Brahm is the *ádáram* or basis of the *Sakti* and the universe is *ádéyam* or effect. If the universe can exist independently of *Máyá-sakti*, then *Máyá-sakti* also can exist independently of Brahm. If the universe can exist independently of *agnánam* or ignorance, then *agnánám* can exist independently of intelligence or consciousness. If it is not so, we cannot say that *Vastu* also is dual. The magician and the phenomena are *pratyaksha* or visible; the magical power is *apratyaksha* or invisible. Similarly Brahm and universe are *pratyaksha* and *Máyá-sakti* is *apratyaksha*. As *Máyâ sakti* is is not independent of Brahm, there cannot therefore be two *Vastus*. Understand that the reflection alone of Brahm (or *Brahm-pratiphalana*) is *Sakti*.

The next stanza is a reply to the sixth question.

4. The possessor of Sakti.

5. *i. e.*, the Indra-jala. When the magician produces phenomena, his power is active. When he does not show any exhibition, his power vanishes, that is, subsides in Him,—becomes inactive and the phenomena also disappear.

Com: As Indra-jála is not apart from magical power (*i. e.*, cannot be produced without magical power), so also is magical power not independent of the magician. Similarly just as the universe is not apart from *Máyá-sakti*, so *Máyá-sakti* is not independent of Atma who is *Sakta*. Hence we have that what exists really is Atma alone. Just as the Magician exists, and does not vanish away, both while the power

99. "Thou dost ask, 'How can Maya which is non-existent[1] be again said to exist?' Then look at all irrational[2] things, such as grass, and so on; how they bloom and bear fruit. O, my good son, if *Chit-sakti* do not operate in each (of those things), the natures of all living beings, both moveable and immoveable, coming down in sucession from ancient time will change.

100. "Notice the marvel of the many-coloured formations of birds within eggs growing within the womb. If there were not the ordinance of the rare *Chit-sakti*, then there would be (as much confusion in the universe as in) a city without a king. (The universe would be like this for instance:) The fire would become water; bitter would become sweet; even the *Chandála*[3] would recite the Vedas; hills would become clouds; all oceans would become lands; and so the whole universe would thus become changed."[4]

101. "O, eminent, divine, eternal Master! What is the method of removing the Chit-sakti which has been described as (a thing) that can neither be seen nor known by any one, as of indescribable form, and as the seed to the plants of name and form which it gathers (or grows on objects)?[5] If it be said that it cannot be

is beings exhibited and while it is not, so also Atma exists both while *Máyá-sakti* is active and inactive. Therefore we see that just as the magician himself does not undergo any change (or acquire *ábhása-dharma*) in the same way as his power acquires *ábhása-dharma*. So Atma who is *Sakta* is not affected with any change in the same way as *Máyá-sakti* acquires *abhásá-dharma*. Hence Atma is not unreal as *Máya* is."

Another reading is "just as the extraordinary magical phenomena or Indrajala are unreal and the professor is real, &c."

In the next two stanzas the Master replies to the pupil's question, "Why do you say 'there are separate *Saktis*,' after having first said that *Maya* is unreal?"

1. *i. e.*, which has no separate existence as you have said before in stanza 9 of Part II.

2. *Achétaná* things.

Com: "Whatever nature each of the objects in Nature possesses, the continuation and preservation of that nature is due to the operation of *Chit-sakti*. As all things in nature depend on *Chit-sakti* as the basis (of their changes, such as reproduction, &c.), they will never deviate from their natural established course. Everything being the result of the power of spirit (*Chit-sakti Vilása*), the existence of *Chit-sakti* obtains. It is by *Bahir-muka* (external *vision*) that the existence of *sakti* is affirmed."

3. *i. e.*, a vile wretch. One who does not possess the necessary qualifications, namely, the four-fold sádanas, would begin to study the Vedas.

4. In short there would be a complete subversion of the laws of nature. There would not be the same uniformity now observed everywhere in the universe.

The purport is this. Com: "Just as the rays of the sun appear in *Bahir-muka* (*i. e.*, external sight) as unreal water (in the mirage) and in *Antar-muka* (*i. e.*, introvision) as real desert, so the effulgence itself of Brahm appear in *Bahir-muka* as unreal Mâyá-sakti and in *Antar-muka* as real Chit-sakti. As this same sakti being within everything operates and directs everything, the property of this chit-sakti was transferred to that unreal Mâyá-sakti when speaking of it. Except so, the unreal Maya-sakti does not possess this power."

The Master says therefore, "When I said in stanza 90 that 'Maya is unreal,' I meant only Máyá-sakti which is only a reflection or the light of Brahm as appearing in *Bahir-muka* and not Chit-sakti."

5. The commentator renders this subordinate clause this way: "Which make us slaves to perversity or *Viparíta*."

separated, how can the idea of viewing Brahm as one result?[1] And how can we attain to mukti?"

102. "When, by amulets, magic formulæ, and pharmaceutic means,[2] we restrain wind, water and fire,[3] where then are their respective distinguishing powers?[4] Similarly if thou dost remain as *Sachchidánanda* without thinking of anything else, the Máyá-sakti will pass away.[5] We find no other *mantra* or device than this recommended in the Occult Sciences.

103. "In the clay in which (Ghata-sakti[6]) resides, *Avyaktam*[7] itself becomes *Vyaktam*. For the purpose of *Vivákara*,[8] they will, by means of the tongue, call the clay, *ghata* or pitcher, and it is by means of the same tongue that that *ghata* again perishes.[9] Forgetting the names and forms that pass current (as pot, pitcher, and so on) and seeing (in vessels formed of clay) nothing but clay is alone *Paramárta*. Similarly forgetting the illusions of the distinctions Jiva (and so on), thou wilt shine forth as *Chinmaya*.[10]

1. Com: "How are we to see and recognise the Sakta as adwaita or nondual in Swarúpa-samadhi?"

2. *i. e.*, by *mani*, *mantra*, and *aushada*.

3. We make Váyu-stambhana, Jala-stambhana and Téyu-stambhana.

4. *i. e.*, what becomes of the distinguishing properties of wind, water and fire, namely, motion, fluidity, and heat? Where do they remain? They remain suppressed. They become inactive.

5. This sentence contains two answers for the two questions: 'How can the idea of viewing Brahm as one result?' and 'How can Chit-sakti be removed?' 'Remain thou as Sachchidánandá' is the answer to the first question, and 'Remain thou without thinking of anything else,' is the reply to the second question.

Com: "Of the three Sat, Chit and Ananda, Sat is self and Chit is self-effulgence or *Suyanjyóti*. The self itself shining forth as self-effulgence is the *Sat* being *Chit* and self-effulgence itself shining forth as self is the *Chit* being *Sat*. This sort of intimacy or oneness is itself the removal of *dukka* and hence is *ánanda*. This is what is meant by remaining as Sachchidánanda. If we so remain constantly, *amirta-jada* and *dukka* will pass away of themselves. This passing away is the result of not thinking of anything else. Those that have no intuition or experience (*anubhava*) cannot understand this reply."

6. *i. e.*, the power in virtue of which the clay allows itself to be moulded into different kinds of vessels.

7. *i. e.*, the unmanifested. The phenomenon, namely, pitcher or *Ghata*, is concealed or latent in the clay. It is this latent phenomenon that afterwards manifests itself or becomes *avyaktam*. If the phenomenon were not latent in clay, it would never assume the form of *Ghata*.

8. In common life we call what is really clay by the name of vessel. Both before and after the manifestation of the phenomenon, the substance is really clay and nothing else. Calling clay by the appellation of Ghata which is a mere word having no corresponding reality, is technically termed *Vivakárika-sat*, and viewing Ghata as clay which is real, is known in philosophical language as *Páramártika-sat*.

9. When the form of Ghata disappears, the same speech that called it into existence destroys it by then naming it clay.

10. In a similar way, taking the one intelligence illusively as Jiva, Iswara and universe is *Vivakárika-sat*; forgetting these differences by investigation and viewing all things as nothing else than intelligence, of which they are mere manifestations, is *Páramartika-sat*. "Just as when the *Ghata* is seen as clay, the Ghata perishes and exists as clay, so, when Chit-sakti is viewed as Chit, that Chit-sakti will pass away and Chit alone will shine forth. This is what is called maya-free mukti." This stanza is in answer to the pupil's third question.

104. "If thou dost say: 'Though these three (qualities), namely, *amirta, jada,* and *dukka,* are far from the all-filling and all-full eminent Sachchidânanda,[1] still that wretched *Viparita* (or perversity)[2] appears in it. How am I to wipe off (the stain that so appears)?' (I shall tell thee; hear me:) Though one's own shadow appearing in the water (of a tank) stands upside down[3] and moves, that empty shadow will become unreal if one sees one's own self who appears standing upright on land.

105. "Gnánam is cause (or *Kárana*). It is Intelligence.[4] The discriminative appellations of *náma* and *rúpa*[5] are effect (or *kárya*). Inquiring how (this effect) has arisen and perished is quite unprofitable. O, my modest son! without heeding this long-dream-

In the next stanza the Master answers the pupil's question: Though Drisya is not at all in myself, still it appears in me. How am I to get rid of it?

1. The later commentator explains this passage thus: Through investigation, I see clearly that *Anirta-jada-dukka* are not at all in Sachchidananda, as *anirta jada* and *dukka* cannot and do not exist independently of Sat, Chit and Ananda. Notwithstanding that I thus clear up my doubt, the empty shadow, viz., Jivéswarajagat appears—intrudes itself on me. What am I to do for this? How am I to get rid of this?

2. *i. e.,* Drisya.

Com: "When a person standing on the bank of a well, tank and similar things, peeps and looks (in the water) his shadow or image will appear topsy-turvey. Struck with wonder, he sees himself on the bank and that delusion instantly vanishes. Similarly when a person standing forth as *Viyashti* or *Samashti* (*i. e.,* collectively or individually) and considering himself as such peeps at the macrocosm and microcosm, he will see himself appearing, as the *upádhi*-endowed and with the head downwards, to move constantly. But when he, disgusted with this shadow on the coming of fit time, sees himself upádhi-free in Chidákás, that delusion will instantly pass away.....Here one's own shadow stands for the assemblage of Tatwas; water, for avidya; standing upside down and moving, for moving in the capacity of *upádhi* in high or low (spheres) according to *Punya* or *Papa Karma*; the empty shadow, for the self's perverse shadow which is all the Tatwas together; to become unreal, for to be without the shadow as regard the self though it appears; one seeing one's own self, for seeing one's self shine forth as self-effulgence; appearing upright, for shining forth free from *upádhi*; land, for *chidákás*. The shadow appearing topsy-turvy in water is Bahirmuka; and seeing one's self straight up on land is Antarmuka. Purport: one's *Smarana* is of two kinds, namely, *Vismarana* and *Tatmarana*. *Vismarana* is anirta-jada-dukka and *Tatsmarana* is Sachchidánanda. Self's *vismarana* must be wiped off with self's *Tatmarana*. So we see that these two kinds of *smarana* are not apart from self. Hence it is clear that what exists isself alone."

3. Com: "Gnánam alone exists both as cause and effect. That effect is that which is in the shape of name and form. Without our remaining firm, just as we have ascertained by once investigating how this Gnânam itself has become Drisya, and how it has then ceased to be so, pursuing the same investigation again and again as if it were our only work, is of no spiritual benefit at all. If then thou dost ask what is to be done, hear, O my spiritual son, who ever protectest thyself against any contumely attaching itself to thee! without seeing or caring for the springing up, through ignorance, of this world, which is like the incessantly appearing dream-world, and without thinking of its disappearance by the birth of spiritual clearness, stand forth just in the same way as thy spiritual self-effulgence remains."

2. *i. e.,* name and form.

vuniverse[1] having come on and without thinking of its having gone off, remain thou as thy Gnánam and as All-full Swarupa.

106. "As long as thou hast been in unreality (called *Drisya*), so long thou hast been inattentive.[2] But if, O my Son! looking with the eye turned inward[3] on Truth,[4] and by such incessant exercise, thy mind stands under thy control and becomes solely of the form of *Chaitanya,* thou, though dwelling in this bitter physical body, wilt really be of the form of the boundless ocean of Ananda."

107. "If it is said that in all jivas dwelling in fleshly bodies (the Atma), without being anything else than the self, is ever uniformly of the quality of all-full *Sat-chit-ánanda* together as one, I do not see how it (namely, the existence of the three qualities equally together) is consistent. That Jivas saying *I* are *Sat* is admissible; also consciousness (in them) is evident.[5] But, O my divine Master! what is the cause of Ananda not manifesting itself so clearly and openly as these (two qualities of *Sat* and *Chit*)?"[6]

108. "Though form,[7] taste[8] and touch remain combined in a single flower, we shall perceive each (of the sensations) by means of only one of the respective senses. They will not come indiscriminately.[9] Similarly, though the rare-ambrosia-like qualities of *Sat Chit* and *Ananda* together are the true nature of Atma, yet they seem to be, O my Son! distinct owing to the distinction of physical-natured *Vritti* (we have brought on ourselves).

1. Com: "We have been in intercourse with the physical universe in all incarnations from time without beginning. It is like the phenomenon of dream, it having no independent existence. Just as when awaking from dream, the dream vanishes, so also when a person awakes to see the self, this universe disappears. Just as in the enjoyment of dream there is no everlasting contentment or satisfaction, so in the enjoyment of this world there is no permanent satisfaction at all. For these reasons, the universe has been called *Dirga Swapna Jagat* or long-dream-universe. The purport is: If a person shines forth purely as Chit, which is cause, then everything of the world or effect, will also shine forth as Chit.

2. Literally: Thou had been of external face or Bhir-muka.

3. *i. e.,* with the sight of inner eye or *antarmuka drishti*. Introvision.

4. *i. e.,* Chaitanya.

The mind must dwell on *Sat* for the same length of time as it has dwelt on *Asat* in order to become of the form of self.

In the next stanza, the disciple asks: "You have said that the Atma is Sachchidánanda. If it is really Ananda Swarúpa as it is Sat and Chit, why then does it thirst after non-ego?

5. The Commentator's rendering is: "The Jivas who declare *I* are conscious, and that they are conscious is quite evident. As nothing can be *Chit* without at the same time being *Sat*, their being *Sat* owing to their being Chit, is conformable to reason."

6. His point is this. "All Jivas exert themselves to secure happiness or Ananda. If it is true that Ananda is to be found in Atma itself, or in other words if the self itself is of the nature of Ananda, then there is no reason why the Jivas should wander away towards sensual objects in pursuit of happiness. As they really do so, it is clear that Ananda is external to self—is not self."

The answer to this is to be found in the next three stanzas.

7. Shape and beauty.

8. Taste includes also smell.

9. *i. e.,* each sensation will make itself felt only through its proper channel. He who is devoid of any sense will not perceive that property of the

109. "There are three *Vrittis* resulting (respectively) from the three *gunas* of Tamas, Rajas, and Satwa. Their names, O my Son, are *Moodha, Ghóra* and *Sánta.*[1] Though the noble (qualities of) Sat, Chit, and Ananda remain for ever combined together, still, owing to the difference of the *Vrittis* we have before mentioned, the forms of Chit and so on[2] will be separate.

110. "Only the (quality of) *Sat* will appear in material things which are of *Moodha Vritti,* such as tree, stone, earth, and so on.[3] In *Ghóra Vritti* called the poisonous (passions such as) *Káma* and so on, Ananda will not spring up but the other (two qualities *Sat* and *Chit*) will be found.[4] In the most powerful *Sánta Vritti,* which is the perishing of egotistic consciousness[5], and so on, all the three (qualities of) *Sat, Chit* and *Ananda* will manifest themselves.

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flower which must be impressed on our consciousness through that sense. A blind man cannot discern its beauty; a person whose sense of smell is blunt cannot enjoy its pleasant odour, and so on.

Com: "If form, taste and touch be separate from the flower, the Sat, Chit and Ananda can be separate from Atma. Again, if these three, namely, form, &c., be separate from one another except in regard to the manner in which we cognize them, then the three qualities of *Sat &c.* can be separate from one another apart from the mode of our perception of each of those qualities. Otherwise, we must unhesitatingly admit that Atma is also Ananda."

In the next stanza the Master enumerates the three kinds of Vritti and their origin.

1. *i. e.,* stupor(*Moodha)*; passion, fierceness, or fieriness *(Ghóra)* and tranquillity *(Santa).*

2. *i. e.,* the natures of Sat, Chit and Ananda, will seem to be separate from one another.

In every being, the three *Gunas,* namely, *Satwa, Rajas,* and *Tamas,* exist. Notwithstanding that these three exist together, some one of them will always be preponderating. (Vide stanza 23 of Part I.) Hence the *Vritti* peculiar to the preponderating *Guna* will assert its influence. Of these Vrittis, *Santa* is one, which is of two kinds, namely, *Kárunya-sánta* and *Upasánta.* Forbearance from causing suffering to living beings is *Kárunya-sánta.* Everything shining forth solely as *Chit* without non-ego is *Upasánta.* It is *Upasánta* that is referred to here by the term *Sánta.* Wherever there is this *Upasánta,* this pure Atmánanda will manifest itself without the least sensual pleasure or *Vishayánanda.* Those wiseacres who say that Ananda is separate have not perceived Atma."

Com: "Though the tree, stone, earth, &c., are an aggregate of atoms, those atoms are not independent of *Paramánu.* That *Paramánu* is not apart from Tanmátra. Tanmátra is not independent of Ahankára. Ahankára is not apart from Mahatatwa. Mahatatwa is not apart from Múlaprakriti. Múlaprakriti is not independent of Atma or self. That Sat, namely, the Self, reflects as these objects. Hence the statement 'Sat alone will appear.'

4. Com: "As *Káma, Kódha,* &c., which are Ghóra-Vritti, are of the nature of nonsense *(anartha)* as they spring up by reason of self's *Vismarana,* by taking them to be real, the motion of 'I,' 'Mine,' will originate. Then, without distinguishing right and wrong, we shall have to do wicked actions without restraint. This, though it may seem to be pleasant for the time being, will end in disaster. Hence '*Ananda* will not spring up in Ghóra Vritti.'"

5. The word in the text is *Olivu,* which literally means intermission or cessation.

Com: "As the *Santa-Vritti,* which has (these stages namely) cessation of ahankára *(Olivu),* purity *(Suddha)* void *(Súnya),* real nature, *(Subháva)* and transcendence *(Adhita),* is *Artharúpa* (significance form), owing to its rise in and through one's *Tatsmarana,* we must incessantly exercise it as our form, when egotism, &c., will of itself pass away. Then the notion of proper and improper, good and bad, soon dying away, the manas will shine forth as

Hence, if the *Manas,* completely giving up both *Moodha Vritti,* which is of the form of stupor and *Ghóra Vritti,* becomes of *Sánta Vritti,* then Ananda will become evident.

T. M. SUNDRAM PILLAI.

Reviews.

THE BHAGAVAD GITA.

MR. TUKARAM TATYA has sent us copies of a new edition of his reprint of Wilkins' Translation of the Bhagavad Gita. This edition is thicker than the last, as the type used is larger. Numbers have also been given at the end of each paragraph for reference to the slokams in the original. The double columns, we are glad to see, have been done away with. The price is one rupee as before. There is no change in the contents of the book, which contains two introductions, one by Manilal N. Dvivedi of Bhavnagar, and the other by the late Nobin K. Bannerji of Berhampore. This is, we believe, the cheapest English translation of the Bhagavad Gita in the market.

THE MYSTERY OF THE AGES.*

THIS book is an attempt to trace out the workings of the Wisdom-religion in the Theosophy of all religions. Beginning with Egypt, the writer goes on to examine the Theosophy of the Brahmans, Magi, Druids, Buddhists, Jews, Mahommedans, etc. Extracts are given from the sacred books of all these religions, and a large number of works are mentioned for those who wish to make a more detailed study of the subject. The work cannot be and does not claim to be exhaustive, but it will be found to contain a wonderful variety of information on different religious philosophies. The book is written in a very pleasant style and is throughout m rked by a spirit of the broadest tolerance.

VOCOPHY.†

THE principle of this system is thus summed up in the chapter on "Detection of Undeveloped Genius." "To discover the gift or genius latent in an individual, favourable conditions and circumstances must be brought to bear upon him; after looking into the physiological, phrenological and physiognomical indications of his powers and abilities, recount to him thoughtfully and carefully the leading features of every trade, profession or occupation, the results, operation and their requirements; gain from him in passing from the description of one pursuit to another the measure of his dislike or like for each, and note it down, also gain the measure of his mental and physical ability for each and all."

A list of sixty-one trades and professions is given with the chief requirements needed for success in each, and forms of blank charts for

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mere Chit. Then without a foreign thing; mere self will remain, so union. Sat as Chit and Chit as Sat, will ensue, when Ananda will itself be Self. Hence the qualities of sat-chit-ánanda will be found together as one. Hence this statement.

* By the Countess of Caithness, London 1887.

† A system enabling a person to name the calling or vocation one is best suited to follow. By Lysander Salomon Richards. Marlboro' (U. S. A.) Pratt Brothers.

the record of inclination, health, phrenological examination, physiognomical examination, as well as hereditary transmission, colour blindness, pecuniary considerations, home ties, vocation, ingenuity, science and philosophy, genius, language and applicant's desire.

The author thinks that Vocophy ought to become a new profession, and that vocophers—persons skilled in the art of telling other people what calling the latter are best adapted for—should be established in every town. Such persons (for whose instruction an institute should be established) should be proficients in physiology, phrenology, mental philosophy, moral philosophy, speculative philosophy, oratory, journalism and literature. He "must be familiar with the requisite qualifications for success, that his advice may be reliable." "He must gain a knowledge of all the properties necessary for a successful machinist, a mason, a blacksmith, a carpenter, a builder, an architect, an artist, an actor, a sailor, a farmer, a surgeon, or a clerk in a store or office, a salesman, a book-keeper, a statesman, a lawyer, a clergyman, a physician, and the various other callings mentioned in the volume." We think a perfect vocopher is not a person to be met with every day.

ROUND A POSADA FIRE.*

A MOTLEY company gathered together in a Spanish inn beguile the time by relating stories in turn, and the result is ten legends told "round a posada fire." As a glimpse of Spanish life the book is instrucive, for it shows the sort of tale the Spanish peasant loves to hear, but the stories themselves seem rather to lose by being read instead of listened to. They are mostly local legends of saints or devils, all very mild, and by no means sensational. The illustrations are good and of a somewhat novel type as they seem to be "processed" from black and white sketches in the "impressionist style."

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS.†

THE principle underlying the system known as "Mind-cure," of which Dr. Evans is one of the chief exponents, is that as a man thinks so is he, hence if you can get a sick man to divest his mind entirely of all idea of sickness and substitute for this the idea of health, he will recover from his disease. But inasmuch as this mental effort is beyond the power of sick persons, they must be helped by means of suggestion from some healthy practitioner who will gradually lead their minds to the assimilation of the idea necessary for their cure. We believe that in many cases remarkable success has attended this system, though it is not without danger in the hands of ignorant persons who are unacquainted with the structure and functions of the human body. A case was recently reported in which a patient died from gangrene in a limb, and the mind-curer confessed at the inquest that he did not know what gangrene was, and so when it made its appearance he was of course unable to recognise it, whereas, had a competent surgeon been called in, it is possible that an operation might have saved the patient's life.

Dr. Evans says however, "And we would take occasion to remark, that no *intelligent* practitioner of the mind-cure will ignore wholly all medical science....The phrenopathic system is not necessarily antagonistic to other methods of cure, as the various hygienic regulations, and even the use of the harmless specific remedies. Through various agencies the mind may act on the body. From ultraisms and hobbies of all kinds phrenopathy should be kept clear."

In the preface the, author says: "The fundamental principle of the phrenopathic method of cure is the law of mental sympathy, not using the word in its popular and superficial sense of pity for the afflicted, but in a wider signification to express the influence of our minds on other minds."

A few extracts will help to show the point of view from which Dr. Evans regards Christianity.

After saying that Buddha "saw by an intuitive flash of the supreme knowledge, that the secret of all the miseries of mankind was *ignorance*," Dr. Evans goes on to say: "The teaching of the Buddha is here identical with the principles of esoteric Christianity. In the religious philosophy of Jesus the cause of disease and all misery is sin, an aberration or defection from the truth as the original word is defined in the Greek lexicons. The word is used in the New Testament in the sense given to it by Plato, as an error of the understanding, which may lead to wickedness in the life.....The ignorance, which is the underlying cause of all our misery, is not merely a want of knowledge, nor is it a lack of what is called science, for that is only a sensuous knowledge, the superficial observation of facts, but it is a total subversion of the real truth. Through this sin, or inversion of the truth, we are led to consider that as real which is only a false seeming; and that which is the real and the enduring we deem an illusion and a phantom; and we are influenced to desire and laboriously seek as our highest good, and object of supreme quest, that which is of no worth, and even hurtful. In this dense ignorance the body is viewed as the man. The shadow is taken for the substance. The existence of the higher soul is doubted or denied and the being of the spirit is wholly unknown."

Again, "Our redemption or liberation from corporeal bondage, is not effected by the passion of the cross, nor by anything external, but always comes from *within*. It is a development of our inmost and real self. The spirit in us, which is the inward Christ, and which is always in accord with the Universal Spirit, who is the Father, being reinstated in his rightful dominion over all below it in man, even the body, is the redeemer. We do not mean by this that man is or ever can be redeemed without God. The divine spirit in man is never separated from the manifested God, who is called the Christ. It acts in and from the Father. And it is the Christ principle alone that can deliver us from the power of darkness (or the life of sense), and translate us into the kingdom of God's dear son (or into the reign of the immortal spirit in us). Through the blood of the Christ (the living truth of the spirit) we have redemption, even the remission of our sins (or the putting away of the illusions of the sensuous animal soul)."

SUBLIMITY OF FIRE.*

THERE are very few publications to spread theosophical knowledge among the Gujerati-speaking communities. Mr. Pestonji Navroji, of Bombay, a medical man and a member of the Theosophical Society, has lately added one in the shape of a little work called "The Sublimity of

* By Mrs. S. G. C. Middlemore. With twenty-one illustrations, by Miss E. D. Hale. London: W. Satchell and Co.

† By W. F. Evans. Boston, Carter and Karrick.

* "*Sublimity of Fire*: or Relation between the Outer and the Inner Fires." By Pestaiya Navroji Pavri, G. G. M. C., F. T. S. *Bombay Samachar Press.*

Fire or Relation between the Outer and the Inner Fires," a collection of writings which have appeared as correspondence in the *Jame Jamshed*. It contains several chapters on the seen and the unseen world, modern science supporting the ancient; on Persian yogis and other kindred subjects. Although somewhat fragmentary, the book will be found interesting and opens a fresh field of thought to those who read Gujerati. It is "dedicated with devotion to the past, present and the future Yogis, Gnanis, Rishis, and Mahatmas, who have passed, are passing, and will pass their lives for the sake of humanity".

N. B.

MATERIALIZED APPARITIONS.*

MR. BRACKETT adds another unit to the long list of those who have recorded the results of their spiritualistic investigations for the benefit of the public. As the title implies, the book treats solely of what are called "materializations." The writer seems to have conducted his experiments with great thoroughness, and there can be no doubt of his good faith. His accounts of séances show very careful observation of small points, and he has wisely confined himself specially to one class of phenomena. Those interested in this subject will find in Mr. Brackett's book a very candid account of some remarkable manifestations.

COMMUNICATIONS FROM ANOTHER WORLD.†

THIS little book begins by giving an interesting account of the spiritualistic manifestations of the year 1847—those of the Davenports and the Fox family. Other chapters are devoted to details of manifestations with Miss K. Fox and with Mr. Home. The Salem phenomena of the 17th century are also described and a number of historical phenomena from various sources are cited. This work gives in small compass a good general idea of "modern spiritualism" from the point of view of one of its most patient and honourable investigators.

A BENGALI IN EUROPE.‡

THIS is the record of travels by a Bengali through several countries of Europe. We are led by the author through a panorama of great interest. The descriptions given of the places visited and the sights seen are most vivid and entertaining. The book is not only a book of travel but also is a book of reference, giving a brief history of everything visited. On meeting with a gentleman of Bombay and after having a long and interesting conversation with him, the author says, "the people of Bombay are less hampered in their action by their prejudices than the Bengalis. The Bengalis are capital hands at creating and fomenting party-factions, and stirring up their fellows. They never give a thought to the improvement of their country. In England too," he continues, "gentlemen of high social rank do not regard it as a degradation to their position to engage in trade or commerce, whereas in our country, a man would find no room sufficient to contain his vanity, if some ancestor

* By W. E. Brackett. Boston: Colby and Rich.

† An Abridgment of "Planchette, the despair of Science." By Epes Sargent, Melbourne: G. Robertson.

‡ "Bengalir Europe Brahmam" in Bengali.

happened, it might be ages ago, to have been a Rajah or some man of rank. Though almost penniless, he would sit quite idle at home, rather than stir about and try by his own exertions to earn enough to make his existence comfortable."

At Pompeii again the author thus gives expression to his feelings: "When contemplating the glory of ancient Rome and her present ruins, I could not help thinking of our own golden India. Bharat has lost her glorious Ayodhya. Her sages no larger purify her with chanting the sacred Sama-Veda—and the grandeur and valour of the ancient kings of Pataliputra and Hastinapur—once the theme and admiration of foreigners—are gone, never to return. What has become of that golden India? Will the Aryan never again listen to the sacred teachings of a Sakhya Singha? As I reflected upon the ancient glory of India and her present deplorable condition, sadness overflowed my heart, and my eyes filled with tears."

Here is what the author says on beholding St. Peter's Church—"We went to see St. Peter's Church. There is not another structure like it in any other part of the globe. We simply felt confounded and dazzled when we came in sight of this magnificent building. It embodies the highest flights of human genius and human art. Were I a Ruskin I would at least attempt to present my readers with something like a description of this wonder of the world, as it is, I simply give up the task in despair. It defies description."

J. N. P.

MAGAZINES.

THE PATH.—In Letters on the True, No. 3, Jasper Niemand warns against self-deception and false attractions. "We clamour for persons and authorities: We should need no guarantee beyond the spirit of the words; the words themselves are often traps. Nothing avails us at last but the touchstone of our own souls; it is deeply concealed in the heart, far beyond the elemental nature. It is not mind, judgment, reason; it is the fire which tests and welds." E. D. Walker is finding quite a number of Western poets who sing of Reincarnation. This month he quotes British poets, headed by a selection from Wordsworth's "Intimations of Immortality." B. N. Acle continues his notes on the Astral Light from the works of Eliphas Levi. Lydia Bell writes on the symbolism of the Equilateral Triangle and shows how it represents the unit as trinity. A paper by S. B. on Theosophical Fiction is mainly taken up with Mr. Sinnett's "United." "Mr. Sinnett's fiction is of especial value as that of a sincere student of Theosophy, who has endeavoured to embody some of the great facts of occultism in a popular form." Pilgrim continues his Thoughts in Solitude, the subject this month being "The Higher Carelessness." American Mystic, under the title "Am I my Brother's keeper?" discourses on duty: "For him who seeks the upward way there is no duty—for nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the Seeker. It implies the performance of that which savours of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty, there is none such as this. He learns to do good, and that which appears the wisest at the time, forgetting self so far that he forgets to think whether he is doing his duty or not—entering Nirvana to this extent that he does not remember that he is doing his duty. That, *for him*, is duty." Christianity—Theosophy, by W. H. Kimball, is best summed up in the words of the writer,

"I want to emphasize the manifest truth that Christianity, seen by the light of creative law that it surely displays, and not by the fallacious and unstable flashes of its professed votaries throughout Christendom during the many toilsome centuries of development of the rank stock, is not a limitary or exclusive system, but is as broad and catholic as is any possible conception of Human Brotherhood." In Tea Table Talk Julius pleasantly discusses Reincarnation, Thought-transference. Previsions, etc.

LE LOTUS.—Besides translations from the *Theosophist* and the continuation of the reprint of the Comte de Gabalis, Papus writes on Freemasons and Theosophists, remarking on the unusual number of works on the occult sciences that have appeared in Europe during the year 1887. Ch. Barlet continues his excellent series on Initiation and points out some of the limits of modern philosophy." The last paper is a poem by Amaravella called "Grimaces."

BUCHANAN'S JOURNAL OF MAN.—The first paper in the August number of this journal is on Creation's Mysteries, being communications through a trance medium from Doctors A. Hahnemannn and Spurzheim. On the above communication Dr. Buchanan remarks:—"That a brooding spiritual power has to do with all development and progress I do not doubt. But this power is not *necessarily* a monotonous and universal influence like gravitation or caloric, there is no reason to forbid special acts of the creative spiritual energy, for we observe today the production of plants and of beautiful fabrics by spiritual power where the necessary conditions exist. Moreover, the greatest potency of spiritual power is at the beginnings in the most plastic conditions of matter. It is in the animal germ and the vegetable seed that the invisible world is most potential, and I am inclined to think that naturalists have attached too much importance to the exterior environment, and too little to the interior conditions in which the higher potencies of organization are to be found, and in which alone we may find the entrance of life from the true world of life." In "A True Poet—the Poetry of Peace and the Practice of War," the poems of Mackay introduce remarks on the present armed condition of the world. The next article gives some account of the Volapuk language, the invention of the Rev. Father Johann Martin Schleyer. It is said that ten thousand persons are now familiar with this language on the Continent of Europe. The chapters on Anthropology are continued, the subject for this month being "Practical Utility of Anthropology in its Psychic Department." The writer says, "Pre-eminent above all studies in practical value is the science of Anthropology, so long neglected and unknown; a science which places biology on a new basis, rectifies therapeutics, reforms education, develops ethics or religion, and illuminates all spheres of knowledge by psychometry," and we may add that the great exponent of this science is Dr. Buchanan.

L'AURORE begins with a paper on the New Day and the cycle that began in 1881, calling attention to some of the signs of the times. Some thinkers in this country place the beginning of a great cosmic year at about four hundred years from the present date, and say that we are now in the December of a great year, and that is why materialism is so strong; but when the turning point is reached there will be a general awakening, as there is on this earth when the spring-time comes. Lady Caithness writes on the identification of the people of England with the ten tribes of the children of Israel. C. Renoz announces the publication

of a new philosophy in eight books on Cosmology, Protogenesis, Evolution, Anthropology, Psychology, Morals, Exoterism, Sociology, together with a new magazine to be called "La Revue Scientifique des Femmes." Viscount Neill de Tyrone contributes a short poem on Love and Time. Victor Bellechasse, besides continuing his romance "Immortal Love," also writes an article on Reincarnation. He says the reason why the Christian Church does not teach this doctrine is, that all who are united with Christ have no rebirths on earth, and therefore the teaching has been considered unnecessary. This idea is of course not the special property of the Christian Church, as all religions that give a philosophical explanation of this doctrine state that, if a man becomes united with his Logos, there is for him no re-birth.

THE CARRIER DOVE of San Francisco, California, a well got-up illustrated spiritualistic journal has just changed from a monthly to a weekly periodical. The last illustration represents a Spirit Home. A child is floating in a flower-laden boat on a lake whose banks are covered with all sorts of trees and flowers, while in the distance there is a sort of lofty temple where the child lives when it is at home, and where instruction is given it. The principal article in the number before us is a lecture by the guides of J. J. Morse on Woman—her place and power, which seems neither better nor worse than a good many other lectures, on the same subject. Dr. Cora Ellison sends a timely protest on the extravagances of some of the faith-healers or metaphysicians as they are also called.

THE PLATONIST is always full of excellent reading. In the present number the translation of Patanjali's aphorisms is continued. T. H. Burgoyne gives a further instalment of his papers on the Taro. C. H. A. Bjerregaard, in his papers on Sufism, treats this month of the works of Jami, of whose poem "Salaman and Absal" he gives a very beautiful extract. Other articles are: Life of Hai Ben Yokdan, the self-taught Philosopher; Lives of the Philosophers, by Eunapios (Jamblichus); a sketch by Rabbi E. Schreiber of the life of that gentlest of philosophers Baruch Spinoza ofwhom he says: Few men have ever suffered as he did, and yet preserved always the same equanimity. No man more fully *lived* his teachings. If he described the pursuit of knowledge as the highest virtue, he was himself a noble example of tireless devotion to that pursuit. Twelve years he dwelt alone. For days he did not leave his student's closet. He was frugal in the extreme, a few pence a day sufficed to sustain him. His sense of honour did not permit him to accept the munificent pensions that his friends pressed upon him. He wanted to be free, independent, self-sustained in all things. He therefore also refused a Professorship in Heidelberg, and preferred to make a scanty livng by the grinding and polishing of optical lenses. He was placid, childlike, genial, almost with a temper. He had gained his forty-fourth year. For half a life-time he had been fighting a treacherous disease, that secretly preyed upon his health. But no complaint ever crossed his lips, and his nearest friends hardly knew what he endured." A translation of an interpretation of the Timæus of Plato by Latz and a reprint of "Orpheus: his life, writings and theology", by Thomas Taylor, complete the number.

Correspondence.

A SOMNAMBULE'S PRESCRIPTION.

MR. P. VAN DER LINDEN sends the following prescription, which he thinks may be useful in cases of cholera:

"Althea root (*Radix althæ*) ½ oz., Sage leaves (*Folia herba*) Salviæ ½ oz., Bitter orange peel (*Aurantii amari cortex*) ½ oz., add the above to a bottle of white wine (bottle holds about 1½ pints); of this, take a table-spoonful with ½ tea-spoonful Gum Arabic dissolved in it, three times a day."

The above was prescribed for inflammation of the bowels by a somnambule in magnetic sleep, and has completely cured the sender and others from this and other affections of the mucous membrane, dysentery among them. Mr. Van der Linden suggests that "for those who object to the wine, any intelligent physician can make the ingredients into powder and divide accordingly, or what may be better still, make a decoction of the green materials where they can be obtained."

RUNJEET SINGH'S SADHU.

P. J. G. writes from Hyderabad, Deccan, to call attention to a work entitled "Thirty-five Years in the East," by Dr. John Martin Honigberger, a native of Transylvania, who was employed for many years as a physician at the Court of Runjeet Singh. He says: "The account, as far as I remember, having read it some years ago, is in the main corroborative of those already furnished, but the Sadhu, of whom a portrait is also given, is called "Haridas." The doctor was, I think, an eye-witness of the proceedings. Irrespective of this account, the work will prove interesting as it contains some curious information, and has appended to it a descriptive list of various drugs, roots, numerals comprised in the pharmacopiæ of the Indian Hakims.

"Permit me to correct two trifling errors in the article in the August number: the British Resident was Sir *Claude* and not Sir *Andrew* Wade, and the Italian Commander of the Maharajah's forces was General *Ventura* not *Ventum*, as he is then styled."

THE SPIRIT OF CHRIST.

MAY we not conclude that the eternal and omnipotent spirit of Christ animated and carried salvation to millions of souls before it was embodied at Bethlehem, and it now influences many beyond the reach and in spite of the missionaries: and where the "letter" of Christianity has not travelled, there the same saving spirit descends directly from on high; for even, if the "*letter*" does *not* kill, the "*spirit*" assuredly gives life?

D. M. S.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TRAVESTIED TEACHINGS.

II.

THE JEHOVISTIC KOSMOGONY.

THE Elohistic Kosmogony rightly understood was a record of the bases of a primitive natural science.

The Jehovistic Kosmogony gives a spiritual view of the origin of nature subversive of the natural order.

The Elohistic, that is, the natural man, guided by her methods and delighting in her workings, was taught of nature.

The Jehovistic, that is, the spiritual man, shrinking from the allurements of nature, seeks the guidance of spirit and is taught by revelation.

Thus to these, their respective expositors, nature and spirit were the sources of two opposing sciences, of which the Elohistic and Jehovistic Kosmogonies are the earliest representatives generally accredited.

Of these Kosmogonies, the Elohistic is confessedly the elder. Its ascendancy must have been very great, since the Jehovists could not avoid embodying it in their scriptures, while transforming and supplanting its original doctrine.

They even found it necessary to combine the Elohistic with, and make it the starting point of, their own Kosmogony, the more easily to amalgamate and blend the transformed teachings of the one with the actual lessons of the other.

Nor was this combination and blending difficult—all that was necessary was to insert the dietary verses (Gen. i. 29, 30) immediately before the last sentence—"and it was so"—of verse 28, which was thus made to close verse 30; and add the first three verses of Gen. ii, affirming that Elohim, having finished his work, rested on the seventh day, before verse 4, which had originally

completed the Elohistic Kosmogony, and then proceed without a break. This, with their own rendering and interpretation of the whole, produced such a welding together as preserved a feigned and fictitious unity until quite recent times.

And yet the antagonism between these Kosmogonies is so decided, even as they have been handed down, that it is difficult to conceive how it can have been overlooked; for, whereas man is the last product of evolution under the Elohistic, he is the first created being according to the Jehovistic teaching; and while vegetation is the first organic production to the Elohist, it is expressly stated by the Jehovist that neither plant nor herb preceded the creation of man; and where the Elohist's flying things pass upwards from the water, the Jehovist's are created out of the ground.

The opening of the Jehovistic Kosmogony is very significant. In the English revised version of the Old Testament it is thus rendered :—"And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the Lord God (Jehovah Elohim) had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth and watered the whole face of the ground. And the Lord God (always Jehovah Elohim) formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. * * * And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

In this Kosmogony, as in its associated predecessor, we have again to deal with a misinterpreted interpretation of an original pictorially delineated teaching.

1. The first of this series of pictures represented the starting point of creation in the dreary form of a barren and desolate mist bedewed (watery) earth enveloped in fog.
2. The second picture was that of a personal God forming man on and of this mist-bedewed and humid ground.
3. The third picture showed the personal God breathing into the nostrils of the fully formed man.
4. In the fourth picture the newly created and now living man stands by the side of his maker.
5. In the fifth picture the personal God is seen planting a garden—drained by four rivers—for the as yet only created being, man.
6. The sixth picture shows the personal God forming the beasts and the birds out of the ground, in the same way as he had previously fashioned the man.
7. In the seventh picture the personal God brings the just created animals and birds to the man, whose attitude expresses

strong emotion, and causes them to pass before his wondering and admiring eyes.

8. In the eighth picture the man is seen asleep, while the personal God bending over him removes one of his ribs.
9. In the ninth picture the personal God fashions the rib he has just abstracted from the side of the man into a woman.
10. In the tenth picture the personal God brings the woman to the man who takes her to wife.

With these pictures an oral interpretation was handed down.

This traditional interpretation, modified in its passage from mouth to mouth concurrently with the modifications which gradually crept into the original doctrine of its deliverers, was in the course of time committed to writing, when, separated from the pictures it had interpreted, it came to be regarded as an original document. But even in its written form it was by degrees further misunderstood and misinterpreted, passing through changes analogous to those which had so completely transformed its Elohistic associate.

It is hardly possible to pass from the one Kosmogony to the other, even in their associated form and accepted shape, without perceiving that they represent respectively the teachings of two distinct and opposing schools of thought, between which a long struggle must have gone on until circumstances enabled the one to absorb and supplant the other.

The issue between these two schools is, even now, clear and well defined.

The Elohist attributes the origin and evolution of all things to nature—to natural forces working in a natural way—as a competent producer of the natural order.

The Jehovist imputes the creation to a cultivated opposition to nature—to direct Divine action and spirit intervention.

To him the earth is an unproductive waste, because Jehovah Elohim has not caused rain to fall upon it—rather, with the earlier Jehovist, has not imparted an aim directing impulse thereunto—and there is no one to cultivate the ground, the whole surface of which, notwithstanding the absence of rain, is in a humid state and enveloped in a dense mist. In this way the Jehovist leads up to the inference that nature, left to herself, is unequal to the work for which the Elohist gives her credit.

This humid and mist-covered earth is taken in hand by Jehovah Elohim, who at once proceeds to make man much as a potter sets about fashioning a vessel of any kind. And in forming him Jehovah Elohim does not make man out of the dust of the ground—could not have so made him, for dust did not exist and would not cohere—but out of the humid soil. And, having thus fashioned the body of man, his maker proceeds to breathe into his nostrils the breath of life, whereupon the completed man becomes a living being.

The Hebrew text says here, "Jehovah Elohim formed man—Dust—out of the ground" (Gen. ii. 7). The Hebrew word-sign misrendered dust, a meaning only attributed to it later, is thus seen by the construction of the sentence to have

been a designation given to man. As a designation it is equivalent to and an interpreting substitute for the Elohist's phrase "in the image of Elohim," that is, in the image of might (Gen. i. 27), and points to the dominion the Jehovist admits with the Elohist that man is to exercise on earth, where he is to represent the Author of his being. But under this altered aspect he represents the Lord of all not as the Elohim-like Adam of the Elohist, but as the earth-like Adam of the Jehovist, as either interpreted the designation.

The ingenuity displayed by the Jehovist in retaining the Elohistic *Adam* as the personal name of his first man, while changing the derivation and transforming the meaning of the word, is very remarkable. According to the Elohist, mankind, not an individual man, is called *A-d'm*, "I am like"—like unto Elohim; and man was so named in Elohistic phraseology to dissociate him from, and contrast him with, and place him above the subordinate life of the earth; whereas the Jehovist derives the individualised name from *Adamah*, "the ground," and thus imputes to the first Adam that he is of the earth earthy, in origin and nature.

The marked opposition in principle between the teachings of the two schools is well illustrated by this example; for where the Elohist exalts, the Jehovist degrades the function of nature.

But even with this vital difference between them, a yet further incongruity has been introduced, for the earlier Jehovist has been misrepresented and misrendered by his later successors in the same way as the Elohist. To give a single but signal instance of these misrepresentations, he did not say "and man became a living soul" (Gen. ii. 7), but "and man became as to body alive," or, according to the idiom, "and man became a living being."

Still further to show the powerlessness of nature to reduce the chaotic state of the Jehovistic earth to order, Jehovah Elohim plants the garden of Eden, and places the man therein to dress it and keep it.

Then to make it clear that man's diet should be frugiverous and vegetarian, Jehovah Elohim gives the man leave to eat of all the fruits of the garden with one exception, reserved as a basis for the teaching about to be set forth.

After this the loneliness of the man is pronounced to be not good. This brings out another difference between the teachings of the two schools, for while the Elohist says, "Male and female created he them" (Gen. i. 27), the Jehovist affirms the primary creation of a single isolated being.

This crucial difference between the Elohistic and Jehovistic schools resolves itself into a principle, for whereas the Elohist always generalises his teachings, the Jehovist invariably individualises in his dealings with the same subjects and transforms the general into the particular. It is owing to this that the generic Adam of the Elohist becomes the personal Adam of the Jehovist; and that instead of regarding this generic Adam as male and female from the first, with the Elohist, the Jehovist draws a picture of a single man—a superhuman—depressed by his solitary state.

The isolation of this solitary Adam is first proposed to be overcome by the creation of the animals, which, like the man, are formed out of the ground, and then brought to him, that he may seek companionship from amongst them.

This choice was given to him that his allotted companionship might be not merely "meet for him," as the later Jehovist has rendered it, but as the Hebrew of the earlier Jehovist says, "according to his showing" (Gen. ii. 18), and to signify that the animals were made for man and not man for the animals. And they are represented as made after man—the birds proceeding from the ground instead of from the water—the more completely to discredit the Elohistic view of evolution.

On their creation Jehovah Elohim brings the animals to the man to see what he will say of each, and thus learn his inclinations and discover a guide to his aspirations. In this way the Jehovist dexterously ignores the possibility of a sexual relation having been originally intended for man.

But though the man utters an exclamation of admiration as each animal passes before him, and thus unconsciously names it, no suitable companionship was found for him "according to his showing."

Thereupon the creation of woman follows, and Jehovah Elohim brings her to the man, who, under the influence of a deep emotion, speaks this time. Hitherto he has only uttered exclamations—simple ejaculations in which he reflected the impressions made on him by the several objects in succession; for in its beginnings speech is a vocal reflection of sense perceptions. And as, owing to the simplicity, trueness and truthful responsiveness of his nature, the same object always drew from him the same ejaculation, this became its name. Now, however, the man, moved to the very depths of his being, exclaims, "Bone of my bone and flesh of my flesh, I take her" (Gen. ii. 23), and thus utters his first connected sentence.

The whole of this scene has been strangely misrepresented in the received rendering. The man was plunged in a deep sleep during the creation of the woman. Hence he knew not whence she came nor how she had been made, and therefore could not have referred to a process of formation of which he had neither consciousness nor knowledge—of which it was not necessary that he should have the one or the other. He must therefore have spoken idiomatically when he said, "Bone of my bone and flesh of my flesh," and simply expressed his recognition of likeness to and identity of nature with himself. The literal translation of the Hebrew here is—"And the man spoke this time, 'Bone of my bone and flesh of my flesh,' of this he exclaimed 'I take her.'" To this a later interpreter has added, "For out of man was this taken. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh." (Gen. ii. 23, 24.)

This addition was made to the text to support the view that the man then deliberately named the woman in the words "This is now bone of my bone and flesh of my flesh; she shall be called

woman because she was taken out of man." But the man was not aware that the woman was taken out of himself; had no knowledge of fatherhood and motherhood; and did not name his wife till later. Had he given her a designation now he would have called her after himself, Adam—the female Adam—as did the Elohist.

This was the later Jehovist's fundamental mistake. He was conscious that the man would have named the woman after himself; knew that the Elohist had called the male and female human by the same designation; found that man had received two generic names, indicating the two distinctive classes of a race of either of which their common father was the embodied symbol; was aware that the rich proprietor was called *A-ish* ("I take") in contrast to the mere tiller of the soil, to whom the designation Adam had been relegated through the degradation of the Elohistic doctrine; and therefore, seeing that their *A-ish* and *Adam* had sprung from the same progenitor, concluded that the ennobled man was in that progenitor termed *A-ish* distinctively, and that he named his wife *A-ish-shah* ("I take her") after himself, in his first connected speech on beholding her, and thus originated the appellations *A-ish* and *A-ishshah* of man and woman; and under this impression added "for this was taken out of *A-ish*."

The accepted Jehovistic teaching was that though of the earth, earthy, the man was sufficiently God-like to recognise the nature and origin of all things on view; that this faculty enabled him to give to each object a suitable and proper name—imposed this office on him indeed as a first duty; and that by the act of naming he manifested lordship and exercised authority.

But this addition can only have been made to the text, this supplanting interpretation applied to it, when the earlier Jehovist's view was passing or had already passed away, for it recognizes the sexual relation in man; whereas the special aim of the primary Jehovistic teaching was to show that the divine intent in him was that he should lead a life void of appetite, that he might be actuated by spirit while disregarding the instigations of flesh.

Thus is one supplanting teaching itself supplanted by another, owing to the fluctuating views, unstable language, imperfect literary methods and varying surroundings of man. Thus does the new take the place of the old. Thus do travestied teachings arise.

HENRY PRATT, M. D.

AN ANCIENT WEAPON.

IN these days when nations rival one another not only in the manufacture of heavy guns and repeating rifles, but also in the invention of new explosives each more destructive than the last, it may not be uninteresting to take a glance at one of those magical weapons which the ancient inhabitants of this country are said to have been possessed of, and which are said to have been used with terrible effect during the Mahabharata war.

It is said there were about thirty different kinds of these weapons, or *astrams* as they were called. Some depended for their effect mainly on illusions, as when an opposing army was made invisible, or when all the soldiers were made to see hostile, fiendish forms within their ranks, or when they were made to believe that their fellow-soldiers were enemies and so fell upon and killed one another. Others seem to have been engines of destruction like the fabled thunderbolts of Jupiter, while another kind was used in order to increase the effect of ordinary weapons by multiplying their power. By means of this *astram*, a bowman could multiply his arrows by thousands, he had only to shoot off one of his arrows and after that he could use his bow as a Maxim machine gun. Indeed it is even said that there is a way by which the bullets from an ordinary rifle might be multiplied almost indefinitely, and the same thing might be done with a great cannon. We are assured, however, that the secret of this art is now lost beyond recovery, so our readers are welcome to relegate it to the limbo of fabulous monsters and other strange things set down in ancient books, but now incomprehensible. But whether true or false there is something weirdly fascinating in the idea of being able to multiply one's shots at will, and thus make an ordinary cannon about as powerful as the united batteries of an army,—an idea that seems even farther fetched than the great guns described by Jules Verne in his "Voyage to the Moon" and "The Begum's Fortune."

There is however another of these weapons of a somewhat different nature to those already mentioned. This is a magic sword that is evoked, so to say, from the fire. This weapon was used by Aswatthama when he destroyed the army of the Pandavas in a night attack when they were all sleeping. He did not destroy the Pandavas themselves, because it so happened that on that particular night Krishna recommended them to sleep outside the camp for a change, and they did so and escaped. Aswatthama got this sword by invoking the god Siva, and when he had finished his prayer, the god, in order to try the suppliant's courage, appeared in dreadful shapes. We take the following description from the Sauptika-parva of the Mahabharata.

First there appeared a golden sacrificial platform. On this platform arose fire that seemed to fill with flame all the surrounding space and the sky. Then appeared all sorts of strange beings with blazing faces and eyes, with many feet, heads and arms, wearing many kinds of jewelled bracelets, with hands uplifted as if about to strike. Great crowds of them appeared, like continents and mountains, with the bodies of dogs and boars and camels, with the

heads of horses and jackals and cows and bears and cats and tigers and leopards and cows and frogs and parrots and great boas and swans radiantly bright, and woodpeckers and kingfishers and tortoises and crocodiles and porpoises from the Ganges and sharks and whales, peacocks and pigeons and herons and doves and cormorants, some with ears as large as hands, some with great bellies, some without flesh, with the heads of ravens and hawks, some without heads, some with shining eyes and tongues coloured like flame, some with flaming hair, some with four arms, with the heads of rams and goats, some like conch shells, some with conch shells for heads, some of the colour of conch shells, some wearing garlands of conch shells, some making a noise like the noise of conch shells, some wearing their hair in a knot or in five tufts or bald-headed or with long hair, some with four teeth or four tongues or pointed ears, some with crowns on their heads, some girt with girdles of the sacred *munja* grass, some with splendid diadems and tiaras, some with chaplets of lotuses and lilies; there were hundreds and thousands of those who had attained greatness, with fire-weapons and thunderbolts in their hands, bearing maces and fire-arms and nooses and clubs, with quivers full of arrows on their backs, with flags and banners, with bells, with battle-axes and clubs and pikes and swords; wearing wreaths of serpents on their heads and wearing serpents coiled round their arms for bracelets, with bodies covered with dust or smeared with mud, wearing bright garlands, with blue bodies, with crimson bodies, with shaven heads. There amidst the loud sound of drums and of conches were the followers of the god, greatly delighted, shining like gold, singing and dancing and leaping and floating, and bounding and riding in great cars, and running and rushing with hair tossed in the wind, like great mad elephants shouting again and again; with very dreadful horrible forms, holding tridents in their hands, clothed in garments of changing hues, with anointed bodies decorated with varied garlands, wearing jewelled ornaments, with hands held up and threatening; heroes, slayers of foes, conquerors exceedingly hard to overcome, drinkers of blood, eaters of flesh, some very short, some very tall, very terrible, hideous with hanging lips, brightly shining, they were like sun, moon and stars brought down to earth and they seemed able to destroy all beings.

But Aswatthama gazed unmoved at this awful sight, and after another prayer to the god, he cast himself as the offering into the sacrificial fire. Then the god appeared and gave him the sword that was to annihilate the Pandava host, and when they saw Aswatthama with the sword, all these terrible beings turned and fled. For whoever has that sword has at his command one of the most terrible forces of destruction that can be imagined. In it are concentrated legions upon legions of elementals of the fiercest kind; the sword itself is but a focus or rallying point, and he who wields it can hardly be said to have much will of his own. The elementals thus attracted must have their prey—human life—and the fatal sword once drawn, its ravages are impossible to control. The energies therein concentrated must have full vent, and until they are expended the work of destruction goes on.

It is said that the same sword is mentioned in the Vedas also, but I do not know in which part.

I am told that even in modern times, since the beginning of the present century, an attempt was made to evoke this sword by a Brahman. He is said to have learned how to perform the ceremony from some tantra wherein he found it described. This Brahman, whom we will call Rama, lived in a certain village in India, where, as in many other villages, there used to be fierce disputes between the Brahmans and the goldsmiths. The latter have always claimed equality in all respects—if not superiority—with the brahmans. They trace their descent from Vishnukarma, the architect of the gods, and claim that they have the right of wearing the sacred thread, of reading the Vedas, performing all ceremonies and temple rites, and in a word whatever privileges were claimed by the Brahmans were also claimed by the goldsmiths. The Brahmans have always resented these pretensions, and many have been the quarrels between the two castes, ending at times in fatal results.

In all the village disputes between the Brahmans and goldsmiths, Rama took the lead, and consequently he became an object of bitter hatred to the goldsmiths, who found it the more difficult to turn popular feeling against him as he was universally feared as a magician. But the goldsmiths were determined on revenge. They would have liked to have had Rama waylaid and beaten, but nobody could be prevailed upon to undertake the job. As a last resource they brought a false charge against him before the Tashildar. The case was heard and all the false witnesses agreed in their testimony against Rama, and the Tashildar committed him to prison.

In prison Rama thought over means of reprisal. First he thought he thought of wreaking vengeance on the goldsmiths, then on the Tahsildar and then on the witnesses. But becoming exasperated at the treatment he had received, he determined to take means for involving all his enemies in one common ruin, wherein he might also include any other persons who might happen to oppose him. He determined to obtain the magic sword and exterminate his foes.

Accordingly, as soon as he was released from prison, Rama began to make his preparations. The ceremony had to be on rather a large scale. For forty days it was to last, and all kinds of animals, etc., had to be collected for feeding the fire. He therefore sold some of his land and raised some ten or twelve thousand rupees. Knowing moreover that the enterprise in which he was about to engage was a dangerous one, as in the event of any mistake being made the power he was evoking would turn on himself, he settled up all his affairs as if on the approach of death. He then built a pandal or shed, and in this the sacred sacrificial platform was laid out, and within the carefully drawn figures the fire was laid. The killing of animals and burning them in the fire were intended to attract the elementals, the magic figures drawn round the fire itself were intended to prevent their escape, and the mantrams evoked the particular principle of fire that was required, and focus-

sed all the power into the sword, for it was out of the fire that the sword was to come.

All went on well for thirty-five days. The ceremonies, taking up a great part of the day, were duly performed, the fire was not suffered to go out. Every day a certain number of Brahmans were fed, this being a part of the programme laid down, in the pandal. These Brahmans noticed that at a certain time every day when they were all present at their meals, a curious phenomenon appeared in the fire. There seemed to be a flash of lightning arising out of the flames, and as more than one person noticed this appearance they began to talk about it in the village. This came to the ears of the goldsmiths, and they at once concluded that some attempt was being made to take revenge upon themselves. They went to the Tahsildar and consulted with him upon what was to be done to stop the threatened mischief. They then hired a number of Pariahs to go at night and destroy the pandal, put out the fire and defile any and everything that they might find therein, the Tahsildar promising to hold them harmless in case of any judicial enquiry. This was done. The Pariahs were first made drunk and then let loose in the pandal, and extinguished the fire and set the whole erection in a blaze.

By some means Rama managed to escape the conflagration. He retired to his house, and finding his purpose thwarted, made up his mind to die. But he knew that he had already evoked a certain very considerable amount of power, and determined that this power should in some way or other recoil on the heads of his enemies.

What he did to bring this about I do not know. This however is certain, he shut himself up in a room with orders that he was not to be disturbed for eight days, and when the room was opened at the end of that time he was found to be dead. But the Tahsildar, the goldsmiths, the false witnesses, all those Pariahs, and in fact about three-quarters of the inhabitants of his village, all died within a very short time after Rama.

K.

THE ALLEGORY OF THE ZOROASTRIAN COSMOGONY.

THE first cause, the ineffable and unknown cause of the universe, is Ahura or Mazda or Ahura Mazda. He is light incomprehensible. From this cause proceed six other powers, which, including the first cause, form a group of seven powers, entitled the Amesha-spentas (Immortal Benefactors). The seven powers stand in this order: (1) Ahura Mazda, (2) Vohu-Mano, (3) Asha-Vahista, (4) Khshthra-Vairya, (5) Spenta-Armaiti, (6) Haurvatat and (7) Ameretat. Considered as groups, the first two form the first group, the third and fourth the second group, and the fifth, sixth, and seventh, the third group.

The abstract ideas contained in the above, as supposed by European writers, are: (1) God, (2) wisdom or understanding, (3) rectitude, (4) possession or dominion, (5) devotion and obedience, (6) fulness, and (7) immortality.

Dr. Haug considers that the six powers are abstract ideas and have been personified in later writings. But this is not the case. The real fact is admitted by many others that they stand as distinct powers in the original writings, which are the Gathas.

For arriving at a correct meaning of the Amesha Spentas, the reader should peruse Yasnas 28 to 55. The real meaning of the Gathas can be comprehended only when we consider the six Amesha Spentas as distinct powers and emanations of Ahura Mazda.

It will be useful, however, to quote here the interpretations attached to the Amesha Spentas by Dr. Haug.

"Vohu Mano (Bahman) is regarded as the vital faculty in all living beings of the good creation. Originally, his name was nothing but a term for the good principle, as emanating from Ahura Mazda, who is therefore called the father of Vohu Mano. He pervades the whole living good creation, and all the good thoughts, words, and deeds of men are wrought by him.

"Asha-Vahista (Ardibahist) represents the blazing flame of fire, the light in the luminaries, and brightness and splendour of any kind whatever, wherever it may exist. The first part of the name, *asha* (plural of *ashem*) has various meanings, such as 'rectitude, righteousness, truth,' and its epithet *vahista* means originally "most splendid, beautiful," but was afterwards used in the more general sense of 'best.' Light being of the nature of Ahura Mazda, and being believed to pervade the whole good creation, Asha-Vahista represents the omnipresence of the Divine Being. Light maintaining the vitality of the whole creation, animate and inanimate, and being the cause of all growth, Asha-Vahista is the preserver of all life and all that is good. He represents in this respect, God's Providence.

"Khshthra-Vairya (Shahrivar) presides over metals and is the giver of wealth. His name means simply 'possession, wealth,' afterwards it was applied to metal and money. Wealth is considered as a gift from Ahura Mazda.

"Spenta-Armaiti (Spendarmad or Ispendarmad), the bountiful Armaiti, represents the earth. The original meaning of Armaiti is 'devotion, obedience.' She represents the pious and obedient heart of the true worshipper of Ahura Mazda, who serves God alone with body and soul. When the name is applied to the earth, it means that she is the servant of men who, if well treated (*i. e.*, cultivated), will yield abundance of food.

"Haurvatat and Ameretat (Khordad and Amardad) preside over vegetation, and produce all kinds of fruits; but this is very likely not their original meaning. As the names indicate, Haurvatat means 'completeness, health,' and Ameretat 'immortality,' they represent the preservation of the original uncorrupted state of the good creation, and its remaining in the same condition as that in which it was created by God. They are generally both mentioned together and express, therefore, a single compound idea."

To understand the allegory of the Zoroastrian cosmogony, one must keep in mind the allegories of several other systems, *i. e.*, Hindoo, Kabbala, Gnostic, Chaldean, and Ophite as contained in

chapters 4, 5 and 6 of the second volume of "Isis Unveiled;" also Mr. Subba Row's Notes on Vedantic Philosophy.

Now I proceed to relate how the emanations of the Amesha-Spentas are deduced.

Ahura, Mazda, or Ahura-Mazda is the manifest idea or activity of the First Cause, the Incomprehensible Light. He generates, from Himself, Vohu Mano which, according to the ancient philosophers, can be nothing but pure springing out of God's power, and is, therefore, intelligence or wisdom. Through this are produced Asha-Vahista and Spenta-Armaiti. The Asha-Vahista is the active light and life of God, of a nature purely spiritual. It is the light and life pervading the whole cosmos, and is he who is appealed to as a saviour. He is the son of Ahura Mazda, and is often invoked in connection with the latter, and in this manner no other Amesha Spenta is invoked. In the Zend Avesta, fire is always called the son of Ahura Mazda, and this fire is the light, the Asha-Vahista,* Spenta-Armaiti is a power (or sakti) which generates matter. It is a feminine power and is called the daughter of Ahura Mazda. She is a power that stands between God and matter, and is spoken of as one that purifies and gives strength to the body.

Khshthra-Vairya has not much importance and is scarcely invoked as a power and is almost considered as one with Asha-Vahista. It is, perhaps, a more perceptible form of light and nothing more.

Haurvatat and Ameretat are often together and come to mankind through the assistance of the preceding powers. They respectively represent fulness and immortality. The spiritual and material powers when coming forth to generate must necessarily have with them or as their attributes, these two powers, *i. e.*, fulness and immortality or rather perpetuation.

The above are the six powers of the God Ahura Mazda which precede the generation of the cosmos.

These powers, though considered separately, are in so profound an union with God that their distinct nature is not to be conceived; nor should one suppose that in invoking their assistance for union with God any undue importance is attached to them. The Zoroastrian doctrine enjoins the praising of the whole of nature and of all the powers of nature, for the whole is the work of God, beautiful and admirable, worthy of all praise, and manifests the glory of God. But this praise must necessarily bring one into a harmonious conception of nature, and thus enable him to better realize and reflect God internally, and thus be united to Him.

Now we come to the generation of the cosmos. God sends forth, produced from the Asha-Vahista and the Spenta-Armaiti, two powers, one spiritual and another material, to produce out of themselves the universe. The inherent nature of the former is

* Fire is of five kinds: 1, the fire Berezi-savang, is that which shoots up before Ahura Mazda, the Lord; 2, the fire Vohu-fregan, that which is in the bodies of men and animals; 3, the fire Urvazist, is that which is in plants; 4, the Vazist, is that which is in a cloud which stands opposed to Spengargak in conflict; 5, the fire Spenist, is that which they keep in use in the world, likewise the fire Vaharam (the Bahram fire or sacred fire at places of worship).

Spenta-Mainyus, that which preserves the spiritual as well as the material harmony of the cosmos; while the inherent nature of the latter, *i. e.*, matter, is Anra-Mainyus, that which, if left to itself unguarded by Spenta-Mainyus, would produce disharmony and disorder in the harmony of the cosmos. This was the first power that was sent to create the cosmos, and as matter of its own nature, without the help of the intellectual and spiritual power, could generate nothing but chaos, so Anra Manyus in trying to form the universe, could create nothing but confusion and nature of a confounded, disordered kind. God, dissatisfied with this result, sent forward Spenta-Mainyus, which, infusing his own spiritual and intellectual power into the creations of Anra-Mainyus, restored them to the required harmony.

These are the two powers which are always in conflict. They are the same as light and darkness, spirit and matter, harmony and disorder. These are the two powers which Zoroaster refers to in the Gathas, and it is at this stage that the cosmogony, as described in the Bundesh, commences. The power of Anra-Mainyus though controlled by that of Spenta-Mainyus, always becomes vigorous in those who have undue tendency to love of matter and who subject themselves to vices. The spiritual harmony of such natures becomes disordered, and the longer this state continues, the greater is the disorder, and, therefore, the greater the difficulty of arriving at harmony again; and it is the cause of this disorder and want of harmony that is so much detested in the Zend Avesta.

A. J. D.

(*To be continued.*)

ROSICRUCIAN LETTERS.

VI.

Personal Experiences.

(TRANSLATED FROM THE GERMAN.)

THERE are innumerable mysteries in nature, which man is desirous of discovering. The belief that there are certain societies in existence, which are in possession of certain secrets, which they could, if they choose to do so, communicate to other men who have not attained their own degree of spiritual development, is very misleading. A man, who believes that real knowledge can be obtained by favours, instead by spiritual growth, ceases to exert his efforts to promote his own growth, and joins secret societies or churches, hoping thereby to obtain something which he does not deserve, but always finds himself disappointed in the end.

It was in the summer of 1787 when I was sitting upon one of the banks in the public gardens near the Burg (castle) at Munich (Bavaria), and thinking deeply about this subject, when I noticed a stranger of a dignified and imposing aspect, but in unpretentious clothing promenading upon the gravelled walk. There was something about him, which attracted my attention; perhaps it was the supreme tranquillity of his soul which mirrored itself in his

eyes. His hair was grey, but his looks were so kind, that when he passed my place I almost instinctively took off my hat and bowed, and he saluted me in a friendly way as he walked on. I felt impelled to follow him and to speak to him, but having no excuse for doing so, I restrained my feeling and the stranger disappeared from my sight.

On the next day and at about the same hour I went again to that place, hoping to meet the stranger again. He was there, sitting upon a bank and reading a book, and I dared not to interrupt him. I walked about in the garden for a little while, but when I returned the stranger was gone. Upon the bank however he had left a small book, which I hastily took, hoping to have an opportunity to return it to him and thereby to find a pretext to make his acquaintance. I looked at the book, but I could not read it, for it was printed in Chaldæan characters. Only a short sentence upon the title page was written in Latin, which I could read, and which said :

"He who rises early, looking for wisdom, will not have to go far to find her; for he will find her sitting in front of his door." The letters in which the book was printed were very beautiful, they were of a bright *red* colour, and the book was bound in magnificent *blue*. The paper was exceedingly fine and beautiful; it was white and seemed to emit all the colours of the rainbow, comparable to mother of pearl. A most exquisite odour pervaded each leaf of that book, and it had a lock of bright gold.

For three days I went daily at noon to that place, hoping to meet the stranger, but in vain. At last I described him to one of the guardians of the place, and I succeeded in finding out that he often was seen at 4 A. M. walking on the shore of the Isar river, near a certain little waterfall at a place called "the Prater." I went there the next morning and was surprised on seeing him reading in another little book, looking like the one which I had found. I approached him and offered to return his book to him, explaining how it had come in my possession, but he begged me to accept it from him as the gift of an unknown friend. I told him that I could not read the contents, except the first verse upon the title page; upon which he said that the contents of the book were all referring to what was expressed in that sentence. I then begged him to explain to me the contents of the book.

We walked for a while along the shore and the stranger told me many important things, regarding the laws of nature. He had travelled far and gained a great many experiences. As the sun rose, he said: "I will show you something curious." He then took a small flask from his pocket and sprinkled a few drops of the fluid contained therein into the water, and immediately the waves of the current began to shine in all the variegated hues of the rainbow for a distance of more than thirty feet from the shore. Some workmen in the vicinity of the place came and admired this phenomenon. One of them was sick and afflicted with rheumatism. The stranger gave him some money and certain directions and told him that if he would follow those directions, he would be well in three days. The workman expressed his thanks; but the

stranger said: "Do not thank me, but give your thanks to the omnipotent power of good."

We entered the town and the stranger took leave, appointing a meeting with me for the next day, without however telling me his name or place of residence. I met him again on the next day, and I received from him much information of a kind which far surpassed all my expectations. We spoke about the mysteries of nature, and a supernatural fire seemed to pervade him, whenever he spoke of the magnitude and sublimity of creation.

I became somewhat abashed by his superior wisdom and wondered how he had acquired so much knowledge. The stranger, reading my thoughts, said: "I see that you are undecided to what species of human beings you may classify me; but I assure you that I belong to no secret society, although the secrets of all such societies are well known to me. I have some business to attend to at present, but tomorrow I will give you more explanations."

"Business,"—I exclaimed—"Are you then holding some public office?"

"My dear sir!" answered the stranger. "A good will finds everywhere business to attend to, and to do good is the highest office to which man can aspire." He then left me and I saw no more of him for four days; but on the fifth he called my name at the window of my room at about 4 A. M. and invited me to take a walk with him. I rose hastily and dressed and we went out. He then told me some things of his past life, and said that when he was about 25 years of age he had made the acquaintance of a stranger who had taught him a great many things, and who had also presented him with a certain MS. containing some remarkable information. This MS. the stranger showed to me and we read it together. The following are some extracts from its contents.

New Discovered Ruins of the Temple of Solomon.

"As the image of an object may be seen in the water, likewise the hearts of men may be seen by the wise :—God blesses thee, my son, and permits thee to publish that which I said, so that the people may be benefited thereby."

Filium Vitis! (Son of the grape-wine.) One of the Brothers showed me the way to the mysteries of nature, but the illusions by the way-side attracted my attention and for a long time I lingered on the way; but at last I became convinced that these illusions were useless; I opened my heart again to the warm life-giving rays of the divine love of the great spiritual sun. I then recognized the truth, that the possession of divine wisdom surpasses all other possessions; that that which men call their self is a nothing, and that man is nothing unless he is an instrument for divine wisdom. Divine wisdom is unknown to the worldly wise, but there are some people who know it. Oceans are between the country wherein the wise ones are living and that which is the habitation of the children of error, nor will the place where the former live be discovered by men until they have accustomed their eyes to the radiance of the divine light. In their country is the temple of wisdom,

bearing an inscription saying: "This temple is made sacred by the contemplation of the divine manifestations of God in nature." There is no wisdom without truth, no truth without goodness. Goodness is seldom found in the world and therefore no truth, and the so-called wisdom of the worldly wise is often nothing but folly.

We are free of prejudices, and every one is welcome to us who bears the stamp of divinity. We ask no one whether he is a Christian, or a Heathen, or Jew; all that we require of a man is that he should be true to his manhood. We are united by love, and our labour is to do good to humanity. We know each other by our works; he who possesses the highest wisdom has obtained the highest degree. No man can receive more than he can hold. Divine love and knowledge are given to each one according to his capacity to love and to know. The brotherhood of the sages is a union for eternity, its temple is illuminated by the light of the sun of eternal truth. A crystal penetrated by sunshine is warmed by it, if it is removed from the light it grows cold. Likewise the mind of a man penetrated by divine love obtains wisdom, but if he departs from the truth his wisdom passes away. The truth has departed from sectarian and secret societies, and wisdom has departed with it. They do not love man except in so far as he belongs to their party and serves their sectarian interests; they use symbols and forms whose meanings they do not know. From children of light they have turned into children of darkness, the temple of Solomon which their forefathers were building is now destroyed and there is not one stone left upon another, but their doctrines are in the greatest confusion. The pillars of the temple have fallen and poisonous snakes are occupying the place where the sanctuary stood. If you desire to know whether or not I am speaking the truth, take the torch-light of reason and enter the places of darkness; look at the deeds of the sectarian societies committed in the past and done at present, and you will see selfishness, superstition, cruelty and murder.

There are millions of human beings who live in the bonds of darkness, but the number of the sages is small. They live in different parts of the world, widely separated from each other, and yet they are all inseparably united in spirit. They speak different languages, and yet each one understands the other, because the language of the wise is spiritual. They are opposed to darkness, and no one who is evilly disposed can approach their light; for his darkness would be destroyed. They are unknown to men, and yet the time will come when the work which it required the wicked some centuries to accomplish, will be wiped out by them in a moment as if with a stroke of the finger of God.

Seek not in the darkness for light, nor in the hearts of the wicked for wisdom; if you approach the true light you will know it, because it will illuminate your soul."

The above are some extracts made from that MS. It contained a great deal of information in regard to the Society of the Brothers of the Golden and Rosy Cross. I am not at liberty to repeat all I learned from it, but the substance of it was that the true Rosicrucians are an entirely spiritual society having nothing

in common with any of the secret societies or sects known in the world. In fact they cannot be called a society in the usual meaning of this term, for they are not an organized body, nor do they have any rules, regulations, ceremonies, officers, or meetings, or any other forms such as make up the life of secret societies. It is a certain degree of wisdom, whose attainment constitutes a man a Rosicrucian, and he who attains that state is thereby already initiated. He is then a Rosicrucian, because he understands practically the mystery of the rose and the cross. This mystery refers to the law of the evolution of Life, and its practical knowledge cannot be understood by mere speculative, theorizing and intellectual results. It is useless to ponder upon mystic subjects which are beyond our mental horizon, it is useless to attempt to penetrate into spiritual mysteries before we have become more spiritual. Practical knowledge presupposes practice. Practical knowledge can be only acquired by practice. To attain spiritual power it is necessary to practise the spiritual virtues of Faith, Hope and Charity; the only way to become wise is to attend to one's duties in life. To love God in all mankind and to do one's duty is supreme human wisdom, out of that and of that alone can Divine Wisdom grow. As men grow in love and intelligence the uplifting spiritual power in their hearts increases in strength, and their mental horizon expands. Slowly and almost imperceptibly the interior senses become opened, men become more receptive and each step higher enlarges the view.

Worthy of commiseration are those sects and societies who attempt to obtain knowledge of spiritual truths by philosophical speculation without the practice of truth. Useless are the ceremonies which are only externally and not internally performed. An external ceremony has no meaning, unless it is the external expression of an internal process which is taking place in the soul. If no internal process takes place, the external ceremony is merely an illusion and a sham. If the internal process takes place, the meaning of the external symbol will easily be understood. The fact that the meaning of the symbols is not understood, and that it has become a matter of disputation and difference of opinion among the different sects, proves that the internal power has been lost and that those sects possess nothing but the dead external form.

The basis upon which the religion of sects and secret societies is based, is the love and admiration of self. Although there may be many unselfish people found in sects and secret societies, who are unselfish in spite of their belonging to such sects, still the true sectarian only hopes to obtain some benefit for himself. He prays for himself and for his own salvation, and if he performs a good act, it is done with the motive of obtaining some selfish reward. Therefore we see Christianity split up in some 200 different sects and societies, many of which hate and seek to injure each other and look upon each other with contempt. Therefore we see the clergy in all countries trying to obtain political power and to promote their own selfish interests or the selfish interest of their church. They all have lost sight of the great and universal God of humanity and put the God of self in his place. They pretend to be in

possession of divine powers, while they do not possess any such powers, and whatever power they possess, they exercise to obtain some material benefit for the church.

Thus we see that the divine principle of truth is prostituted every day and every hour in the churches and upon the market place by its keepers, the temple of the soul is still occupied by money-changers and the spirit of Christ is excluded.

Christ, the universal Light of the manifested Logos, the Life and the Truth, is everywhere, and cannot be locked up in a church or secret society. His church is the universe, and his sanctuary is the heart of every human being where his light is admitted. The true follower of Christ knows no self and has no selfish desire. He cares for the welfare of no other church but the one which is big enough to include all mankind, irrespective of their beliefs and opinions. He cares nothing for his own personal salvation, much less does he hope to obtain it at another person's expense. Feeling within himself the fire of immortal love, he knows that he is already immortal in that principle; being conscious that his personal ego has its roots in the eternal consciousness of God, he cares nothing for that *I*, which is merely an illusion, the offspring of the contact of the eternal spirit with matter. The true follower of the Light has no other will, thought or desire, but that which the universal spirit wills, thinks and desires through him. To render one's self receptive to the influence of the divine light, to execute its will, and thus to become an instrument through which God may manifest his divine power upon the earth, this is the only way to obtain true spiritual knowledge and to become a *Brother of the Golden and Rosy Cross.*

F. H.

(To be continued.)

A BRIEF SKETCH OF MADHAVACHARY.

(*Vidyaranyaswami*).

SEVERAL Modern English Orientalists have attempted to write the history of this Madhavachary, the great annotator of the Vedas, but want of sufficient information dissuaded them from completing the same. Mr. Max Müller in his annotations to Rig Veda, dwells upon the subject and regrets the lack of further information. He stated that he wrote to the late Dr. Burnell, the well-known Orientalist, then living in Southern India, asking him to obtain information on certain points, by making enquiries at Sringeri where the successors of Madhavachary now reside, but Dr. Burnell could not make the enquiry, as the Guru of Sringeri was absent in Northern India, but replied to the queries proposed by Mr. Max Müller from such data as he then possessed. Mr. Max Müller, not satisfied with this information, was of opinion that some of the the points raised still required careful investigation.

About May 1884, I happened to go to Madras, for the purpose of getting certain information for my history of the country, now in preparation; and I came across the remarks made by Mr. Max

Müller about the life of Madhavachary. As a native historian and an inhabitant of the neighbouring district, I thought it but right on my part to attempt to help the great Orientalist, by ascertaining these facts from the Guru of Sringeri. When I enquired as to the Guru's whereabouts, I was informed that he was about to go on a pilgrimage and might not return to his Head Quarters for 30 or 40 years. So I at once hastened to Sringeri, which is situated in the south-western corner of the Mysore Territory on the Western Ghauts. Fortunately, I met the Guru who kindly gave me copies of the old works that contain the history of the various Gurus that ascended the Mantra Simhasanam of Sringeri. I had already collected some materials on the subject which were at Cocanada in the Godavery District, where I live, hence the work could not be immediately commenced. In the course however of a few years I was able to write a book giving an account of the Life of Madhavachary, in the Telugu language. At the suggestion of some friends who have read this work, I have prepared this abridgment of what I have written in Telugu.

The works consulted by me in the completion of the Life of Madhavachary are as follow:—1. Vidyaranya Saka, 2. Mani Manjaribhêdini, 3. Kalamadhavam, 4. Vedardha Prakasika, 5. Parasara Madhavam, 6. Panchadasi, 7. Guru Parampara, 8. Cannada Acharya Cheritram, 9. Madhaveeyam, and some other unimportant books. Of these books, those numbered 2, 3, 4, 5 and 6 are printed and published, and of the others I have lately procured copies. Excepting the second book all the printed books give the pedigree of Madhavachary's family. They say that the name of Madhava's mother was Srimati, his father was Mayana; Sayana and Bhoganada were his brothers. His Sutram was that of Apasthamba, his Sakha (branch) that of Yajurveda, his Gotram that of Bharadwaja.

The books numbered 1, 2, 7 and 8 throw some light on Madhava's life, but none of them give a continuous history. About the authorship of these nine works, some account is necessary. 1, 3, 4, 5 and 6 are said to be the works of Madhavachary. The ninth is also attributed to him as it is called Madhaveeyam (named after Madhava). The rest are old records in the Canarese language (the language of Sringeri) and the names of their authors cannot be ascertained. No. 1 appears to be something like an autobiography of Madhavachary, giving his history from the time of his becoming a devotee. This, as appears from the book, was intended to give a brief history of some of the Rajahs with their dates. In this, the dynasties of Bukkaraya, Kristnaraya and Ramaraya are briefly described, together with some future events foreseen at the time of writing. Madhaveeyam is a small work relating to certain facts connected with the after life of Madhavachary. Book No. 2 is by a different author and of modern date. Reference is also made to other works, such as Acharyasookti, &c., to fix the date of birth, &c., of Madhavachary, who was the contemporary of certain eminent persons mentioned in those books.

None of the above mentioned works furnish us with the date of the birth of Madhavachary, we must therefore fix it

approximately with the help of other works regarding his contemporaries. Madhavachary was a contemporary of Vedantadesika, one of the Gurus of the Vishnavas, who lived for 102 years and died in S. 1291+77=(A. D. 1368). The date of his birth would be 1368—102=A. D. 1266. This Vedantadesika and Madhavachary were not only contemporary Petadhipathies but also schoolmates in their boyhood (see Acharya Sookti Muktavali); thus the difference in their ages would be very small, if they were not of the same age. We may therefore fix the date of the birth of Madhavachary at about A. D. 1270. He became a devotee or Sanyasi in (S. 1253 + 77) A. D. 1330 and died in the year Akshaya (S. 1308+77)=A. D. 1385. These latter dates are given in the list of Gurus of Sringeri, which forms also part of its old records.

The current traditions of the country respecting the birth and early life of Madhavachary differ greatly, and no conclusion can be arrived at by basing our researches on them. Even the books now available contain contradictory accounts. Some traditions say that he was the son of a poor Brahman, that he made a Purascharya (devotion) to Maha Lakshmi, who in return told him that he could not obtain her favor in this *janma* (life); he therefore became a Sanyasi in despair. This is the story given also in Manimanjaribhédini.

In Guru Parampara the reason for Vidyaranya's becoming a devotee is given in a different manner. Bharati Kristna, the younger brother of Madhavachary, went to Sringeri and was there instructed to become a Sanyasi by Vedyátheertha, the then Guru. Madhavachary, who was then considered a great and influential Pandit, stung to the quick on hearing his brother's fate, went to Sringeri to convert him and his teacher into *grihastas*; but, in the end, Madhavachary changed his opinion and himself turned a Sanyasi and obtained the title of Vidyaranyasami.

Cornada Acharya Cheritram says that Madhavachary and his brother were sons of a venerable Brahman of the town of Prataparudra of Warangal; the younger of whom became a devotee at Sringeri, while the elder made a Purascharya for Gayatri, who told him that he could not become a man of wealth in that *janma*, he, therefore, went on pilgrimage and, arrived at Sringeri, he became a Sanyasi on seeing his brother already a devotee.

Parasara Modhavam contains, towards the end, some description of Madhavachary. This work criticises some of the facts mentioned in the books now referred to. Therein it is stated that Madhava was the Minister of Veera Bukka Bhupala at the time of his annotating the work; and he also calls himself Madhava Amatya, a title used solely by Niyyogi Brahmans of the Telugu country from time immemorial. These Niyyogi people were in those days the managers of almost all the Zemindari estates, and it is very probable that Madhava Anatya might have been born in a family of the then minister of Bukka Rajah and succeeded to the hereditary position of a *Mantri* (Minister) under Bukka Bhupala. At that time, it appears that no distinction of duties was observed between the Niyyogi and Vydika sects among Brahmans. One man used

to discharge both functions, secular and sacred, if able to do so. This fact is also supported by a slokam in Kalamadhavam by the same author. Therein it is stated, that he was both family guru and minister to Bukkaraja, as Bruhaspathi to Indra, Dhowmija to Dharmaraja and Vasishta to Rama. Now we are led to infer from the above facts, that Vidyarana was from the beginning a man commanding great respect and in good circumstances, and never a beggar as suggested in other works. For the reason of his becoming a devotee in his later days, we must now go to the traditions current in the country in the absence of correct written information.

In the Manual of Indian History of Mr. Taylor, it is stated that Madhavachary described himself as the minister for a time of the King Sangama. This Sangama was also known to be the father of Bukka Rajah. Tradition says that Bukka Rajah was once dethroned by his enemies; then he was obliged to leave the country and take refuge in some other place. Madhavachary followed and promised to get back the lost kingdom by offering prayers to Maha Lakshmi. Then both of them entered some wilderness where Madhavachary spent his time in devotion for several years together. Maha Lakshmi one day appeared in dream to Madhavachary and told him that he could not be favoured by her in that *janma* (life), as his fortunate days were already over. Whereupon Madhavachary thought to himself, "if my *japam* cannot get back the lost kingdom for Bukka, what is the good of my following him in this manner through such dreary places? I cannot tell this answer to my beloved king to disappoint him. But for my part, I have nothing more to do in this world without my king. If my *japam* be of no use to me in my present *janma*, why should I devote the remainder of my time to worldly matters? I should rather employ it in a better way and thereby gain salvation." So saying, Madhavachary become a Sanyasi in despair. This tradition seems under the circumstances to contain the real truth. When Madhavachary had taken the solemn vow and became a devotee, Maha Lakshmi came before him and told him that the change in his life was equivalent to a change in *janma*, and that he had therefore gained her favor, and might become a king in consideration of the *japam* already made. Madhavachary replied that he was incapacitated, by his solemn vow, from receiving the favors she was conferring upon him. Thereupon Maha Lakshmi said that he must obey her orders, and must, therefore, select a competent man to manage the affairs of the kingdom on his behalf; and she said that this would answer the purpose. Madhavachary then nominated Bukka Raja to be his representative, and Maha Lakshmi conferred on him her favor, and he consequently regained his lost kingdom in a very short time. The dialogue between himself and Maha Lakshmi is given in Madhaviyyam. This fact is confirmed by a reference to the version of the titles of the Sringeri Gurus that succeeded him. It reads thus, "*Karnataka sinhasana pratishtapanacharya*," *i. e.*, the regainer of the throne of the Karnataka kingdom.

While he was a minister, Madhavachary found it necessary to codify some of the existing Dharma Sastras (treatises on law, etc.) and he wrote three books called Parasara Madhavam, Vyavahara

Madhavam and Kala Madhavam. All the works composed or compiled by him subsequent to his change of life as a devotee, are generally called Vidyaranyams. I shall presently enumerate some of his important works which will show the height of his attainments in the several branches of Sanscrit literature.

I now turn my attention to his Vidyaranyasakam, an autobiographical work (though not a complete book). This contains some historical facts worthy of notice. He began his work with an introductory sloka saying that "*Vidya sankara sisheyna-vidya ranyena-dheematha-Bharate kristna yethayè rahasyéna krupa balath. akhyato nrup a vamsganam ragnam kalavinirnayah.*" It means that this work, otherwise called the chronology of kings of different dynasties, is kindly imparted to Bharatee Kristna yati, by Vidyaranya, the disciple of Vidya Sankara, as a confidential communication. First he narrates the circumstances which led to the necessity of his leaving his own Guru to go on pilgrimage to Benares, and his return from that place, with success, to a forest very near the old kingdom of Orangle. There he says that two ministers (belonging to which king he does not say) named Sayana and Mayana, came to visit him and requested him to bless them that they might beget issue. Thereupon Vidyaranya looked into the future, and told them that they were not destined to have issue. Then the two ministers, in disappointment, requested him again to get them Punya lokums (to be acquired by having a son) by usefully spending the hoards of money they had in their possession. Then Vidyaranyaswamy pitied their condition and said that he would do them the favor of introducing their names in some of the portions of the annotations of the Vedas to make their names everlasting with his works. Much rejoiced at this proposal, both the brothers thought that their names would be perpetuated and thanked Vidyaranyaswami for his kindness. Consequently Vidyaranya introduced the words Sayaneeyam and Mayaneeyam into some of his works on the Vedas.

This, I think, will answer one of the important questions put by Mr. Max Müller. He thinks that there are two Sayanacharyas, one might be the brother of Madhavachary; the other he thinks to be a different man and connected with the former. But Doctor Burnell assured him that there must be only one Sayanacharya and that one is a mere title of Vidyaranga or Madhavachary. Now we can show that this is not so. One Sayana, as we have shown above, is the brother of Madhavachary, and he, therefore, calls himself, in his work named Yajana Tantra Sudhanidhy, the son of Mayana and the younger brother of Madhavachary. The other Sayana, in the works bearing his name, plainly stated that he was the eldest son of Singanarya. Now we can plainly understand the meaning of the sentence in the annotations of Bodhayana Sootra, that he was "Sayanacharya Padabhishiktha." This means that he was appointed to the place of Sayanacharya, the brother of Madhavachary. The whole work of Vedic annotations is called Madhaveeyam; any Sayana who annotated portions of this Madhaveeyam may quote from the main work and

may say that he had borrowed it from Madhavabhuttu. The term Bhuttu is a brahmanical title; and so Madhavabhuttu means Madhavachary. This, I think, will be consistent with what the two Sayanas have stated in their works.

Let us now turn our attention to the main story. Madhavachary, now Vidyaranyaswami, while still in the forest near Orangle, was met by two brothers named Harihara and Bukkarasa, who did him reverence. But before going on with this story, a few words must be said about these two brothers. They are said to belong to Kuru vamsam; but they were serving as treasurers under Pratapa Rudra who was defeated by the Sultan. The Sultan afterwards defeated Ramanadha, the defender of Pratapa Rudra's town, and issued an order to his men, to bring to his town, as captives, the two treasurers abovenamed. Accordingly, the Sultan's servants went and took them captives, and brought them one rainy, stormy night, to the gate of the Sultan before day-break on the day appointed. In the early morning the Sultan saw these brothers and, pleased with their appearance, pardoned them and gave them land in the Carnatic and sent them thither with a large retinue. These two brothers left the Sultan in great joy and crossed the river Kristnavani, but were opposed by king Ballanaraja and defeated. They then left the battle-field, fled, and took refuge in a certain forest. The elder of the brothers, owing to fatigue, fell asleep, placing his head in the lap of his younger brother. In his dream a *yogi* named Devadnika appeared to him, gave him a *lingam*, and blessed him and told him that he would meet Vidyaranyaswami very shortly, and that he would obtain a throne and other valuable appurtenances of royalty. Harihara got up and joyfully narrated the particulars of his dream to his brother, and began to gather his scattered troops together. He sought out Vidyaranyaswami and got his blessings, and again fought with Ballanaraja and this time defeated him and took possession of his kingdom. Some time after they began to rule over the kingdom, the brothers found in the earth a beautiful throne. This they took to Anigondi, a town on the Tumbudra river, and lived at that place for several years. One day the brothers went on a hunting excursion towards the southern bank of the Tumbudra; there they were told by the hunters that when hunting small game the hounds came back in terror, being threatened and resisted by hares. The brothers reported the extraordinary news to Vidyaranyaswami, who, accompanied by them, went and witnessed the phenomenon. He proposed that the capital city of the kingdom should be built at that place, and that the town should be built in the form of a man, with nine superior and nine inferior doorways, and that it should be commenced at an auspicious hour. Accordingly a town was built there on the fifth day of the increasing moon of the month of Vysakha of the year Dhata, corresponding with the year 1258 of Salivahana, *i. e.*, A. D. 1335. As there was some mistake in not beginning the work at the exact time fixed, it was decided that the kings of that town could rule over the place for a limited period only. Vidyaranyaswami predicted that thirteen kings ruling over

this town would become believers in Virupakshaswamy; he also gave the periods of their rule as below.

		Years.	From. S. S.	To. S. S.	From. A. D.	To. A. D.
1.	Hari Hara	... 10	1258	1268	1335	1345
2.	Bukkaraju	... 10	1268	1278	1345	1355
3.	Hari Hara	... 5	1278	1283	1355	1360
4.	Vikramaraju (His son).	... 12	1283	1295	1360	1372
5.	Bukkaraju (His son).	... 13	1295	1308	1372	1385
6.	Dhevaka (His son).	... 20	1308	1328	1385	1405
7.	Ramadeva (His son).	... 20	1328	1348	1405	1425
8.	Mallikharjuna (His son).	... 10	1348	1358	1425	1435
9.	Ramadeva	... 9	1358	1367	1435	1444
10.	Virupaksha	... 10	1367	1377	1444	1454
	Total	... 119 Years.				

He further stated that this dynasty would be terminated at the end of another thirty-one years, making one hundred and fifty years in all; that is 1377 + 31 = 1408 S. S. or 1485 A. D.

Then Vidyaranya states that his throne would be occupied by the Tuluva dynasty, of which Narasimha will be the foremost. The names of those kings and periods of their reigns are as under.

		Years.	From. S. S.	To. S. S.	From. A. D.	To. A. D.
1.	Narasimharaja (His son).	... 3	1408	1411	1485	1488
2.	Tammaraju (His son).	... 3	1411	1414	1488	1491
3.	Narasimharaju	... 6	1414	1420	1491	1497
4.	Veeranarasimharazu.	9	1420	1429	1497	1506
5.	Autchutarayudu	... 20	1429	1449	1506	1526
6.	Kristnaraya	... 12	1449	1461	1526	1538
	Total	... 53 Years.				

Then he says that after this period, a king of Somamsam would occupy the throne for fifty-two years, *i. e.*, from 1451 S. S. to 1513 S. S. (A. D. 1590.) This king would be very brave and liberal, and would rule the country with his brothers during this period; he would die in a battle with Yavanas (Mahomedans). Then the throne and the town would go to ruins. The reason for this is, as already stated, *i. e.*, the mistake that occurred in the time of commencing the building. "The loss of the kingdom will be due to a king named Virupaksha through his neglecting the seal of Virupakswami. Afterwards his successors, *i. e.*, people belonging to the family, will manage the affairs of the kingdom, with a hope of getting it back for themselves, for fifty-seven years, seven months and six days, *i. e.*, from 1513 S. S. to 1570 S. S. or till A. D. 1627. The kings that rule the kingdom during this period dread injustice. Though some of the kings of that dynasty will be unskilful in the management of the kingdom, they will be defeated by the Yavanas and lose their prestige and possessions. Afterwards, one born in that family will take from the Yavanas the town of Srirangapatam. Although well fortified, he will lose his kingdom neglected by his servants, come back from the eastern country and take refuge with Siva. The kings of the neighbouring countries, fearing him, will pay him homage. He will then remove himself to Velapore (Vellore) with his servants, and stop there a few years with his ministers. Then the king of that place will come to him as his servant to court his favor. In this way he will continue to reign for three years, favoring the good and punishing the wicked.

"He will be succeeded by Sadasiva, who is otherwise called Veera Vasantha. This king will conquer the whole of the world. He will inherit the throne, the crown and some other royal emblems which would come to him of their own accord. One devotee named Kristna will enthrone him religiously. This is all true, and I have predicted this by the favor of Vedavyasa," so said Vidyaranya. Vidyaranya says also that all this is inscribed on a copper plate secretly secured in the earth at Anegondi. This inscription will be taken out and exhibited and explained, in future times, by a Brahman of *Harithasa gotra*.

The history of kings of Vijayanagram or Beejanagar has been treated of by different historians in different ways; and this will be an addition to the so-called confused history of Beejanagar. Much of the confusion of the past history of Beejanagar has been cleared away by the Archæalogical Survey of Southern India, made under the orders of Government in 1884, and if present history be scrutinized by the light of that work, I think much of it becomes clear. I here give the two lists of kings with their dates.

From Vidyaranya Saka.

		From A.D. to A.D.
1.	Hari Hara...	... 1335 to 1345
2.	Bukkaraya ...	... 1345 to 1355
3.	Hari Hara ...	... 1355 to 1360
4.	Vikrama ...	... 1360 to 1372
5.	Bukkabhupala	... 1372 to 1385
6.	Dhenuka ...	... 1385 to 1405
7.	Ramadeva ...	... 1405 to 1425
8.	Mallikharjan	... 1425 to 1435
9.	Ramadeva ...	... 1435 to 1444
10.	Virupaksha	... 1444 to 1454
	Other petty kings from ...	... 1454 to 1485

From Lists of Antiquities, Vol. II. By MR. SEWELL.

	From A.D. to A.D.
Hari Haras in ...	... 1336
... ...	... ...
Bukka I. ...	... 1354 to 1356
Bukka II. ...	... 1367 to 1369
Hari Hara ...	... 1376 to 1399
Devaraya ...	... 1406 to 1412
Veera Vijayabhupa	... 1418
Devaraya ...	... 1422 to 1437
Veeradeva, Veerapratapadeva, Veeradevaraja	... 1438 to 1447
Mallikharjan	... 1459

1470 Virupaksha.
1471 Narasimha.
1473 Virupaksha.
4576 Proudha Deva?

This is all we can learn about the Beejanagar dynasty. We may now see how closely the dates of many of the kings in both the lists agree. The few names that do not agree may be thus accounted for. The Hindu kings do indeed generally have long and connected names, but their appellations consist of the names of several deities and persons for whom they have some reverence or regard, thus if the names do not always agree, it does not follow that different persons are always intended.

After A. D. 1485 Vidyaranya gives certain names of kings of the Tuluva dynasty with the periods of their reign. These names and dates also coincide with the lists of antiquities of Southern India. They are as follow :—

Tuluva Dynasty.

From Vidyaranya Saka.			From List of Antiquities of S. I.		
Name.	A.D.	A.D.	Name.	A.D.	A.D.
Narasimharaju	1485 to	1488	Narasimha ...	1487	
Tammeraju	1488 to	1491	Saliwa Imanidi Narasimharaju	1497	
Narasimharaju (2) ...	1491 to	1497			
Veera Narasimharaju ...	1497 to	1506	Narasimharaju ...	1507	
Antchuta	1506 to	1526	Kristnaraya ...	1509 to	1527
Kristnaraya	1526 to	1538	Autchuta ...	1528 to	1547

With a difference of four years this list coincides with the modern one. The Tuluva dynasty is succeeded by another dynasty, that of Bukkaraju. This period again coincides with the lists with the exception of the reign of Autchata and Kristna Raya. These two kings appear to have ruled over the country simultaneously as it is so stated in the book. "*Tatochu Tascha Kristnascha Loke Prakhyato Poureishow Vimsati Dévadasabhantam. Avanim palaichyate.*" As some Orientalists have explained, these might have ruled one as king and the other as his minister; or they might have occupied different portions of the Beejanagar kingdom and styled themselves Carnata Simhasanadheeswara which would apply to both, the country being the Canarese one, or we may take another interpretation to the effect that both kings might have ruled over the country one after the other. This Tuluva dynasty was succeeded by the Bukkaraya's family, *i. e.*, Beejanagaram family. Here the historian states that the chief member of this family was Ramaraju. The period assigned to this king and his brothers is altogether sixty-two years, *i. e.*, from A. D. 1538 to A. D. 1600. During this period the undermentioned kings were proved, by several of the inscriptions embodied in the lists of antiquities, to have reigned, these are no doubt the brothers of Ramaraju the Great.

1. Sadasiva ...	A.D. 1542 to 1568	3. Sriranga ...	... 1578 to 1585
2. Tirumala ...	... 1568 to 1577	4. Venkatapati ...	... 1586 to 1614

"About the year A. D. 1600 the throne and the town will go to ruins. The last man to reign and who will lose the throne, will be Virupaksha. His family will manage the kingdom for fifty-seven and a half years, *i. e.*, to A. D. 1600 nearly. This is the time when the country will entirely be given up to the Yavanas (Mohammedans). It would thus continue for some more years. Thus one of the descendants of the family of Virupaksha will take back the kingdom and act as already stated." The link in the dates from this period is disconnected, and it is therefore impossible to find out the succeeding dates and to identify or even guess at the kings mentioned during that period.

In the book now under reference, the date of the erection of Vizianagaram is already given as Salivahana 1258 (A. D. 1335), and this very nearly comes to the date given by Feristha. He says, "Kristna Naick, son of the Rajah of Wurungal, had fled to Bellal Dëo, Rajah of the Carnatic; and that they entered into a contract to oppose the Mohammedans. To this end, a stronghold was established on the frontier and given to his son Beeja or Vijaya, after whom it was named Beejanagar or Vijayanaggar." So the date given in Sakagrandha of Vidyaranya is very nearly the same as that fixed by the former historians (A. D. 1344).

Other particulars, which do not have any direct bearing on the subject, are also given in Sakagrandha; and I, therefore, do not dwell upon them in this present sketch. As to the question of the the genuineness of this wonderful book of predictions, I am not able to pronounce a decided opinion as to whether it is a production of the thirteenth century, treating of future events, or one of the eighteenth or nineteenth centuries in which there prevails a great confusion and want of true historical information in the country, yet I must say that the work is one that carries much weight with it. I must however leave the matter to the thoughtful decision of educated readers.

I may here name some of the important works of Madhavchary to show in what other ways he helped the educated community.

1. Madhava Nidanam. A medical treatise intended to give the particulars of the several kinds of diseases that are current in the country.
2. Kula Madhavam. An astrological work specially intended to solve the questions on Tidhi, Varam, &c.
3. Parasara Madhavam. Annotations on Parasara Smriti, for guidance in religious and political matters.
4. Sankara Vijayam. A historical work, to give a correct sketch of the great Sankaracharya, and to introduce the reader to Advaita philosophy, criticizing the other antagonistic religions of India.
5. Saka Granda or Vidyaranya Saka. An autobiographical work. This not only treats of some of the important deeds of Vidyaranya, but also other historical and scientific facts regarding Mantra yoga.
6. Vedardhapracasika. Annotations on the four Vedas as far as the Mantra portion is concerned.
7. Upanishad Bhashya. Annotations on 108 Upanisads, which treat of the Jeeva and Iswara and the various modes of salvation.

I may mention that I also learnt at Sringeri, from an inscription in the possession of a certain Brahman, that three Pandits had assisted Vidyaranyaswami when he was annotating the Vedas. Only one or two plates of that copper grant are now in existence and the rest are said to have been lost. This is a deed of gift by Hari Hara in

Saka 1308 (A. D 1385), year Akshaya, to the above Brahmans for the valuable services they have rendered to Vidyaranyaswami. The date alluded to here is the date of the death of Vidyaranyaswami. This would lead us to suppose that the king Hari Hara, on the death of Vidyaranya, made certain arrangements regarding the Peetam of Sringeri and made certain other gifts in commemoration of this holy priest. The date of this Hari Hara, as will be seen from the lists already given, does not tally with the one therein described. We must here remember that this Hari Hara is different from the one whose pedigree was given by Vidyaranya.

I may refer readers for further particulars of the history of Vidyaranya, to my history of Vidyaranyaswami written in the Telugu language.

G. SRIVAMAMURTHI.

SELF-LEVITATION.

SINCE the appearance, in the September number of the *Theosophist*, of the account of the self-levitation of a Lama, the following testimony to similar phenomena has been received.

I.

I have seen no less than three persons raise themselves from the ground in Yoga practice. My own father was one of them. I have seen him do it not less than twenty times. A venerable Yogi friend of my father did it twice in my presence, and made me sit by him and watch the whole process. It was substantially identical with that of the Lama described in the September *Theosophist*.

L. VENKATAKRISTNAYYA,
Sheristadar, Ellore Taluk.

II.

A certain Brahman, named Viswanadha Somayaji, of about 80 years of age, has, in my presence, accomplished the feat of self-levitation. He has practised Yoga, it is said, more than fifty years. He is now receiving support from me at my ancestral palace. Upon the occasion to which I refer, I and some other boys were playing about a ruined fort, and straying into a tower at one angle of the fortification, we came upon the Yogi and saw him floating above the ground at the height of a yard. In boyish mischief, ignorant as we were of the serious nature of the phenomenon, we hooted at and tried to plague him, and pelted him with clods and pebbles. He, however, took no notice of us, but floated there motionless for about two hours. After that, he asked for a room to practise in, and ever since has shut himself up to continue his devotions. Having now begun to understand and appreciate these sacred things, I ask you to publish my testimony along with that of other eye-witnesses.

RAJAHMUNDRY,
23rd September 1887. } K. R. VENKATA KISTNAROW,
Zemindar of Palavaram.

III.

It gives me pleasure to be able to bear personal testimony to the truth of the phenomenon of self-levitation in Yoga practice. Among my acquaintance there is a Brahman gentleman of good education and respectable family, who has, to my knowledge, practised Yoga for the past twenty-five years. Among other *Siddhis* he has acquired the power of self-levitation. I have seen him do it on six different occasions. He sits in silent meditation for about one hour, his body quite motionless. Suddenly, without any physical agitation or warning, his body rises into the air to the height of one cubit, floating quietly, like a cork in water. I last saw him do it about a year ago, and his levitation lasted from 1 to 3 A. M., during which time there was no muscular tremor. Agreeably to a request he made me before he began his practice, to satisfy myself of the reality of the aërial suspension, when he was in the air, I passed a stick beneath and around him, and found no artificial aids were employed. At 3 A. M. his body descended as swiftly as it had risen but as a feather might fall: there being no shock as of a solid substance dropping upon the ground.

HAKIM GOOLAM KHADER SAHIB.*

RAJAHMUNDRY, *24th September* 1887.

IV.

After reading the article in the September number of the *Theosophist*, on the above subject, I find myself bound to add my testimony to the truth of the *Siddhi* by requesting you to publish the following incident in your valuable magazine. About 20 or 22 years ago an orthodox Brahmin,—whose name I cannot now recollect, but who, I fully remember, belonged to *Pedakallepalli* of Devarakota Sima, Krishna District,—happened to be entertained as a guest in our house. He was a Brahmin of the real type and a practitioner of Yoga. After the usual prayers or *Sandhyavandana*, he became merged in meditation, and was, in a while, observed to *gradually* rise up into the air in the *padma* posture, until he was *over a foot* above the *pitha* whereon he had been making his *japam*, to the great amazement of the little folk of the house, myself amongst others, who thronged round the *Yogi*. My uncle, a great *Upasaka*, drove us away, when the Brahmin, in deep meditation, caused his body to descend, as *slowly* as it had risen. It was even feared that he might slip off the wooden seat; but the descent was perpendicular enough to add to the marvellous nature of the feat. I regret I cannot give your readers any further account of the *Dwija*. Adepts with the above powers are becoming fewer and fewer, for obvious reasons; one, however, is reported to live at the said village or thereabouts, at the present date.

The above story is from an eye-witness of the scene.

V. VASUDEVA SASTRI.

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* The witness is known to us as a Mohammedan gentleman of perfect refute.—*Ed.*

NATURE'S FINER FORCES, THEIR INFLUENCE ON HUMAN HEALTH AND DESTINY.

IN a small book containing the ninth chapter of an ancient Sanskrit work called "Sivagama," we find facts and theories which coincide in a remarkable way with the theories and discoveries of certain modern scientific men. These facts relate to such subjects as chromopathy, sarcognomy, psychometry, and the like.

This "Sivagama" is nowhere to be found in a complete form; the available portion is written in the usual style of books ascribed to Siva. Parvati, wife of Siva, asks the god: "My lord, be kind to me, and give me some information as to how this universe has come into existence, how it is sustained, and how it disappears."

The god answers adopting the well-known, or rather very little known, theory of the five *tatwas* of Sanskrit philosophy. "The universe is made out of the *tatwa*, it is sustained by the *tatwa*, and it disappears *into the tatwa*." In other words, this *tatwa* is the substance out of which the universe is formed; it is the power by which it is sustained, and the disappearance of the world is but a change of state.

The highest, the finest source of all power, is the divine principle. From it comes *Akasa*, the ethereal principle, and the other four *tatwas*, all becoming grosser the further they descend. The *tatwas* are five in number; *Akasa* (ether), *Vayu* (gas), *Tejas* (heat), *Upas* (liquid), and *Prithivi* (solid). Babbit* groups the first and the third together. The reason for the Sanskrit division will be seen further on. Everything in this universe is made of these five *tatwas*, the difference of proportion producing the variety of nature. The *tatwa* peculiar to each thing always pervades a certain space around that thing, it has the negative power of making itself known, seen or felt, and bringing itself in many ways into connection with the soul. This is simply another way of saying that "All objects radiate their peculiar aura" (*Health Manual*, p. 52).

These *tatwas* have different colours. This portion of our subject lays down the principles of the modern science of chromopathy. The following are the five colours of these *tatwas*: (*a*) *Akasa* is black, or to speak more accurately, it has no colour of its own, (*b*) *Vayu* is blue, (*c*) *Tejas* is red, (*d*) *Prithivi* is yellow, (*e*) *Apas* is white. Thus the first may reflect all seen separately, or one or more, the last reflects the whole of sunlight. Between these three lie the three elementary colours of the solar spectrum—the blue, the red, and the yellow. The intermixture of these *tatwas* in different proportions, gives rise to many secondary *tatwas*, as they may be called, each having its characteristic colour, such as violet, indigo, purple, and so on.

A yogi can see these colours emanating from every object, animate or inanimate. A yogi of natural capacity is called a *sensitive* by Reichenbach. Anybody, however, may come to see them by practice.

The human body is made up of these five *tatwas* just as the whole universe is. Here the five *tatwas* may be said to exert alternate

* Babbit, *Health Manual*, p. 19.

influence at regular intervals of time. The health of the human body depends entirely on the retention of the proper balance of these five forces. One of the signs of the manifestations of any one of these is its colour. The prevailing colour of the moment is seen by a Yogi either by shutting his eyes, or even in space, as we have seen above (see Babbit, page 54). Another indication is found in the human breath. The lungs work alternately each for a period of $\frac{60}{31}$ hours. During this time the breath has five changes. At one time it reaches to about the navel, about sixteen fingers' length from the nose; at another it reaches the end of the sternum, about twelve fingers; at a third we find it terminate at the middle of the sternum, about eight fingers; fourthly, at the chin, which is about four fingers from the nose; and fifthly, it terminates just above the upper lip, when it is scarcely felt coming out of the nose at all. Now these five states of the human breath correspond exactly and respectively to the five forces or colours mentioned above—the *Apas*, the *Prithivi*, the *Vayu*, the *Tejas*, the *Akasa*; or the white, the yellow, the blue, the red, and the black.

The *Prithivi tatwa* (the yellow) is somewhat heating in its nature, it gives perseverance and relish in enjoyment. It specially nourishes muscle, nerve-matter, skin and hair.

The *Tejas tatwa* (the red colour) is very heating in its nature. It causes hunger, thirst, sleep, colour of the cheek, and torpor.

The *Apas tatwa* (white color) is cooling in its nature, it gives richness, power and action to semen, blood, fat, urine and saliva.

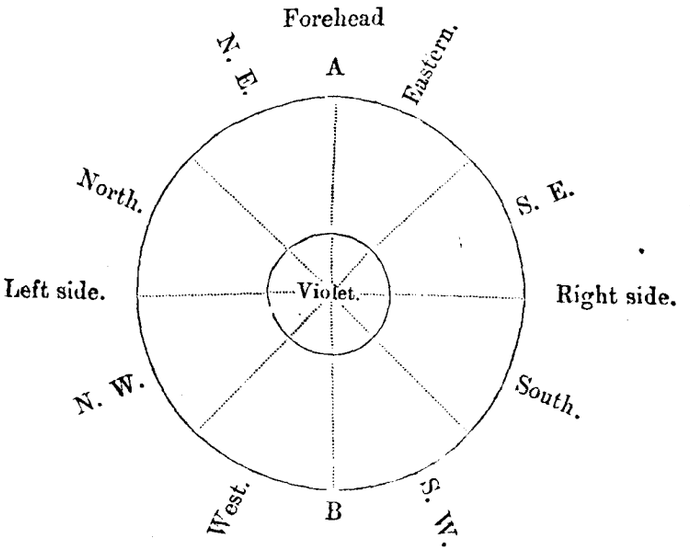
The *Vayu tatwa* (blue) has a somewhat cooling influence, it gives contraction, inflation, motion, energy.

The *Akas tatwa* has the qualities of all the other *tatwas*.

The following are the positions of the *tatwas* in the human body. The *Tejas tatwa* is placed in the shoulders, the *Vayu tatwa* in the navel, the *Apas tatwa* in the knees, the *Prithivi* in the feet, &c. The *Akasa* is placed in the head. This last, the ether or *Akasa tatwa*, the finest source of all human power, has the following peculiar qualities: 1. *Raja*, the desire to possess, from a belief of utility, &c.; 2. *Devesha*, the desire to repel; 3. Shame; 4. Fear; 5. Forgetfulness. These take on different colours from the prevalence of the other four *tatwas*. Suppose, for example, that fear is excited in a man, and that with this peculiar modification we have the concurrent prevalence of the *Vayu tatwa*. In such a case the man will at once run away from fear without staying even one minute to look behind. If, however, the concurrent *tatwa* is *Prithivi*, he will remain rooted to the spot notwithstanding his fears. Again, suppose we have '*love*' with the *Tejas tatwa* prevailing, that love will be ardent and uncontrollable, every means, fair or foul, will be taken for the speedy fulfilment of the desire. If, however, the *Prithivi* prevails instead of the *Tejas*, the love will be deep, abiding and pure.

The human head is thus the immediate source of all powers. Different parts of this great store-house of power are allotted to different qualities. The following is a description of this part of my subject on the authority of the Visramopanishat which I find quoted in this book. Suppose the figure below to be a diagram.

matic section of the human head, by a plane passing through the fore part and the back part of the head. It is divided into eight parts with regard to the direction.



The dotted line AB roughly marks the division into the right and the left head. These two parts of course correspond with the right side, and the left side of the human body, and here lies the source of that power which makes the lungs work alternately and causes the change of the *tatwas*. Of this more hereafter. For the present we find it stated in that book: 1. The eastern portion (colour, white thermal) includes reverence, generosity, patience. 2. The south-eastern portion (colour, red) is the place of sleep, torpor, and evil inclination. 3. The southern portion (colour, black) is the seat of anger, melancholy, bad inclinations of a violent nature. 4. The south-west portion (colour, blue) is the seat of jealousy and cunning. 5. The western portion (colour, brown) is the seat of smiles, amorousness, and jocoseness. 6. The north-western portion (colour, indigo) is the seat of anxiety, restless dissatisfaction and apathy. 7. The northern portion (colour, yellow) is the seat of enjoyment, love, imagination. 8. The north-eastern portion (colour, white) cooler than the other (the eastern) is the seat of pity, forgiveness, reflection and religion. 9. The middle portion (colour, violet) is the seat of knowledge and intellect, the reflection of the soul.

When a middle state, of *tatwas* passing from one to the other of these regions, gains prevalence, or one of these *tatwas* gets so strong as to destroy the proper balance of forces, diseases make their appearance.

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The lungs, as we have hinted above, work alternately. The right side of man has the following different names which denote one or the other of its qualities. 1. The Sun: this name denotes that the right side of man is hotter than the left, we may also call it positive. 2. *Siva*, showing that the right side has the male principle. The colour of this side is dark red.

The left side of the human body is called 1. The Moon, it is cooler than the other. 2. *Sakti*,—it is the female principle. The colour of this side is white.

From this it appears that the male sex is the right side, the more thermal and the more positive of the two sexes, white (the female sex) is the cooler, the negative, and the left side of the two.

The five *tatwas* have their play in both these parts, but the inharmonious play of the two lungs is as well the cause as the indication of many diseases.

We may now mention the times and periods of the action of the different lungs, using the terminology explained above. The breath (*swara*) changes in the state of perfect health with the motion of the moon. The moon takes thirty days to complete its monthly course. Fifteen days of this period are known as the bright fortnight, and fifteen as the dark fortnight. During these two fortnights the moon travels once through the twelve signs of the Zodiac. Thus it remains in one sign for sixty hours. When the moon enters the sign Aries the breath comes in at the right nostril, and so with every odd sign of the Zodiac. When the moon enters any even sign of the Zodiac, the breath enters in at the left nostril.

The breath changes thirty-one times in each sign. Thus it remains for $\frac{60}{31}$ hours, or 1 hr. 56m'7·74" in either lung at a time.

If with the beginning of any solar day we begin with the sun or moon breath, as the case may be, we shall find that the sun will rise for three days in the same *swara*. Thus during 24 hours we have $\frac{24\times31}{60}=\frac{62}{5}=12\frac{2}{5}$ changes. The thirteenth will always be the same as the first. After this we shall have the sign changed, and with it the breath will change also. If now, we have the following conditions:—*i. e.*,

1. During the moon's (bright) fortnight.

On the 1st, 2nd, 3rd days,	...	The moon-breath at sunrise and according to calculation during the rest of the day.
„ 4th, 5th, 6th „	...	The sun-breath at sunrise.
„ 7th, 8th, 9th „	...	The moon-breath at sunrise.
„ 10th, 11th, 12th „	...	The sun-breath at sunrise.
„ 13th, 14th, 15th „	...	The moon-breath at sunrise.

2. And during the sun's fortnight.

1st, 2nd, 3rd,	...	The sun-breath at sunrise.
4th, 5th, 6th,	...	The moon-breath „ „
7th, 8th, 9th,	...	The sun-breath „ „
10th, 11th, 12th,	...	The moon-breath „ „
13th, 14th, 15th,	...	The sun-breath „ „

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Then will there be perfect health, so far as the breath alone is concerned.

If this coincidence of the commencement of sun or moon-breath on certain days is not complete, we may be sure there is something wrong in the human body. In the case of certain other coincidences which we may mention hereafter, the change is always for the better.

If the change for the worse is on account of the wrong prevalence of the moon-breath, the sun-breath is its antidote and *vice versâ*.

The person should, in such case, change the breath from one nostril to another.

We have seen that while in perfect health the human breath changes at regular intervals of time. Each of these two breaths coincides with the performance of certain special physiological functions. Thus the sun-breath coincides with the acid digestion of the stomach, the moon-breath with the alkaline digestion of the duodenum. In order therefore to produce perfect digestion we must take our food during the sun-breath. In fact, strictly speaking, we ought to begin taking our food with the beginning of the sun-breath. We ought to take about half an hour to eat, and the remaining hour and a half we should allow the stomachic digestion to go on. After this the undigested and unabsorbed portion of the food passes into the duodenum, and the next two hours are taken up in the complete digestion and absorption of the fatty part of our food.* This gives us about three hours and a half after eating. The unabsorbed portion of our food now passes into the large intestine, with the beginning of the sun-breath. This is the general course of digestion.

We have yet to point out that the five above-mentioned *tatwas* control still finer processes of these very important physiological functions. The general temperature of the stomach, owing to the sun-breath, sets up the action which dissolves the portions of the food into elements fit to be assimilated by the system. The *Vayu tatwa* acts specially upon the acid portions of the food; the *Agni* upon those portions which are hot to the taste; *Prithivi* upon the sweet; *Apas* upon the astringent; and *Akas* upon the bitter. These five tastes correspond with the five colours. During the play of any one of these *tatwas*, the system being in a state of sympathy with a particular taste, assimilates that portion of food to which the taste belongs. Thus during the play of *Prithivi tatwa* the system will assimilate especially the sweet portions of the food—the amyloids—and this will go to nourish bone, muscle, skin, hair, and nerve power. It will give us cheerfulness, perseverance, relish of enjoyment. The *Vayu tatwa* (blue colour) assimilates the acids, and this gives us action, motion, contraction and inflation or expansion. The *Apas* assimilates especially the *astringent* portion of the food, and this gives richness and strength to the semen, blood, food, urine, and saliva. The *Agni tatwa* specially assimilates those portions of food that perform in the economy of the system the function of producing

* From this it appears that milk is digested during the moon-breath.

hunger, thirst, sleep, &c., similarly the *akasa* has its own special functions. These are the functions which the different *tatwas* and breaths perform in the digestion and absorption of food, and in the nourishment of the different portions of the human body. It will now be easy to see how a change of these conditions must cause and indicate disease.

If we take food during the period of the moon-breath, or water and milk during the period of the sun-breath, the system will not be able to absorb them. The functions of the digestive tract will be impaired; the system will lack nourishment and decline. The undigested food will decay in the intestine and cause different diseases, such as dysentery, dyspepsia, diarrhœa, worms, and others according to the different degrees of deviation from the true state of the balance of the *tatwas*.

The hunger that we feel during the flow of the sun-breath is the natural and healthy sensation. During the play of each of the five *tatwas*, we feel hunger for the food having the taste corresponding to that *tatwa* if there is not present in the system material sufficient to satisfy this craving. Our desire for different kinds of food, for any special fruit, etc., is also caused by the prevalence of the corresponding *tatwas* in different proportions. If the instincts of the stomach have not been tampered with, this craving is the surest indication of the wants of the system.

The reader must bear this in mind, since we shall have occasion to refer to it when explaining how a *yogi* can tell what special thing a man may be thinking of at any time.

If we feel the sensation of hunger or an inclination for any gross edible substance during the moon-breath, we may be sure that disease is present. Such an inclination ought never to be gratified, since it is evident that such a state has been brought about by the presence of disease in some part or other of the system. To remedy this state of things, abstain from food while the state lasts. At the proper time take some food specially fitted to strengthen, or bring into its normal state, that part of the system which has caused this abnormal sensation. And at such a time, take water charged with the special colour fitted to bring about the above result. Take milk with some medicine conducive to the same end.

To remedy want of appetite: Lie down on the left side so as to reduce the flow of the sun-breath. Take a little water charged with the red colour. Let the sun-breath flow, if necessary in emergencies, even at times when it is not its turn to flow. Take light food, adding to it pepper, cinnamon, *piper longum*, and ginger. When it is variable, we must check the one state and bring about the other as noticed above. This will tend to establish an equilibrium.

Digestion, as we have seen, takes place in two places—in the stomach and in the duodenum. The former requires the flow of the sun-breath, the latter that of the moon-breath. When, with the food yet undigested, these conditions are reversed or varied, indigestion of a more or less serious character makes its appearance.

To remedy this: After taking the food, let the patient lie down on the right side for about the space of eight inspirations; then for about sixteen inspirations on the back; and then on the left side; so as to bring the breath into the right nostril. He must be careful that the breath flows out of the right nostril for about an hour and a half after eating. He must either remain lying on the left side, or sit inclined to that side with a cushion under the side. After this the moon-breath must be allowed or made to have its full course. If an uneasy sensation is felt about the digestive tract when the food is digesting, we may aid the process by taking from time to time small quantities of water, charged with the special colour that is wanted. If the tongue is parched and the saliva thickened, pure water will tend to restore the flow and will help insalivation very much. If sleep and torpor begin to creep in after eating, keep them back by taking water charged with the blue color, or mixed with ice; cool the shoulders, the knees and the nape of the neck.

Heart-burn is a sensation of heat at the pit of the stomach, sometimes felt also behind the breast bone. It is caused by the acid part of our food not having been properly digested. Acids are not digested properly when the *Vayu tatwa* has not full play.

The malady is sometimes caused by a too prominent play of the *Vayu*, so as to vitiate all the other *tatwas*, and render the stomach too acid. In this case one should avoid acids and excite the *Prithivi tatwa*. Take water charged with yellow when the *Vayu tatwa* begins to play, breathe hard, so as to bring the *Prithivi* into prominence. Take a little pure water, with some sugar in it.*

To cure vomiting and nausea: Try to keep the moon-breath flowing, breathe hard so as to have the *Prithivi* or the *Apas tatwa*. Tie your right arm above the elbow, and your right thigh above the knee with your handkerchief. Excite the *Prithivi tatwa* by rubbing the feet.

Diarrhœa and similar attacks are cured by keeping the moon-breath flowing.

RAMA PRASAD.

TETRAGRAMMATON.

"I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or such-like adulterate or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity"—(*Bacon.*)

IN the present article I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbala*. The former—once placed upon polemical grounds—is an awkward adversary to fight. Unless one has instead of a head an *encyclopædia* crammed with quotations, figures, numbers and verses scattered throughout crores of pages, such polemics will be more injurious than useful.

* These things are to be taken in as medicine in small quantities. The *Agni tatwa* which causes these has its place in the shoulders.

Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne that "I envy no man that knows more than myself, but pity them that know less," I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

Having studied the Kabbala, for nearer forty than thirty years, I may perhaps be allowed to regard the *Zohar* as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a *few statements of facts*. Four names and teachings *from the Kabbala* have been brought forward to oppose our septenary doctrine:—

I. We are told that the Tetragrammaton "is in the way of a final union with the Logos." Because his mystic "constitution," "*as represented by the sacred Tetragram has not a septenary basis.*"

II. That "it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm* should be interpreted according to the plan revealed by Malkuth."

III. That (*a*) "*Shekinah* is an androgyne power;" and (*b*) that she "should be accepted as a guide to the interpretation of the constitution of the microcosm."

IV. That "Its (Shekinah's) male form is the figure of man seen on the mysterious throne in the vision of Ezekiel.†"

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so, will be the three chief books of the *Zohar*—"The Book of Concealed Mystery" and the two "Assemblies"—the "Greater" and the "Lesser," as also the Kabbala of Knorr von Rosenroth‡, the *Sepher Jetzirah*, with its commentaries, and the Asch *Metzareth*, containing a key to the Kabbalistical symbolism, and all supplemented with various *codices*.

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to *know* and to *confess* that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I *do* know.

And perhaps, were I wiser, I ought to be glad to know so little; because

"*If ignorance is the curse of God,*"

As Shakespeare has it, too much of

"Knowledge, when wisdom is too weak to guide her,
"Is like a headstrong horse that throws the rider..."

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one's eyes and its (just) *hundred and*

* Just so. *Malkuth* is the 10th Sephiroth, but as the "Bride of *Microprosopus*" or Tetragrammaton, *who is hexamerous*—Malkuth, or the material limb, is the *seventh*. She is the *fourth* letter of IHVH, or *He*, but the *Logos*, or son, is only the letter V (Vau), as will be shown.

† *Theosophist*, August, 1887, pp. 700 and 705.

‡ Now translated by S. Liddell Macgregor Mathers, F. T. S. See his "Kabbala Unveiled."

seventy passages of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as "no man knoweth all"—*errare humanum est*—and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the "Tetragrammaton" and prove its four lettters to be a mere glyph, a mask to conceal metaphysically its connection with, and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar*, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine and made very plain to every advanced Kabbalist.

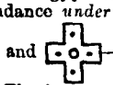
I. The Tetragrammaton is called in the Kabbala by various names. It is IHVH, the *Microprosopus*, in distinction to AHIH, the *Macroprosopus*. It is the LESSER FACE, a reflection (tainted with matter or *Malkuth*, its bride, the mother earth)—of the "Vastor," rather "Limitless" Face; therefore he is the *antithesis* of Macroprosopus. But who, or what is Macroprosopus, itself?

II. It is *not* "Ain-Soph" the *Non-Existent*, or *Non-Being*, no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female—life. Both are therefore mixed with Malkuth,—*H*-eva, "the mother of all that lives," and cannot be confounded in our spiritual perceptions with EHEIEH—the one ABSOLUTE *Esse*, or "Be-ness," as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god. They are reflections of the Ain-Soph, the Hebrew *Parabrahmam*; for Ain-Soph is negative, and they, actual, positive life—therefore *Maya* or Illusion.

This is proven clearly by their dual presence in the cross—the oldest *phallic* symbol, thus—

AH.	IH.
IH.	VH.

—as shown in The "Kabbalah Unveiled," p. 31.*

* So old and so *phallic*, indeed, that leaving the *ansated* cross of Egypt aside, the *terra cotta* discs called *fusaioles*, found by Schliemann in abundance *under* the ruins of ancient Troy, are almost all in these two forms:  and  —the Indian Svastica and the *Cross*, the latter being Svastica or "Thor's Hammer" *minus* its four additional angles. No need to explain that the Orientalists who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of *exoteric* religions, only, however) in asserting that the origin of the cross is the *arani* and *pramanthâ*, the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro) *creation* to endow men with, has undeniably the origin of his name in *Pramanthâ*. The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had Matare-swan, the Rig-Vedic aërial being, forced him out of it for the benefit of the *consuming* Bhrigus, than he became *terrestrial* fire, that of procreation, therefore phallic. The word *mathâ* or *pramanthâ*, we are told, has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *mathâ* of the verb *mathami*, or *manthnami*, "to produce by friction." Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyasakti*, falls into the selfish act of procreation [*Vide supra—text.*]

* Four in length or the vertical line, and three horizontally. See *Theosophist*, April 1887.

† See the "Kabbalah Unveiled." Introd. pp. 21-22.

‡ *Sephira* means a numeral; it is *one*, and therefore singular, and the *Sephiroth* is a plural word, both of which have passed their names to our "ciphers" and are only the *numbers of the creative hierarchies of the Dhyan Chohans*. When the Elohim say 'Let us make man,' they have to work *from the first to the last seventh*, each endowing man with its own characteristic or principle.

III. There are two "Tetragrammatons" inthe Kabbala, or, rather—he is *dual*, and for the matter of that, even *triple*, *quaternary* and a *septenary*. He becomes *nine* and *thirteen* only toward the end when "thirteen" or UNITY destroys the septenate symbolised by the "Seven Inferior," which seven, are "the *seven* kings of Edom," (when the races are concerned) and the seven "lower Sephiroth" when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER,—himself an emanation of the eternal light, thence not Ain-Soph. He is *not* the four-lettered *Tetraktis*, but the *Square* only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four "mathematical" lines enclosing a "mathematical" space—which is "equal to nothing enclosing nothing"—as says Dr. Pratt, speaking of the triangle in his "*New Aspects of Life*." A *Phantom veiled with four breaths*. So much for "Father" *Macroprosopus*-TETRAGRAMMATON. Whereas

IV. *Microprosopus*-Tetragrammaton—the "Son" or Logos, is the triangle in a square; the *seven-fold*, cube; or as Mr. R. Skinner shows it—the *six-faced* cube unfolded becomes the seven-partitioned *cross*, when the androgyne separates into opposite sexes.* In the words of a commentary on the *Secret Doctrine*—

"The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven." Here the "circle" is the first *sephira* "the *kether*" or crown, the *Risha Havurah*, or "white head," and the "upper skull." [It is not limitless, but temporary in this phenomenal world]. It emanates the two lower Sephiroth (Chokhmah and Binah, which are "Father-Mother") and thus form the triangle, the first or upper *triad* of the Sephirothal Tree. This is the *one* or the *monad* of Pythagoras. But, it has emanated from the *Seven Elohim*, male and female, who are called the "Upper Father-Mother." These are themselves the reflections of the *Female* Holy Spirit, of which it is said in *Sepher Jezirah* "One is *She*, the Elohim of life."† How far yet from AIN-SOPH the ALL, are these *numbers*‡ of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. Microprosopus comes *the fourth*.

Let any one turn to *Plate* IV of Kabbalah Denudata (Eng. Trans.) drawn by Mr. Mathers. Let him throw a glance at the "Symbolical Deific Forms" placed in their relations to the four Kabbalistic worlds—and he will soon see that "Tetragrammaton" or Microprosopus, the "Lesser countenance," comes as the fourth. For clearer explanation I copy a small portion of the table.

	The four Letters.	*The Sephiroth.*		*The four Worlds.*
		Macroprosopus.	Atziloth...	Archetypal World.
Letters of the Tetragrammaton.	I. Yod	... The Father.	Briah.	Creative, W.
	H. The supernal *He*	... The Mother Supernal.		
	V. Vau	... Microprosopus.	Yetzirah.	Formative, W.
	H. The inferior *He*	The Bride of Tetragramaton or *Malkuth*.	Asiah..	Material, W.

It thus follows that although Macroprosopus—or kether, the *crown* of numbers, for it is the white head, or O, the cipher* is still removed from Ain-Soph, being only its universal reflection or light—that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all*; from which grows the Roor of Kosmos, the universal Tree of Life in the *creative* world. The trunk of this "tree" are the "father, and mother, the 2nd and 3rd Sephiroth, or Chokhmah and Binah," respectively, Jehovah and "Jehovah Elohim"†.

V. "The Father-Mother" belong to the *creative* world, because it is they who create; *i. e.*, they are the bisexual material, the essence out of which the "Son," (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetraktis*? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin*, and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: "read it *numerically* and compute the figures and numbers, and you will know."

Now "Tetragrammaton" is Father-Mother and the "Son" in *one*. It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to the method *revealed at the* FOURTH initiation,‡ will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two *H*, he); or the "superior" and the "inferior" H. The first is the "supernal mother" or "the female *Jehovah*, as *Binah*;" the other is the "inferior *H*,"

* The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle.

† The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words—*Jah* and *Hovah* or "*Jah eve*." *Jah* alone is masculine and active: therefore while the 2nd Sephiroth *Chokhma*, "Wisdom," is masculine and stands for Ab "Father," *Binah*, "Intelligence," is feminine, passive, and stands for Ama "Mother," the *great deep whose name is "Jehovah."* But the masculine name is symbolized by one letter alone the—*Yod*—whose significance is entirely phallic.

‡ Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme *Tett* (number 9 and the letter t.) the mystery of the two *Aima* (the two mothers, or the first and the second H. of the word IHVH) were the three Rabbis Schimeon, Abba and Eleazar who, in the Mysteries or *Sod*, had stood for Kether, Chokhma, and Binah. (See "Zohar, the Lesser Holy Assembly") after their death the knowledge of the five upper initiations was lost.

or the 10th Sephiroth, *Malkuth*, the *foundation* of matter. It is impossible to reveal in print the first reading, when it is written AHIH, beyond stating that *exoterically* it is connected with the "I am that I am" and with *Eheieh* "Absolute BENESS or SAT."

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac. These transpositions are all made to refer to the mystery of *being* or existence—as an abstract conception.

But IHVH, the Tetragrammaton of the *formative* world, and the spouse of the "Bride," whose kingdom is Asiah or *matter*, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. R. Skinner's "Source of Measures," p. 10, wherein that symbolism is given. Hindus see it daily in their *Linghas and Yonis*. It is *Jehovah-Tzabaoth*, the *Septenary Elohim concealed* in the Holy of Holies, the *Argha*, or Noah's Ark. Therefore (see Plate in *K. Unv.*) he is the *seventh* Sephiroth among the "superior" septenary, as *Malkuth* is the seventh of the "inferior" Sephiroth. Microprosopus is the *third* letter *V* (*Vau*) and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sephiroth—but not Sephira. He is the *secret* septenary, which has been hitherto occult, and *now is thoroughly unveiled*. On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils—*Netzach*, the 7th Sephiroth, whose name is exoterically "firmness and victory," and esoterically something more, is called by its Divine name Jehovah *Tzabaoth* and corresponds with Haniel (human *physical* life) the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter *Vau* or Microprosopus, the *Logos*. All these belong to the *formative* world.

They are all *septenates*, all associated with plastic *formation* and MATTER—their "bride." The latter is the "inferior mother" *Aima*, "the woman with child" of the 12th chapter of *Revelation*, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom*, who objects to the child born of the "woman" (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah Tzabaoth* (the "Host") who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men *in order to become higher than the gods*—fight the Dragon, conquer him, and the child of matter is born. The "Dragon" of esoteric wisdom falls back into darkness indeed!*

* The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and "War in Heaven" (See *Revelation*, chap. XI, verse 15, and chapter XII, and try to understand.) This allegory "War in Heaven" has six other meanings; but this one is on the most material plane and explains the septenary principle. The "woman" is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the *seven* LOGOI. Perchance those who

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the Logos called "Tetragrammaton" or Microprospus, I personally prefer a union with *Macroprosopus*, on general principles; at any rate in this cycle of incarnation. After which, with the help of the "PERFECT NUMBER," I hope to see the supernal light reducing to ashes not only my "seven inferiors" (the Microprosopus), but even the semblance of the thirteen in the unity, that "wage war with seven," (*Book of Conc. Mys.* v. 27) and along with them the *Macroprosopical* square. The letter *Yod* in the path of the *ninth* Sephira having a decidedly phallic signification, I decline union with the lower sevenfold and seven lettered Jehovah, and prefer pinning my faith to 'Ain-Soph'—pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the "Salvation Army" at once, and sing "Blood, blood," the whole day.

The "Logos" which *we* recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus—but which is connected only with the *pro*-archetypal world. As it is said,

"By gematria AHIH equals IHV without the H, the symbol of Malkuth," the "*Bride*," (*p.* 31). "Closely associated with.....the letters of the Tetragrammaton is that subject of the four *Keroubim* (cherubs).....Therefore the Keroubim represent the powers of the letters of the Tetragrammaton *on the material plane*...The Keroubim are the living forms of the letters symbolised in the Zodiac by Taurus, Leo, Aquarius and Scorpio..." (pp. 32 and 34, *Int.* to *Kab. Den.*)

What the symbolism of these four animals represents in its turn "on *the material plane*" is again known.

Taurus—whether called Siva's Bull, the Egyptian Bull Apis, the Zoroastrian "Bull" killed by Ahriman,—is ever a symbol of the *seed* of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense) of evil and spiritual death, and Scorpio is the *fourth* number of *Tetragrammaton*—or Malkuth.

"The mystery of the earthly and mortal man is after the mystery of the supernal and immortal one..." In the form of the body is the Tetragrammaton found. The head is (the letter Yod), the arms and shoulders are like (supernal) H, the body is V, and the legs are represented by the H (*he*) final". (*Kal. Unv.* p. 34).

In the "Scale of the number Seven," the name of God is represented with seven letters. The scale is *septenary*; whatever way one looks from the first original or archetypal down to the seventh or temporal world.

The "Tree of Life" has seven branches and seven fruits on it. In the "Book of Concealed Mystery," BRASHITH, the initial word in Genesis, reads *Bera sheth*, "He created the six." Upon these depend

have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapat and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha's sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and cycles will now understand better the meaning of this allegory.

all things which are below (v. 16), all things being synthesized by Malkuth—the Seventh—Microprosopus.

"Microprosopus is formed of the six Sephiroth, three male and three female" (v. 67). The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (Vau) his letter. When they (the limbs) touch the earth, they become seven (p. 32, *Kab. Unv.*, and verse 9 of Comm. xxii. in *Book of Numbers*).

The whole "Book of Concealed Mystery" is full of such sentences. "The Microprosopus is *six-fold*....As he is formed of six Sephiroth which are called with Malkuth the inferior seven. These members are emanated from the first six (creative) words pronounced. "His seventh principle is represented by the tenth Sephiroth...who is Eve in the exoteric system, or the inferior mother..." Hence the *seventh week* is called the Millennium, the Sabbath, and also the seventh kingdom." (Book of *Conc. Myst.* v. 22.)

The Kabbalists have always made a difference not only between AIN-SOPH, the numberless and the Inconceivable, but even between Microprosopus and the lower Tetragrammaton, the "Son," thence, the Logos. For, it is written in the "Greater Holy Assembly"—

"(83.) And concerning this the children of Israel wished to know in their minds, like as it is written (Exodus xvii. 7), "'Is the Tetragrammaton in the midst of us, or the negatively existent one?" Where they distinguished between Microprosopus who is called Tetragrammaton, and between Macroprosopus, who is called AIN, the negative existence" (p. 121). But—the "*Yod* of the ancient one is hidden and concealed." (73. *Int.*)

(v. 1152.) We have learned that there *were ten* (companions, the Sephiroth) who entered into the SOD (mysteries of creation) and *that seven only* came forth.

(v. 1158.) And when Rabbi Shimeon revealed the Arcana, there were found none present there save those (companions.)

(v. 1159.) And Rabbi Shimeon called them the *seven eyes* of Tetragrammaton, like as it is written, Zach. iii. 9, "These are the seven eyes of Tetragrammaton."

In the Bible the latter word is translated "The Lord," which shows plainly that the Christians have accepted for their "Lord God" a *fourth* Sephirothal emanation and the *male* letter "Vau."

Is this the "Logos" every *initiate* has to seek union with, as "the ultimate result of his labours?" Then, he may as well remain in his *septenary* mortal body as long as he can.

With respect to the other "obstacles," they are as incorrectly stated. The "Figure of the man on the Throne" in Ezekiel answers in esoterism to the archetypal plane, the world of Atziloth, not to the Schekinah in Malkuth and Asiah, on the material plane; as will become evident to any one who analyzes the vision *kabbalistically*. For, firstly, there are four clear divisions of the symbolism of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the "living creatures" themselves

with their ophanim or wheels. These again clearly answer to the four Kabbalistical worlds or planes themselves, *i. e., Atziloth*, the Archetypal—the shadowy figure of the man; *Briah*, the Creative,—the throne; *Jetzirah*, the Formative, the firmament; *Asiah*, the Material, the living creatures. These answer again to the four letters of the tetragram: thus, the uppermost point of Yod in IHVH to the "figure of the man," the H (*He*) to the throne, the V (*Vau*) to the firmament, and the H final to the creatures. (See *Plate* IX of *the Kabbalah Unveiled*.)

The "figure of the man" is not "the male form of Shekinah." Shekinah is *not* "an androgyne power."* Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sephira, in the material and the *formative* it becomes Shekinah, the *latent life and light* of this inferior world of matter—the "veil of Ain-Soph" and the "divine presence" on the *path* of Malkuth from the material to the higher worlds. She is the *Buddhi* of the physical body—the soul or spark burning *in* the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or *Macroprosopus* Kabbalistically, as it is the first ray from the concealed.†

The plan revealed by Malkuth is given in the "Book of Concealed Mystery," the *Sephra Dzenioutha*, v. 31, as follows:—

"The Tree which is mitigated (that is, the Path of the Kingdom or Shekinah, which is the Tree of the Knowledge of Good and Evil, which in itself existeth from the judgment, but is mitigated by the bridegroom through the influx of mercies) resideth within the shells; (because the Kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is the shells, *Klipoth*, 'for in it every beast of the forest doth walk forth.' Ps. civ. 20).

"This is the tree which hath two paths for the same end (namely, good and evil, because it is the Tree of the Knowledge of Good and Evil). And it hath around it *seven* columns (that is, the *seven* palaces), and the *four* splendours, (that is, the four animals) whirl around it (in four wheels) on their four sides (after the four-fold description of the chariot of Yechesgiel (Ezekiel)."

This tree has *seven* branches‡, on each of which are four leaves and three fruits. Moreover there is an evident analogy between the

* See engraving from the Babylonian account of creation (by G. Smith, "Chaldean account of Genesis") of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken from an early Babylonion cylinder, and represents the said tree with its seven branches.

† Nor is Shekinah a Sephiroth, for she proceeds from, and is latent in, the tenth Malkuth, and is destroyed with the latter. (See 22, Book of *Conc. Myst.*). The mistake has probably arisen from Shekinah's divine name being Adonai and the angelic Keroubim. But no Kabbalist will give out in print the key to this.

‡ I have consulted our brother Mr. S. Liddel Macgregor Mathers whether any Kabbalist justified the idea that Shekinah was "an *androgyne* power." He said so—"it is sexless and is the divine presence." (See his Kabbalah, page 55, note between verses 32 and 33.)

above verse in S. D. and Chapter I to IV. of *Revelation*. For the seven churches "of Asia" are identical with the "seven palaces" in Asiah, or the material *septenary* place. The seven stars which are in the right hand of the "figure" in the 1st chapter are not these seven churches, but the seven keys to them; and the two-edged (androgyne) word which proceeds from his mouth is the Yod of IHVH. This "figure" is the septenary "Tetragrammaton" the V (Vau)*

But this figure is a different thing altogether to the one which is on the throne in Ezekiel's vision. For the former (the figure in Chapter I of *Revelation*) is on the planes of Jetzirah (the world of formation, the habitat of the angels *who would not create*), and the figure of Ezekiel is on the plane of Atziloth, and is described in the 4th chapter of the Apocalypse as the "one who sat upon the throne."

In order to be two, to bear the burden of the above statements, I have applied to Mr. S. L. Macgregor Mathers (than whom there are few more learned Kabbalists in England, though I do not certainly agree with all his views. But on this question we are in almost full agreement.) Our brother has kindly consented to give an opinion in writing, and this is how he distributes the SEPHIROTHAL *Tree*.

KETHER.

BINAH. CHOKHMAH.

GEBURAH. CHESED.

TIPHERETH.

HOD. NETZACH.

YESOD.

MALKUTH.

Here the figure on the throne in Ezekiel's vision refers to Kether; the throne to Chokhmah and Binah, the world of Briah, whose alternative name is *Korsia*,—the throne; the firmament is Microposopus, who consists of the six Sephiroth,—Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; Shekinah is feminine, *and not androgynous*. And the seal of the Macrocosm the six pointed star, the †



* Or *Vau*, whose number is six and symbolism—a hook or crook; *phallic*.

† It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it, for it is the latter which is properly the sign of Macroprosopus. It is the *Shatkon Chakram* (the wheel of Vishnu) and the *Panchakon* (Pentagram.) We would call the former the seal of Macroprosopus only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The Kabbalah of Knorr Von Rosenroth contains a good many errors, and other versions—especially the Latin translations, all made by Christians bent upon squeezing out *nolens volens* a prophetic and Christian meaning out of the *Zohar*—more still.

is the emblem of Microposopus, the Tetragrammaton—the Vau of IHVH, who stands within the *seven* light-bearers of Malkuth, which are no other than the seven last Sephiroth themselves, or the six Sephiroth which compose Microposopus with Malkuth added as the *seventh.**

Nothing can be plainer I believe. Whatever the transcendental, metaphysical speculations and interpretations, which, of course, can be satisfied with *Tetraktis* on the plane of the Archetypal world, once that we descend into the world of the Astral and of the phenomenally occult, we cannot have less than seven principles upon which to base ourselves. I have studied the Kabbala under two learned Rabbis, one of whom was an initiate, and there was no difference between the two teachings (the esoteric Eastern and the Western) in this instance.

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three Kabbalistic modes of interpretation—especially the *Notarikon*—make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no Notarikon, but simply a knowledge of the seventh esoteric key. With Massoretic points one can transform the astral Jehovah Tzaboath, and even Jehovah-Elohim into the "One living" and the highest God the "God of gods"—whereas he is merely one of the formative and *generative* gods. A good instance of the above dishonesty is found in Mr. Mather's translation of Knorr von Rosenroth's *Kabbalah Denudata*. He gives us six specimens of the various readings of the first word only (B'rashith) in *Genesis*. With the rules of *Notarikon* the opening sentence "*B'rashith Bara Elohimeth hashamayim v'eth h'arets,*" or "In the beginning God made the heaven and the earth," may be made to mean whatever one pleases; since the first and solitary word *B'rashith* is forced to yield six dogmatic teachings of the Latin Church.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly *Notariconist* grounds that the said first word (B'rashith) revealed six Christian meanings, the 1st of these was "The sun, the spirit, the father, their trinity, perfect unity;" the 3rd, "Ye shall worship my first-born, my first, whose name is Jesus;" the 5th, "I will choose a Virgin worthy to bring forth Jesus, and ye shall call her blessed." The sixth is given in the foot-note below.† The two others are repetitions.

* The *Sephra Dzenioutha* says concerning Malkuth, "The Shekinah (or queenly presence) which is below that is a *Path* of the kingdom, namely, Malkuth, the tenth and last Sephira," (I, c. 32.)

† In the *Notarikon* "Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed." Thus, from the letters of this word *B'rashith*, I too could easily make a sentence which would read:—"*Beware! rows are soon hatched in Theosophy;*" and then offer it as a divine warning and revelation, taking as my authority the "Book of God." This reading would be as true, but more to the point than the 6th of Prosper Rugere's versions; for he made of *B'rashith*—"*Beaugoh ratzephim Asattar Shegopi Jeshuah Thakelo,*" which, translated, reads "I, (God) will hide myself in cake (wafer) for ye shall eat Jesus, my body"—and converted thereby, and forthwith, another Jew to Roman Catholicism!

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

Such is not *my* policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the "Seven Mysteries of Wisdom"—even if he himself is acquainted with *all*—which would be a marvel, indeed. For those "Seven Mysteries" *in toto* are known thoroughly only to the "MASTERS OF WISDOM;" and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.

Knowledge, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the *Kabbalah Unveiled*, it is loud in proclaiming "the extraordinary intellectual vagaries of the Hebrew commentators on their scriptures." It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg's "Essay on the Kabbalah"—that the mysteries of being were "taught by the Almighty himself to a select company of angels, who formed a theosophic school in Paradise!" and winds up by a tremendous point of mocking admiration, in parenthesis (!) This, on page 259 of *Knowledge*, Sept. 1, 1887. On page 245, Mr. Edward Clodd offers us, instead of the teachings of the "Theosophic angels," those of the Darwinists of the Haekelian School. Having surveyed "a vast field" in Kosmos, "the limits of which shade into the unlimited on all sides," this anti-Kabbalistic champion of modern science ends *his "vagaries"* by the following startling enunciation:

"We began with the primitive nebula, we end with the highest forms of consciousness; *the story of creation is shown* (!?) to be the unbroken record *of the evolution* OF GAS INTO GENIUS" (!!!)

This shows how we stand with the men of *modern* science and how much we need all our forces to hold the materialists at bay.

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the "Septenary." This is like saying to one in the midst of a desert

prove to me that water is full of *infusoria* when there is no microscope to be got. Better than any one, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines *were ever written and plainly explained*; otherwise they would have lost long ago their very name. There is such a thing as an "unwritten" Kabbala, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for every one knows there are, in fact and nature, but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

H. P. BLAVATSKY.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL,

PART II.—(*Continued.*)

111. "IF thou dost ask: 'O divine Master, who hast descended into this world in human form! I do not understand the properties of Sachchidánanda. What is the meaning of never ceasing Sat? What is Chit? What is Ananda?' (Hear me:) That which remains without perishing in the three divisions of eternal time is Sat;[1] that which perceives and is conscious of divers (things) is Chit;[2] and what is called the happiness of self-experience, which is like the pleasure springing up when experiencing the joys of love,[3] is Ananda."

112. "Though the Mahavakyams of the four Vedas declare regarding the Atma dwelling in the perishable body: 'Thou art Sachchidánanda;' and though the 'Preceptor says: 'Thou art Brahm;' (these are mere statements.) How is this (pupil) to realize the experience of 'I am the spotless Sachchidánanda?' (Tell me this) O divine Master, who, like the rutting elephant, hast battered and demolished the cities of Panchakósa![4]

1. *i. e.*, *Sat* is that which transcends time.

2. That which distinguishes between ego and non-ego and investigates in order to unify them is *Chit*.

3. When the two sexes embrace each other with their minds corresponding, happiness rises up suppressing the mind of each. Here the mind alone stands concealed, while consciousness and Ananda blend together. Thus, when there is pure consciousness without the mind there is happiness, though transitory. Similarly when a person, investigating Nature, purifies the mind, so that it corresponds with Atma, union of the two ensues, what is called mind then dies, and Ananda, which is in self, nay, which is self, results. Then everything will be of the nature of Ananda.

4. Just as it is the nature of the elephant when it ruts to raze to the ground big walls and towns, so it is the nature of the Gnáni, when spiritual exaltation preponderates, to destroy the five sheaths.

113. "If it is said that the actions (or *Karmas*) done in past incarnations will yield the body, does it not necessarily follow that this (person of whom it is so said) existed in the past? Again, if it is asserted that the actions performed (in this life) will reward him with hell or heaven, then he *is* in the future time also; is he not?

"The infatuate Yádaná-sarira,[1] Deva-sarira,[2] and the human body—(these three bodies) will alternately come and perish. Though the self's illusive body dies away,[3] still, as this Átma exists, it is quite consistent, O my son, to say that he is Sat.

114. "In *Sushupti*, which covers as darkness does,[4] as well as in the night when there is neither sun-light, nor lamp-light, (the Atma) without being in the least confused, perceives and is conscious of both darkness and objects; by reason of this, he is Chit. As the self-abounding in boundless felicity has unceasing love in itself,[5] and as never-ceasing love has as its origin, happiness or bliss, the Atma is Ananda, O my son!

115. "To think that just as food, drink, and so on, are means to enjoyment, and are therefore very dear to all, so also is Atma an instrument for Ananda, is nonsense. If thou, O my son, dost reckon the said Atma as one of the means to enjoyment, then is thy Ananda different (from thyself)? Is there a second Atma that enjoys?

116. "The happiness arising from the enjoyment of sensual pleasures is one that appears to be so only for the time being, but great is the love in Atma; for the happiness arising from sensual pleasures will constantly change, but the great love in Atma will never change. Sensual pleasures can both be renounced and resumed. But reflect and see who is to renounce and who is to resume the Átma. He who can renounce the enjoyments of sensual pleasures can never be renounced by himself.

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1. This is the body which the ego takes up on the death of the body for experiencing the results of evil actions done in this life.

2. Next the ego assumes this body called also Búthaná-sarira and passes on to Swarga for enjoying the fruits of good *Karma*. When the force, developed in this life, is thus nearly but not completely exhausted in these two regions, the ego reincarnates on this planet in a human body.

3. *i. e.*, the three kinds of bodies before mentioned, namely, Yádana-sarira, Deva-sarira, and the human body, alternately come and die away.

4. When we awake from Sushupti, we say we have slept well.

Com: "Why should Ananda or happiness ensue in daily Sushupti where every one sleeps profoundly? What is it that mitigates and subdues the turbulence and turmoil of Jagra and Swapna? What is the delicacy or nicety in which every one says I have slept soundly only to-day? If Átma be not of the form of bliss, at least is it not *we* that have remained there in Sushupti in perfect isolation without the least *Vikalpa*? Is it not also *we* who, feeling that we have not seen there the whole universe including the body, &c., on awaking come to speak of it? Is there anything else than Atma to signify *we*? No. If so, why doubt to say that Atma is Ananda-Swarupa? Though Atma is in everything, its non-appearance is our fault and not its." Though there is ignorance during Sushupti, as we remain perfectly isolated there, we have Ananda, we bring the Vásana of Ananda when we awake. Hence, if we remain isolated without ignorance, the Ananda will continue for ever.

5. Every living being has unbounded love for and in itself.

117. "It is not at all a proper question (*i. e.*, it is quite absurd) to say that, because some persons declare in burning anger and so on 'See I kill myself' and thus die, therefore a person will kill himself and die. The body forsaken by him who kills the body is not he, O my son. Except that he is angry with the body, the Atma never hates iself.

118. "Of all objects of thirst (or desire), the son is dearest (to a person). His own body is dearer than his son. The organs of sense are of more value than the body. The *Antahkarana* called mind is of more value than the organs of sense. Life is more valuable than the mind. The Atma (or the self) is much dearer than the unique life. And now this Atma is important[1] again on close examination; of the three (Atmas) *Gouna*,[2] *Mithya*,[3] and *Kartha*,[4] the one is greater (in importance) than the other in order.

119. "At the time of death, the *Gounátma*, who is son and heir to the man's estate, is important. During the time when the man is caring for and bearing the body (as his self), the *Mithyátma* which is the body is important. When (the man) desires strongly the good state of future existence, the *Karthátma* called Jivatma, becomes important. In Mukti,[5] where all that is Jada perishes, the *Gnánátma*, namely, his self, becomes all-important.[6]

120. "Even though a tiger, if it be favourable and kind, it will be liked. Even though a son, if he do injury, he will be abhorred. About swords, grass and similar things which in the world are neither (kind nor mischievous) there is indifference. But the spotless Atma, who is of the nature of *Chit*, will never spurn his self-love, which is free from the several kinds of mere inclinations thus (denominated).[7] Hence, O my son, investigate and see thy *Swarupa* which is of the nature of infinite Ananda.

T. M. SUNDRAM PILLAI.

1. During imminent danger that suddenly threatens a man, he will first think of saving all his relatives and his wealth if possible. But if he finds that the removal of his wealth will take time, he will attempt to save his nearest relatives, such as his son, wife, &c. Failing that, he will try to issue out of the house to save his own body from injury without caring for them. If that too is impossible, he will rather permit himself to be injured in any part of his body other than his eyes and other organs of sense. If he fails in that too, he will try to preserve his mind from injury, such as derangement, &c. If that too is impossible, he will rather choose to come away with life and will not care for his mind. Lastly, if there is no hope of his life at all, then he will think of his Atma or soul, so that it may pass on to a blissful state of future existence.

2. Secondary.

3. Illusive.

4. Agent.

5. In transcendental bliss.

6. "Only at particular times, these three Atmas are important in the eyes of a person. This is therefore Púrvapaksha. But the real self is important always, and this is Siddhanta."

7. Liking, dislike and indifference are only inclinations we show to external things according to the service rendered by them to us. These inclinations may constantly change. But *Atmananda* or self-bliss is not any of these inclinations, but transcends them all. It is substantial Ananda.

A man never diminishes his love towards himself. His love for his real self never varies or changes as that for external things. It never varies in degree.

THE KABBALA AND THE MICROCOSM.

(*Continued from page* 52.)

IN the treatise of R. Moses we find some suggestive passages about Guardian Angels*:—

"Besides those three parts (Nephesch, Ruach, Neschamah) others also are given, which are those angels accompanying man for his protection. For it is said concerning them in Psalm xci. 11, *Since he will command his angels concerning thee, etc.* But R. Schimeon Jochaides and R. Pinchas are divided in opinion concerning their number, the former asserting that two, the latter that three, are indicated by the words *Since he will command his angels concerning thee.* For concerning them it is said in Job xxxiii. 23, *If there was an angel* [*angelus* may be translated *either angel or messenger*] *before him*—that is one—*an advocate*—that makes two—*one out of a thousand*—behold the three. And concerning them it is said in Isaiah lvii. 18, *And I* have *restored consolations to him and to his mourners*, which are those angels mourning over him and separating themselves from him on account of his bad works. The reason wherefore they are hidden whilst he is working and are only manifested around his works is, that they emanated with the emanation of his Neschamah. For since Neschamah emanates from the copulation of the Holy One, may he be blessed, and his Shekinah, those angels emanate with it. And R. Pinchas explains in these words the passage of Gen. i. 19, 'Let the waters produce the reptile of *anima vivens*'.† This is a firm covenant: the holy river trickles down and issues forth, and its waters are multiplied, and I may say, cause worminess and a multiplex progeneration of Neschamahs for that life. From those Neschamahs which enter into this life come forth many branches, and an immense abundance over-runs the whole world. And as Neschamah goes forth into this world, so does that bird, which flies from that tree, go forth with her. How many go forth with each Neschamah? Two: one on the right, the other on the left. If he proves himself worthy they guard him, as it is written, Psalm xci. 11, *Since he will command his angels concerning thee.*"

Before proceeding with the text I will endeavour to give some indication of the lines on which the author is going. In the first place we must bear in mind that when the light of the Logos issues forth it is reflected not only by the human *upadhis*, but also by the devas, or spiritual beings without material *upadhis*, such as we possess; and these are created, if I may be allowed to use the term, simultaneously with the souls of men, and have their existence on the planes of the *Karana Sarira* and the *Sookshma Sarira*. They act as nature's overseers, whose duty it is to watch the detailed working of the kosmic machine and keep it from going wrong. Shekinah, the Holy Ghost, is, as it were, the mother of human souls; she has her agents on the different planes, who carry out her work of distributing spiritual food, etc. The term the birds is frequently used with reference to Shekinah and her deputies. The

* Kab. Den. Vol. I. Tract. de Animâ, p. 120.

† Anima vivens is Nephesch Chaijah, the vital Nephesch.

eagle is the supernal mother, Binah, the first "He" of the Tetragram Jod He Vau He; the dove is the lower mother, the final "He" of the Tetragram. There are many allusions to it in the Bible: for instance, Noah sends the dove out of the ark over the waters of the deep after the *pralaya*; and the Holy Ghost descended upon Christ like a dove when he was baptised, or initiated by John the Baptist. The small birds commonly refer to the officers of Shekinah, Metatron and Sandalphon, who carry out her work in the world; but here they seem to indicate the guardian angels. The common saying 'a little bird told me,' possibly arose from this symbolism. The guardian angel has apparently a very close relation with Shekinah, being an entity on the spiritual plane, an individualised portion of the light or aura of a man's own Logos. Like a mother she watches over a man's soul in its infancy, whilst it is not yet able to stand alone. The lady of the White Lotus apparently represents more than one entity, but in one aspect she may, I think, be taken as the guardian of the boy Sensa. If we consider the real man to be the Logos of the ray to which an individual belongs, then the guardian angel may be taken as an aspect of man's consciousness on a certain plane, and in one classification of the seven virtues in man which is given in the Kabbala, the guardians are enumerated as a part of man's composition.

The holy river which trickles down and flows forth apparently symbolises the Waters of Life, which have their source in Ensoph, trickle down through the higher Eden into the lower Eden, the garden, and thence to the world below.

R. Moses continues:—

"R. Pinchas said that there are three guardians set over man, because it is written, *If there were an angel, an advocate,* etc., and it is handed down that R. Schimeon agreed with R. Pinchas on that point. Nor can it be said that those angels are anything else than that which our Rabbis of good memory have named the figment of good and the figment of evil, since in the book of Sohar it is expressly stated that those very angels are these same figments. But these are the words of the book just mentioned: R. Jehuda began: *Since he will command his angels concerning thee, &c.*: the explanation of this text is clearly defined; for the same hour that man comes into the world the figment of evil is attached to him, to accuse that man perpetually, as it is said in Genesis vi. 7, *Sin lies at the door.* What is 'Sin lying'? It is the figment of evil; and David also calls it by the name of sin, because it incites man to sin in the presence of his Lord. For it is written in Psalm li. 5, *And my sin is in my presence at all times.* For this figment of evil does not ever leave a man from the day of his nativity. The figment of good approaches man from that day on which he begins to be cleansed. But when does he begin to be cleansed, as he should be? When he is a son of thirteen years: then man is accompanied by both, so that they are present with him, one on the left, the other on the right. And these are those two angels, which are of a truth set over him, and are ever found with him. Accordingly, if a man

begins to be purged, the figment of evil is being subdued by him, and the right predominates over the left, and both unite to guard him in every path wherein he walks, as is said in Psalm xci. 11, *Since he will command his angels concerning thee.* So he spoke. Hence it is quite clear that those two angels, concerning whom the above question was raised, are the figment of good and the figment of evil. In the same section R. Abba says thus: At the time when a man begins to walk in the ways of the law and all his ways are in good order, many advocates rise up for him, that mention of him be made to the better part. It is said in Job xxxiii. 23 and 24, *If there were before him an angel advocate,* etc., and he pitied him and said: 'Redeem him, etc., Come, behold.' In this text you will find a statement of the matter. It is said: If there were before him an angel: if more were not mentioned, it would be well. But it is said an angel advocate. Who is he? He is that angel set over man from the right part, concerning whom the passage is to be understood, Psalms xci. 7, which says, *And a myriad from thy right.* But that which is added, Job xxxiii. 23, *One out of a thousand,* that is the figment of evil. For that is one of *the thousand which are from the left part,* Psalms xci. 7. Wherefore a removal is decreed up above, and having gained pardon they ascend. Wherefore if a man walks in the way of truth, and the figment of evil acts with him, as it is written, Proverbs xxii. 29, *Better the man who holdeth himself of no account and is a servant to Him*: then that—the figment of evil—ascends, and is his advocate, and speaks in the presence of the Holy One, may he be blessed, concerning the merits of the man. Then the Holy One says, Job xxxiii. 24, *Redeem him, lest he descend into corruption, &c.* These things I have desired to express in connection with this matter. And, as has been said before, the figment of evil emanates with Neschamah, just as much as the figment of good issues forth with her. For the figment of evil comes from the part of Gebhurah* and is an holy angel, whose vehicle only is impure, and he is himself clothed with the quality of filthiness. Such is the case with many holy angels, which are set over powers of things alien to them, which are their vehicles. That quality is spread out through the four orders of filthy powers, which are Aven, Maschchith, Aph, and Chamma (iniquity, destruction, anger and passion): but itself (the angel) goes to the left and rides upon those four. So also the figment sits upon an holy vehicle, which is the faculty of Michael, Gabriel, Uriel and Raphael; and itself sits upon those four on the right side of a man. But man inclines to either side, and has a faculty of making the balance of sin preponderate over the side of justice, and *vice versâ*; as is deduced in the book of Raja Mehimma."

As angels evidently play so important a part in the nursing and rearing of human souls, a few passages concerning the different orders of spirits will perhaps assist us in forming a conception of what the ancient Rabbis meant when they referred to good and bad angels. In the 5th Chapter of the "Pneumatica Kabbalistica" we find the following:—

* The Sephira Judgment, or the Seat of Judgment.

"In the book of Pardes it seems to be asserted by R. Moses of Cordova, that the angels are something between the celestial bodies and the Throne of Glory (world of Briah), or separate intelligences, and that they receive from these an influx of light and understanding, and pass on to others energy and life; and a corporeity like that of flames and fire is assigned to them; and they are, I take it, celestial or fiery bodies according to the opinion of the Kabbalists (from whom the Platonists have taken it by stealth) which is that the nature of heaven is fiery.

"I shall not however say much about the highest heaven, which is called Araroth, and from its purity and transparency is like crystal, and is the habitation of angels and the mansion of pure *animas*, which have perhaps a tenuous and pellucid vestment which they put on there. But this at least I declare, that those celestial natures, which the Platonists connect with the intellectual *anima*, corporeally correspond with the classes of angels of the Kabbalists; just as the powers (*cortices*) agree with the aëreal, dark and cloudy spirits.

"Moreover the Platonists divide their spirits into three classes; of which the first contains the fiery and the highest, which arouse the intellect of man as it slumbers in the dust to the study of things divine. But the second is intermediate and includes spirits of a middle nature and aëreal, composed of most pure and tenuous air, who lead men to work for good and direct them into the path of the virtuous. But the third and last class contains those composed of murky and dense air which subserve the function of generation and the sustenance of the body, for which purpose they stir up concupiscence and passion. The highest, and the intermediate ones, which are good, correspond on the side of evil with those which are called Ophanim and Caschmaline, or the power which is called Nogah, in which is a portion of purity and sanctity, and which at the end of days will be purified from filthiness and sanctified. But the lowest which dwell in the lowest, dark, thick air, divert men from meditation to the work of generation and to bodily pleasures and to the lust of conquest. And those are they, which are rightly called by the Kabbalists the Powers (*cortices*) and angels of perdition and the impure spirits.

"And they also attribute to them as it were cloudy bodies, which I take to mean that their bodies are of dense air, so that they have no intellect, however debased, and thus it comes to pass that the Divine light when it descends and is involved in them, that it may be extended to those below, is, as it were, clouded over and obscured, as happens to the solar light intercepted by clouds. And they are called the horses of the angels, who bestride them when about to descend to earth. But they are merely mediators to manifest something to those below, as Plato in his sympolism likewise says that those spirits are intermediate, and hold a middle place between celestial and human natures. And they draw down and derive benefit from the power of the light and the influx from the former, and again they reduce and raise the works and deeds of the latter, and that is the work of the powers, who receive an influx from the celestials for the government of those below;

as the Kabbalists teach that what is spiritual cannot work without a garment when it descends and is extended to those below. This is as much as to say that the higher cannot act upon the lower, which is remote from it, without intermediaries, and to these they give the name of vestments. Just as the Numerations (Sephiroth) serve the Infinite, and creation serves them, but the angels serve the creation and the powers serve them. And this is the intermediary and instrument in which that which is above is extended to that which is below and manifested to it. And it is also called the horse according to Isaiah xix. 1, Psalms xviii. 11, and civ. 3; as if it is to be considered as an instrument and channel for those above, who flow into it, when it then transmits the divine light and power to that which is below it.

"And these things accord with what R. Moses says in the Book of Pardes: namely, that the angels which dwell in the world of formation are as it were judges, who inquire into the thoughts of man and into the counsels and sins and good works of the human race: but the powers dwelling in the world of faction are lictors, who punish men: and this punishment is, I take it, that which, according to the Platonists, *animas* suffer from the aëreal spirits, such as grief, anger, desire, fear, hope and other feelings, which they excite and inflame in their passionate and lustful natures, by introducing the same through their vestments or aëreal bodies by means of ideas generated in their imaginations. Whence perturbations arise in them, by which men are not only hindered from divine pursuits, but are also confounded by various other activities, so that they are in danger of falling into that state concerning which Abigail (I. Sam. xxv. 29) says:—*And the souls of thine enemies, them shall he sling out as out of the middle of a sling*: and elsewhere it is called by the Kabbalists a cutting off of the plantations from on high and twisting of the channels or canals. And this is that cloud and veil and wall separating God and his dwelling and the *anima*.

"And all agree with these things which are related in the book of Schaare Orah of R. Joseph Gecatilah: so it must be borne in mind that from the earth even to the firmament space is not considered void, but that all is filled with squadrons and ranks, of which some are pure, but others below them are impure creatures, hurtful and accusing, and all of them subsist and fly about in the air."

Elsewhere it says:—"The aëreal spirit is a rational, intelligent *anima*, and since it is endowed with a most subtile body, that it vivifies with its own influx and splendor, therefore it constitutes a middle nature between celestials and humanity; whence, since it joins these two extremes, from the celestials it carries down the good and perfect influx to those below, and in return raises and bears aloft their good meditations and merits: especially those of the men who are united with the supernal ones (*i. e.*, initiates). The duty then of those spirits consists for the most part in this, that they govern and direct the mind and morals of men towards truth and good, and by this means human nature is united with divine.

"Although according to this definition all seem good, nevertheless there are evil and harmful ones. But in kind they can be divided according to the number of the planetary spirits: although more generally there are as many kinds as there are stars shining in the firmament. But just as by the celestial spirits the vegetative and vital faculties are directed, so the aëreals especially direct the reason, and the igneous illuminate the intellect and elevate it to divine objects.

"Through the mediation of those aëreal spirits, which are elsewhere called angels, *animas* descend into bodies, by them they are directed in their operations and counselled in their doubts, &c., and after their departure from the body, by them they are led to the judge, by whose verdict they are either damned or blessed."

Much more is to be found in the pages of the Kabbala about the different classes of angels and spirits, their elemental constitutions and their various co-relations, but as the writer's object in the present instance was only to give a very general idea of the Kabbalistic tenets concerning the relation of angels to the human soul, any further digression is unnecessary.

Milton's ideas about the spirit world are in some respects closely akin to those of the Kabbalists. In his "Comus" the attendant spirit is made to say:—

> "Before the starry threshold of Jove's court
> My mansion is, where those immortal shapes
> Of bright aërial spirits live inspher'd
> In regions mild of calm and serene air."

This spirit, who, 'swift as the sparkle of a glancing star,' shot down from heaven to protect a pure and virtuous maiden from the hidden danger which awaited her in the magic spells of Comus and his filthy rout, clearly announces that his place of abode is the astral world, the region of shapes and forms, and that he is one of those benevolent aëreal spirits described in the passages we have quoted as intermediary between gods and men, in other words one of the agents of Providence, whatever that may be.

MONTAGUE R. LAZARUS.

(To be continued.)

THE CREST JEWEL OF WISDOM.

(Being a translation of the Viveka Chudamani of Sankaracharya.)

452. HAVING realised his real self as space, without attachment and indifferent (to worldly concerns), he never clings to (becomes united with) anything whatsoever by future karma.

453. Just as space is unaffected by form or odour,* so also the atma remains unaffected by connection with *upadhi* and its functions.

454. The Karma incurred before the attainment of knowledge is not destroyed by knowledge without producing its effect, like a well-aimed arrow discharged at a target.

* Literally "the space within the pot or the odour of spirituous liquors."

455. An arrow discharged at what seems to be a tiger does not stop when it is seen that the object is a cow, but quickly and forcibly pierces the object aimed at.

456. *Prarabdha* (Karma already incurred in a previous incarnation,) is indeed very powerful. In the wise it is exhausted with cheerful endurance. *Sanchita* (Karma incurred during the present incarnation) and *Agami* (future Karma) are destroyed by the fire of perfect knowledge. Those who, having realised the identity of Atma with Brahm, always abide in that union, are never (affected) by the three kinds of Karma (*prarabdha, sanchita, agami*), for they become Brahm without attributes.

457. To the ascetic who is devoid of (the influence of) *upadhi* and its functions, and who abides in the atma alone, realising it identity with Brahm, *prarabdha* does not exist even in name, but is like dream-objects to one awake.

458. The wise man does not make such distinctions as "I" "mine," "this," with respect to this illusory body and the world to which it belongs, but remains wakeful (conscious of the higher self).

459. In him there is no desire strengthening illusory objects, nor does he perceive any advantage in this world. If he pursues illusory objects, he certainly cannot be regarded as having awakened from the sleep of ignorance.

460. Similarly he who ever abides in the atma and thus in *parabrahm*, sees nothing else. Eating, sleeping, etc., are to a wise man but as the recollection of objects seen in dream.

461. The body is created by Karma. Regard *prarabdha* as belonging to it (body). It (*prarabdha*) cannot be attributed to the atma which is without beginning. The atma is not created by Karma.

462. The unerring text of the Sruti says: "(the atma) is not born, it is indestructible and eternal." How can *prarabdha* exist in one abiding in atma?

463. So long as the notion continues that body is the self, *prarabdha* exists. When that notion is not cherished (any longer), *prarabdha* is abandoned.

464. Even the notion that *prarabdha* belongs to body is a delusive one. Whence is the reality of what is supposed and whence is the origin of unreality?

465, 466. Whence is then destruction of what is not born? Whence is there *prarabdha* of what is unreal? If the effects of ignorance are completely destroyed by knowledge, how can this body exist? To clear up this doubt of ignorant people, the Sruti speaks of *prarabdha* from an external point of view, but not in order to teach the reality of the body to the wise.

467. Brahm is all-pervading, without beginning and without end, immeasurable, unchangeable, the only one, non-dual, and no differentiation whatever exists therein.

468. Brahm is absolute existence, absolute consciousness, eternal, absolute bliss, actionless, the only one, non-dual; and no differentiation whatever exists therein.

469. Brahm is uniform, unalloyed bliss, all-pervading, endless, boundless, the only, non-dual; and no differentiation whatever exists therein.

470. Brahm can neither be abandoned, taken hold of nor received, and is independent, the only one, non-dual; and no differentiation whatever exists therein.

471. Brahm is without attributes, indivisible, subtle, unconditioned, stainless, the only one, non-dual; and no differentiation whatever exists therein.

472. Brahm, whose form is indescribable, who is incomprehensible to speech and mind, is the only one, non-dual; and no differentiation whatever exists therein.

473. Brahm is perfect truth, wisdom self-existing, pure, incomparable, the only one, non-dual; and no differentiation whatever exists therein.

474. The great ascetics, who have abandoned desires and discarded enjoyments, who have subdued their minds and senses, knowing the supreme truth, attain at last *paranirvana* through union with the atma (the Logos.)

475. Having investigated this supreme truth and the nature of the atma who is full of bliss, having shaken off the delusion created by your own mind, become wise and free, and thus attain the end.

476. With a pure, steady mind, know the nature of the atma by clear spiritual perception in *samadhi*. If the (one real) substance be perceived without error, and understood, it will be no more subject to doubt.

477. On realizing the atma who is truth, wisdom and bliss, through freedom from connection (with *upadhi*) created by the bond of ignorance; neither *sastras*, argument, nor the teachings of the *guru*, but only self-acquired experiences are of any authority.

478. Freedom from bondage, contentment, anxiety, health, hunger, must be experienced by oneself. Knowledge (derived) from others is inferential.

479. Equal-minded *gurus* teach, as the Vedas do, that the learned will be saved only by wisdom derived from Ishwara (the Logos).

480. Having known the indestructible atma through one's own experience, being perfected, one should abide in the atma happily and with steady mind.

481. The Vedanta doctrine sets forth that the whole universe and (all) *jivas* (ego) are but Brahm, that *moksha* is abiding in the indestructible essence (which is the atma) and the Srutis are the authority for the non-duality of Brahm.

482. Thus comprehending—through the *guru's* teaching, through the authority of the Srutis, and through his own reasoning,—the supreme truth; he (the disciple) with organs of sense controlled, with composed mind and motionless body, remained (for a time) intent on the atma (absorbed in the atma).

483. Having fixed his mind for a time on *parabrahm*, he then got up (from meditation) and said, with much ecstasy, these words:

484. Through the realisation of the atma with Brahm, (my) understanding is utterly lost, and (mental) activity has vanished.

I know neither this nor that, nor what this bliss is, its extent, nor its limit.

485. The greatness of *parabrahm*, like an ocean completely filled with the nectar of realised bliss, can neither be described by speech nor conceived by mind, but can be enjoyed. Just as a hailstone falling into the sea becomes dissolved therein, so my mind becomes merged (even) in the least part of this (*parabrahm*). Now am I happy with spiritual bliss?

486. Where is this world gone? By whom was it carried away? When didit disappear? A great wonder! That which was perceived but now exists no longer.

487. In the great ocean of Brahm, filled with the ambrosia of perfect bliss, what is then to be abandoned or accepted? No other thing exists therein, nor is there any distinguishing quality.

488. Here (in this state) I neither see, nor hear, nor know anything. I am different from every other thing—the atma who is true bliss.

489. I bow before thee, O *guru*, who art good, great, free from attachment, the embodiment of eternal, non-dual bliss; lord of the earth, the boundless reservoir of compassion.

490. The weariness produced by the burning heat of changing existence being removed by drinking the sweet moonlight of thy glance, I attained, in a moment, the imperishable abode of atma whose glory and bliss are indestructible.

491. By thy grace I am happy and have attained my object, I am freed from the shark of changing existence, and have gained the state of eternal bliss and am perfect.

492. I am without attachment and without limbs. I am sexless and indestructible. I am calm and endless. I am without stain and ancient.

493. I am not the doer, nor am I the enjoyer, I am without change and without action. I am pure intelligence, one, and eternal bliss.

494. I am other than the seer, hearer, speaker, doer and enjoyer, but I am eternal, constant, actionless, without attachment and limitless, all-pervading wisdom.

495. I am neither this nor that; but I shine forth in both of them and am pure and supreme. I am neither within nor without, but I am all-pervading and non-dual Brahm.

596. I am the non-dual Brahm which is incomparable, beginningless truth; devoid of such notions as "you," "I," "this" and "that," and eternal bliss and reality.

497. I am Narayana, I am the destroyer of the giant Naraka, and the slayer of Pura, I am Purusha and Lord, I am indestructible wisdom and the witness of all. I am not Ishwara nor am I *aham* (egoism) and I am free from *mama* (mine, selfishness).

498. Being the support within and without, I alone abide in all beings as the wisdom-self (*gnanatma*). Whatever was perceived before (the attainment of knowledge) by you as different, such as the enjoyer and the thing enjoyed, this am I alone.

499. In me, the ocean of indestructible bliss are produced and dissolved, like waves, many worlds, through the whirling motion of the gale (called) *maya*.

500. Such states as grossness and the like are imagined (to exist) in me and attributed to me by people through error and want of clear comprehension; just as the divisions of time, such as *kalpa*,* year, half year, *ritu* (a period of two months) are made in indivisible and changeless time.

501. That which is attributed (to me) by the ignorant, polluted by many sins, can never pollute me, even as the great flood of mirage water cannot wet the barren land.

502. Like space I go further than thought (am all-pervading). Like the sun I am different from what is made visible (by it). Like a mountain I am eternally immovable. Like the ocean I am boundless.

503. I have no more connection with the body than the sky with a cloud. Whence, then, can I be subject to states (states of the body) such as waking, dreaming and dreamless slumber?

504. *Upadhi* (the vehicle) comes and goes; it engenders Karma and enjoys (the effects of Karma). It alone grows old and dies. But I alone remain ever immovable like Kuladri (one of the seven great mountains).

505. To me who am uniform and without parts, there is neither going forth nor going back. How is it possible for him to perform actions, who is the only self, firm, constant, and, like space, all-pervading?

506. Where are the merits and demerits of me who have no sense, no mind, no changes, no form, and who enjoy indestructible happiness? Even the Sruti asserts that they do not follow (me).

507. Heat or cold, good or evil touching a shadow, cannot affect the person (whose the shadow is) who is different from it.

508. Just as household duties do not affect one who, like a burning lamp, is unconcerned and steady, so also the functions of the perceived do not affect the perceiver, who is different from them.

509. Just as the condition of witnessing actions belongs to the sun, and the property of melting iron belongs to fire, and the idea attributed to "rope" is associated with it, so *kutastha (mulaprakriti)* is (related) to me who am *chidatma* (the real self).

510. I am neither the doer nor the instigator; I am neither the enjoyer nor the promoter of enjoyment, I neither see nor cause others to see; but I am that atma who is self-illumined and unlike (anything else).

511. When the *upadhi* is in motion, the ignorant attribute the tremor of the reflections (as in water) of the *upadhi*, such as "I do" "I enjoy" "I am killed," to the real self which is actionless like the sun.

512. The ignorant move about on land or in water; but I am not affected by such tendencies, as space is not affected by form (as of a pot).

(To be continued.)

* Kalpa—4,320,000,000 years.

Reviews.

HINDU ASTROLOGY.*

THE author of this monograph, one of the most astute and renowned statesmen in Indian history, having retired to private life, is devoting himself to the instruction of his people *more censoris Occidentalis*. A highly educated man himself, divested of race ideas, almost of sympathies, he is giving them advice upon a variety of social and religious subjects. His latest attack is upon Hindu astrology, its falsity, tyranny and demoralising tendency. He sums up most of the arguments that have been advanced against the pretensions of star-reading as a science of prophecy in human events, and puts his case with the earnestness of personal conviction. We are shown the evasions and shifts of the charlatan Jyotis to keep their hold upon the paying public of credulous dupes, and the sad dependence of worthy people upon their dicta in all the affairs of life. The author appeals to all, especially to graduates, to investigate the question for themselves, as he has in Travancore, Tanjore and Baroda, and learn the monstrosity and harmfulness of this giant deception. From his,—that is the purely European,—point of view he has done his duty and fairly stated his case. But we have fallen upon days when a generation trained to think for themselves, rebel as much against the blind surrender of their judgments to the Western physicist as Sir T. Madhava Row does against yielding his to his ancestral teachers and inherited wisdom. The graduates of India were, a while ago, as a body, as docile followers of Western teachers, and worshippers of European canons of truth as himself. They are so no longer; having begun to study the claims of Aryan science and philosophy previously quite unknown to them, they are awakening to the fact that they are based upon an intimate acquaintance with natural law and phenomena, and able deductions therefrom. They observe, likewise, that the pushing of modern research into the more recondite departments of knowledge, such as psychology, thought evolution, magnetism, the auras of minerals and vegetables, and their effect upon man, so far from undermining Hindu religion, are reinvigorating it. Their attention can hardly be said to have been as yet given to astrology, but that will have its turn before long. Already in Europe an increasing number of intelligent men, as appears from the newspapers, are devoting time and attention to astrology. It is too soon to render a verdict, even upon so able a pleading as our author's. There is a mass of evidence for the defence; a large body of facts which show that even modern astrologers have predicted at the time of a child's birth minute events of his life. As one example of prediction, though by no means a solitary one, (see *Theosophist*, Vol. ii., p. 104) the statements of the late Bombay mill-owner Hon. Morarji Goculdas, C. I. E., about his uncle's and his own horoscopes. And if accounts be true, there is now at Meerut, N. W. P., an astrologer who has actually given to an educated member of our Society a copy of a detailed narrative of the latter's life experiences, which that gentleman himself read in a book in the astrologer's library the first time the two ever met; and certainly the first time the *Jyotis* had known of his existence, since he came a stranger from a distant town and did not even mention his name. If promises were not so fragile a commodity in India, we should have been favored before now with the gentleman's

* *Notes on Hindu Astrology.*—By Rajah Sir T. Madhava Row, K. C. S. I.

narrative of experiences. At all events, we appeal against Sir T. Madhava Row's demand for instant judgment and execution of astrology and astrologers.

THE WATSEKA WONDER.*

THIS is the story of the strange case of Many Lurancy Vennum, a little girl of about thirteen years of age, who lived with her parents at Watseka, Illinois. For some months this Lurancy Vennum was, to all intents and purposes, transformed into Mary Roff, another little girl of the same place, but who had been dead twelve years in 1877 when these things happened.

The phenomena began by Lurancy going into trances at frequent intervals for some three months, and while in these trances she said she was in heaven and sometimes described the places and persons she saw. Mary Roff had been subject to fits before her death, but when the violence of these fits had abated, she "could read blindfolded, and do everything as when in health by her natural sight. She would dress, stand before the glass, open and search drawers, pick up loose pins, do any and all things readily and without annoyance, under heavy blind-foldings." One day, after a trance, Lurancy Vennum "claimed to be Mary Roff and wanted to go home," she had previously said, in trance, that she had seen Mary Roff and the latter was going to help her to govern her violent temperament. Lurancy was apparently taken possession of by Mary Roff and her character entirely changed. "From the wild, angry, ungovernable child, to be kept only by lock and key, or the more distressing watch-care of almost frantic parents; or the rigid corpse-like cataleptic, as believed, the girl has now become mild, docile, polite and timid, knowing none of the (Vennum) family, but constantly pleading to go home" (to the Roffs). At last she was taken to the house of Mr. and Mrs. Roff, and it was found she remembered all that Mary Roff would have remembered, persons, places, events, letters, etc. At last Lurancy came back, so to speak, and took possession of her own body, and is now, we believe, freed from her former troubles and comfortably married and settled. Those who wish to know fuller details of her story must be referred to the pamphlet before us, which will well repay perusal as an account of one of the most remarkable phenomena of modern times.

The case of Mary Reynolds is somewhat different to the above. When about nineteen years of age she had a sort of fit, and on her recovery was found to be blind and deaf, continuing in this condition for five or six weeks, after which she recovered perfectly.

About three months after this "she was found one morning, long after her usual hour of rising, in a profound sleep, from wh... impossible to arouse her. After some hours she awoke, but had lost recollection of her former self. All the knowledge which she had acquired had passed away from her. She knew neither father nor mother, brothers nor sisters. She was ignorant of the usages of the most familiar implements, and of the commonest details of every-day life. She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. As far as all acquired knowledge was concerned, her condition was precisely that of a new-born infant. All the past that remained to her was the faculty of pronouncing a few words; and this seems to have been as purely instinctive as the wailings of an infant, for the words which she uttered were connected with no ideas in her mind. Until she was taught their significance, they were unmeaning sounds to her. But in this state she differed from an infant in this, that her faculty of acquiring knowledge was that of a person in the possession of mature intellect, fully capable of dealing at once with the facts of existence. She therefore rapidly acquired a knowledge of the world into which she had, as it were, been so miraculously re-born."

She continued in this state for about five weeks and then went back into her normal condition. But this only lasted a few weeks, after which she again awoke in her second state. "These alternations from one state to the other continued for fifteen or sixteen years, but finally ceased when she had attained the age of thirty-five or thirty-six, leaving her permanently in the second state in which she remained without change for the last quarter of a century of her life."

We are glad that the Religio-Philosophical Publishing House has reprinted these two remarkable narratives together, from the periodicals in which they were first issued. The pamphlet has already had a large circulation, and will be widely read by those who take pleasure in investigating the hidden laws of human existence.

* A narrative of startling Phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens. Mary Reynolds, a case of double consciousness, by Rev. W. S. Plummer, Chicago, Religio-Philosophical Publishing House.

HINDU MUSIC.*

ALL who are interested in ancient arts will welcome the appearance of this small work. At the same time it must be acknowledged that a compendious history and treatise on Hindu Music and its history in English, has yet to be written. Interesting as are the essays in the work before us, we cannot but feel that they are somewhat abbreviated. Moreover the bulk of the 109 pages of this book is taken up with reports of speeches and proceedings at meetings of the Gayan Samaj. Indeed we imagine the main object of the writer has been to call attention to the Gayan Samaj and its work. In this he has our fullest sympathies, and we trust his efforts will meet with encouragement. It was high time that such a society should be formed when musicians were losing their skill and their art itself seemed to be dying out. Readers of the *Theosophist* will remember the author's able essay on Hindu Music which appeared in the first volume of this magazine and is now reprinted in the work before us.

HOW TO STRENGTHEN THE MEMORY.†

IN this land of phenomenal memories it is doubtful whether there is much need of this book. Here indeed the tendency is rather to sacrifice understanding to mechanical recollection. However there are still a good many people who find a difficulty in remembering persons, places and things, and who have not cultivated the habit of attention which is the basis of memory. To all these this book will be of use. The author does not offer his readers one of those mnemonical systems that are often advertised, and which, useful as they doubtless are, demand considerable practice before they are fully mastered, but he tries to show how, by natural means, memory may be increased and developed. The book is written in a pleasant style and we can heartily recommend it.

* Hindu Music and the Gayan Samaj, by Balwant Trimback Sahasr Abudhe, Gayan Samaj Offices, Poona and Madras, price two Rupees four annas.

† By M. L. Holbrook. New York, Holbrook and Co.

THE ARYAN CATECHISM.*

THIS is the Sanskrit text, in Devanagari character, with English, Telugu and Tamil translations of one of the more elementary works of Sankaracharya. The original, in fifty stanzas, is written in the form of question and answer. We think it would have been better if the English and Telugu versions had been kept separate, but the present arrangement has probably been adopted for teaching purposes. This work will be found useful in Sanskrit schools. At the end there is also "A simple Catechism of the Aryan Religion," of which "almost all the questions and answers are selected from the pamphlets of Dewan Bahadur Ragunatha Rao Avergal, Prime Minister of Iudore."

LE ROYAUME DE DIEU.†

THIS is a collection of thoughts on the deeper mysteries of life arranged in ten parts according to the ten Sephiroths of the Kabbala, each of these being divided into three parts, save the last, which is devoted to prophecies. We give a few specimens:

"The effort to create self perfection affirms that salvation is possible and brings forth hope."

"Voluntary and conscious love contains all virtue; voluntary and conscious egotism is the radical and interior vice—the irreducible principle of evil."

"Thou shalt not steal, because triumph without loyalty would be vile. To steal is to gain without working. Gain without work, victory without loyalty."

For the Paternoster the following "Messianic prayer" is substituted:

"1. Our Father who has descended on earth among us.
2. Your name is holy and glorious in all souls.
3. Your kingdom has come.
4. Your will is done on earth as in heaven.
5. Give us, for eternity, eternal life and truth.
6. In all the light of Initiation, before you we are but obscurity.
7. Pardon our weakness and our offences. We have pardoned our enemies.
8. But are you not infinite pardon?
9. What separates us from you is not your justice, but your purity.
10. Defend us against temptation. It becomes deeper when man raises himself.
11. Give us the strength to conquer evil through you.
12. Load us with the miseries of our brothers and give us our recompense."

The Messianic creed is also given.

This book is worth reading by all who are mystically inclined.

EDITORIAL NOTICE.

AT the particular request of Madame Blavatsky, the undersigned assumes temporarily the legal responsibility of the editorship of the *Theosophist*; she having undertaken special editorial duty, in connection with members of our London Lodge T. S., involving the public use of her name.

ADYAR, *October* 1887. H. S. OLCOTT.

* Edited by R. Sivasankara Pandiah.

† Par Albert Jhouney. Paris, G. Carric, 1887.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TRAVESTIED TEACHINGS.

III.

The Serpent in Eden.

THE third chapter of the book of Genesis deals with a subject of universal interest. The tradition of the fall of man is widespread, and is generally accepted as a plausible explanation of his actual condition and surroundings. But the teachings as to the nature of that fall have been, and to a certain extent still are, various.

The wise men of the East held the doctrine, that the human was the outcome of a progressive materialization of spirit which culminated in man. Hence to them the fall signified the descent of spirit into matter.

Yet earlier sages condemned the acceptance by man of the teaching of spirit. To these the fall represented the falling of man under the dominion of spirit.

Relatively later teachers protested against the yielding of man to natural inclination, and were averse even to the innocent indulgence of appetite. To this class the fall was the passing of man into subjection to his animal instincts by the surrender of his spirit aspirations to his natural impulses.

Under each of these views the participation of spirit in the traditional fall of man is admitted. And yet, in the Mosaic account of the fall, as traditionally rendered, the action of spirit is absolutely excluded.

In its place a wholly different agency has been introduced—that of the serpent.

But the serpent was the earliest doctrinal symbol of spirit.

The question therefore necessarily arises—Was the form of the serpent figuratively used on this occasion to symbolize spirit ?

According to the Jehovist it was not so used, for he commences his narrative—"Now the serpent was more subtil than any beast of the field which the Lord God had made" (Gen. iii. 1); and continues a little further on, "And the Lord God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. iii. 14), and thus identifies it with the beasts created by Jehovah Elohim, while at the same time making it appear that it brought on its own degradation with the degradation of man.

But then the Jehovist was the spiritually actuated man—the man who believed that the tradition of the fall epitomized the cause and origin of the subjection of spirit to matter, of the spiritual to the animal. Hence had a symbolical representation of the traditional fall been presented to such a man, he could but have interpreted it from his own point of view; and his interpretation would have been clothed in a grossly animal sense—which is precisely the sense attributed to it in the Jehovistic narrative.

And yet even so it has been found impossible to strip this narrative of its relations to spirit, and it is therefore assumed by all spiritualizing teachers that a spirit—the Evil One—took the form of a serpent to tempt the woman; and that the form of the serpent was then other than it is now, its present being its consequent degraded condition.

But this is mere assumption, to get out of a difficulty. It is an assumption, however, under which it is conceded that the Jehovistic narrative can only be accepted on the condition that the serpent represents the Evil One, an evil spirit or spirit generically. That is to say, it is admitted by the interpreters of the Jehovist that a personating spirit was the tempter of the woman. But is not this equivalent to saying that the figure of the serpent, assumed to represent the form of this personator, was so used as the symbol of spirit ?

It is highly probable, therefore, that the third chapter of Genesis is simply a record of the Jehovistic interpretation of a pictorial representation of the fall.

The next question that arises is, why was the figure of the serpent used as the symbol of spirit ? And here at length we come on to firm ground.

Spirit was considered to be an unembodied or disembodied state of being. Hence it was looked upon as an imperfect condition of existence, as an unsatisfied and dissatisfied state. Now the serpent's was a memberless body, a body deprived of the members usually appertaining to animated life. Hence by the Semitic races it was called *Nakhash*, "Deprived." And it was so called because names, as then given, indicated the apparent conditions of the objects named.

But spirit also was deprived—deprived of the possession of a body, and with this of the happiness accruing from the right uses of embodied life. Hence while the serpent was thus indicated as the proper symbol for spirit, the word *Nakhash*, by which it was named, became the designation *not only of the symbol but of that also which it symbolized.*

Moreover spirit, through being deprived of a body, was considered to be void of the moral sense, which is only acquired through the uses of life. And this absence of moral sense was typified by regardlessness of truth; while regardlessness of truth was itself known and treated as a characteristic of "the double-tongued"—a generic designation for the liar. A figure of this was seen in the cleft tongue of the serpent. Hence that reptile was held to symbolize not only the bodily deprivation, but the moral void of spirit.

Besides this a very prominent quality attributed to the serpent is its subtlety. This is imputed to it—through its deprived, stripped or naked condition—by the same Hebrew word-sign, here used in the singular (Gen. iii. 1), which affirmed the nakedness of the man and the woman (Gen. ii. 25, iii. 7, 10, 11). This subtlety, shown in the penetrating character of unembodied spirit, has been read as craft by the animalizing interpreters. It more truly indicates the craft of the spirit than the cunning of the serpent.

Another characteristic of the serpent in Eden, as symbolizing spirit, is that—powerless to learn of itself—it seeks knowledge through the human. But then it seeks for knowledge that it may apply the same to its own purposes; seeks for knowledge that it may misinterpret and distort its meaning; and thus justifies the symbol seen in its cleft or double tongue.

Ignorant of Jehovah Elohim's designs in man, doubtful of the means by which these are to be carried out, and yet cunning enough to suspect the agency implicated, it commences its veiled attack with the seemingly innocent but really artful query—"Hath Elohim said, 'Ye shall not eat of any tree of the garden'" (Gen. iii. 1.) ? To this the woman replies, "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. iii. 2, 3). When the serpent thus learns the command of Elohim and the penalty prescribed for disobedience, the absence of the moral sense, seen in its disregard of truth, is shown by the double-tongued in the words addressed to the woman—"Ye shall not surely die: for Elohim doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as Elohim, knowing good and evil" (Gen. iii. 4, 5).

But on eating the fruit, of which they were thus tempted to partake, the man and the woman found that, instead of simply knowing good and evil as Elohim, they became subject to evil as mankind; and that the tree which was expected "to make wise" was, as the Hebrew word-sign also signifies, a tree "to corrupt." Thus, at the instigation of the serpent—the symbol of spirit—they learnt to distinguish between good and evil by the commission of evil and the becoming subject thereunto. And the first effect of the knowledge of evil on them was the perception that they were naked—stripped of the good, the innocence which had clothed them as with a garment.

It would appear, on carefully considering the record of the interview between the serpent and the woman (Gen. iii., from the middle of verse 1—5), that it is a survival of an older teaching adapted to a more recent interpretation; and that the older teaching testified to an original belief in a struggle between spirit (symbolized by the serpent) and the energizing force (Elohim) working through nature. This can hardly be overlooked even in the several versions, for Elohim, not Jehovah Elohim, is the "God" spoken of, and the transition from Jehovah Elohim (the Lord God) to Elohim (God), and then back again to Jehovah Elohim is very striking; and, since Jehovah Elohim is referred to both before and after, who can doubt that an older fragmentary teaching is here embedded in a more recent interpreting addition? But if so, then this chapter bears witness to, and is the outcome of, one of the earliest efforts to transform the teaching of a primary struggle between spirit and man in nature into a conflict between the animal and the spiritual in man.

The older, that is the Elohistic teaching, sprang up in the interval between the giving forth of the Elohistic and Jehovistic Kosmogonies, and has been subjected by the Jehovists, into whose hands it fell, to the treatment applied to all Elohistic survivals. Like the Kosmogony, of which it was a later sequence, its original form seems to have been pictorial. The ordinary illustration of the subject (that of a serpent twined round a tree loaded with fruit and holding a broken bough in its mouth with two—apples, shall we say? since the Hebrew word-sign *a-p'l* means "I fall"—towards the woman, who, with the man, is standing by the tree) may be considered to reproduce the original picture with sufficient accuracy. This picture, taken by itself, was liable to at least three interpretations—for the serpent might be held to symbolize spirit generically, an evil spirit individually, or an animal spirit instigating animal appetency anthropologically; and either of these three significances have been severally and successively imputed to it. In either case it was the recognized symbol of spirit, and its symbolical use shows that the existence of spirit was then generally admitted. But, indeed, its symbolical use on this occasion goes further than this, for it claims that spirit, whose existence it affirms, was the tempter who brought about the assumed fall of man. Thus spirit was then not only distinguished from, but held to be acting in antagonism as well to, the energizing force of the Elohist as to the personal creator of the Jehovist.

But the earlier teacher, the Elohist, was the advocate of natural evolution, as shown by his Kosmogony rightly understood—which was the text-book of his teaching. Hence to him the serpent-spirit was indistinguishable from the spirit-god; and this serpent-spirit, which through its mouth symbolically tempted the human by deceiving utterances in the guise of desirable fruit, was the teacher of spiritualizing doctrine urging man to attempt to spiritualize his being. Thus, according to the Elohist, the fall of man was due to the instigations of spirit, and was a falling under the dominion thereof. But then, under the Elohistic system of teaching, the doctrine of the fall was a parable, fable or myth through which

the Elohists warned their followers against the assumptions of spiritualizing teachers.

This pictorially depicted warning myth was reinterpreted by the Jehovists, when they gained the ascendancy, as the yielding of man to his animal appetites through the seductive influence of an evil spirit. And this misrendered myth has survived and maintained its authority to the present day.

The succeeding stages of the narrative of the fall and its sequence are of Jehovistic origin, though the hand of a later as well as of the earlier Jehovist can be detected in some of the details.

Jehovah Elohim comes to the garden after the fall, possibly in the spirit, breeze or cool of the day, but certainly—as the Hebrew phrase held to express this says—"to inquire into the event."

Ashamed to appear before him the fallen man and woman hide themselves.

In answer to the inquiries of his maker as to the cause of his sense of shame, the man said, "The woman whom thou gavest [not merely to be with me but] to make me stand, she gave me of the tree and I did eat" (Gen. iii. 12). In these words, while seemingly throwing the blame on the woman, the man actually imputes it to Jehovah, inasmuch as the woman who was to help him to stand had caused him to fall.

Then the woman said, "The serpent beguiled me [fascinated me, caused me to forget], and I did eat" (Gen. iii. 13).

Upon this Jehovah Elohim said unto the serpent, "Because thou hast done this, cursed art thou above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. iii. 14). In this, the degradation of the serpent from a nobler form is assumed; through this spirit, in its symbol the serpent, is declared to be lower than the animal world above which it sets itself; by this it is affirmed to have a limited existence and is condemned to be the eater of dust.

But the Hebrew word rendered "dust" has been shown to be a designation of mankind; and the serpent is no more an eater of dust than is man himself. Hence, in this regard, the relations of spirit to man are declared here. The actual meaning of this declaration and these relations has been lost sight of and is very difficult to recover, though it may be approximately recognized.

Now comes what may be termed the saving clause, for Jehovah Elohim continues—*not* with the singular misrepresentation of the later Jehovist, based on the view that an actual serpent, the eater of actual dust, is referred to, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," *but*, as the same Hebrew word-signs declared according to the earlier Jehovist—"I will raise up *Asith* ["I will renew"—the earliest designation of the Jehovistic Redeemer] between thee and the woman, and between thy seed [the spiritual man] and her seed [the natural man]. He shall take [rescue] from thee the head [the developed in the order of nature] and thou shalt take from him the heel [the degraded portion of mankind]" (Gen. iii. 15.)

As one of the consequences of his fall, man is told that he is to return to the ground from whence he was originally taken. That as dust [the word is here used in one sense] he is to return to dust [where it is used in another]. But in this sentence the immortality of the soul is plainly disavowed—unless dust, as levitatable matter, is to be regarded as the symbol of the human, just as the serpent is the symbol of spirit.

The man thereupon named the woman, evidently with reference to what had just happened, for he called her *Khavah* (*Khue*, "Life-giver" under one aspect, "Life-stainer" under another), not merely because she was to be the mother of all living, which was the secondary meaning attributed to the name in this regard later, but because she was to be the (*a-mcl*, "I stain") "stainer of life" (Gen. iii. 20).

This chapter of Genesis, while dealing largely in symbolism, is significantly illustrative of the way in which the unpointed Hebrew text of the Jewish scriptures lends itself to multiple utterances; but this is too large a subject to be entered upon on the present occasion. What cannot be too much dwelt upon, however, is that its original subject-matter, whatever its teaching value may once have been, became in prehistoric times the basis of a transforming myth, fable or parable, through which the origin of evil was supposed to be accounted for by its Jehovistic framers, who were consciously or unconsciously dealing with a teaching the primary doctrinal import of which had either been long lost sight of or disappeared under their manipulations.

HENRY PRATT, M. D.

THEOSOPHY IN FRANCE.

THE fact that the theosophical movement had extended to France, and had gained a number of clever persons as adherents, has long been well known. It is known, as well, to some few what difficulties, mainly resulting from personal incompatibilities, have obstructed its advance; and how some individuals, otherwise theosophically inclined, have been led by the violence of their personal resentments to sacrifice the good Karma derivable from taking the lead of the movement. This was inevitable, and it is useless to ignore while natural to deplore the fact that man is often very noble in aspiration, but very ignoble in conduct. We should try to make him better, and to begin with ourselves is the best way to encourage our neighbours to try for self-mastery. I am revealing a secret of Polichinello, no doubt; but, since this homely and ancient rule seems to have been forgotten by many excellent members of our Society, who have been demanding perfection of their colleagues without trying for it themselves, and since it bears upon the French situation, I have mentioned it in passing.

France, from having been a super-religious country under kings and priests, has become a materialistic one under the savants of the Academy, the Encyclopædia, and the Écôle de Medicine. The radical Republicans in power have done all they could to imbue the youthful mind with atheistic and materialistic beliefs,

to give education an anti-religious complexion, and to drive the clergy away from those fat pastures of popular support where they had grown round and rich through many centuries. Nihilism and socialism were the fruits of this reactionary tendency; all social conservatisms having come to be viewed as twin evils with the conservatism of royal and ecclesiastic prerogatives. It is not our business to consider the merits of these minor problems. We have only to deal with the major one of the validity or non-validity of the sceptic's claim that materialism is the highest philosophy, and religion but a basis for traffic between mankind and their parasites, the clergy. The Theosophical Society was formed by persons of anti-materialistic, *i. e.*, religious, convictions. Its founders thought that it was not a good, but a bad, thing for man to lose his religious belief, that is to say, his faith in the existence of the Higher Self, of a practical way to remove all obstacles to gaining a knowledge of it, and of a future life or lives. It has been our declared aim to help religion against its most dangerous foe—materialistic nihilism. And to help it, not by taking up the cry of "Faith! Faith!" when faith was practically dead, but by aiding to show that the materialistic theory was most unscientific, and the religious one the opposite. The plan has succeeded. We have won over to our side many of the most brilliant intellects among the graduates of Indian universities, previously imbued with materialistic views under modern collegiate teaching; and in other countries the same results are showing themselves. To such as have not kept an eye upon the work of our colleagues in France, the revelations contained in an article by M. Charles M. Limousin in the Paris *Figaro* of September 11th last, from which I shall presently translate extracts, will come as a surprise. It could hardly have been expected by them that anti-materialistic theosophy should have changed the raging lions of French socialistic and materialistic communism, into eclectic friends of religion. But let such remember that any man who has thought his way out of ecclesiastical bondage into atheism (so called, though a very stupid term it is, after all) proves *ipso facto* that he is a thinker: a thinker is one who thinks over what he reads, hears and observes; and if he thinks only so far as the materialists, the secularists, and the atheists, it is because he has digested all his garnered thought-stuff. If you want him to think farther or deeper, you must give him more thought-stuff. That is what the founders of this Society said to themselves when they proposed to open up the immense treasures of ancient literature, with the help of its living custodians of the Aryan, the Iranian, and other pre-European races. They knew that there were stored away by the ancient sages exhaustless supplies of the very ideas needed by the modern "free-thinker" to develop him into a truly high-thinker. He was only a traveller resting before his journey was half finished, unconscious that the road ran on beyond the mountain looming just before his eyes. The recent psychical researches of Prof. Charcot and other eminent European physicians and biologists have greatly helped us, by demonstrating intellectual faculties and subtle attractions and antipathies, previously ignored in the West,

however well known in the East since many centuries. They are helping in an another way. They are demonstrating the fact that hypnotic suggestion may be employed for criminal purposes, such as, among other things, theft; the seduction of virtuous women; perjury; the total obscuration of the moral sense in a victim of either sex; the creation of an irresistible impulse to murder even one's dearest friend or own child or parent, to bestow one's property upon a stranger, or reveal professional, private, or state secrets that ought to be, and otherwise would be, inviolably kept: in short, that the possessor of psychical knowledge acquires an awful power of evil. Thus are they proving beyond power of cavil that the ancient Rule of Silence as regards nature's secrets, save with tested and advanced pupils, was the wise and only safe one.* In short, the friends of both occultism and true religion have every cause to feel easy as to the future, bad though the outlook may seem for mere sciolists and sectarians, who prosper most when men are most ignorant. To the latter, the spirit of divine tolerance, alike inculcated by Sri Krishna in the *Gita* and by the Buddha in his discourses, is abhorrent; but for the true theosophist, it is a rock upon which he may erect his shrine. Nihilism is a constitutional weakness with only the few; mankind in the mass are religious, because the race has evolved the spiritual sense to a certain degree.

The article of M. Limousin in question contains a number of misconceptions about us, which need not be dwelt upon, but much truth. "Their doctrine" or theosophy, says he, "was nothing else than the esoterism of Brahmanism and Buddhism—two hostile religions in India, but which, in reality, form but one, the latter having been but a reform of the former effected six centuries before our era." Then he goes on to analyze a popular cult into three factors—exotericism, esotericism and hermeticism: the first, the symbolical cult for the use of the masses; the second, a preliminary explanation of the exoteric features to recommend it and make it acceptable to men of intelligence and learning; the third, the stage of supreme knowledge and wisdom. Let us not wrangle over "classifications" and "principles," as different scientists do over the division of the mercury column into degrees, upon the theories of Fahrenheit, Reaumur and Celsius—but be satisfied if the two extreme points are defined. They are so here: at one end, the faith-ruled, unquestioning devotee, at the other, the full adept, the *gnyani*.

These theosophical missionaries, he says, "affirmed that brahmano-buddhistic esotericism contained at once the whole of Christian morality—the truth is, the resemblance is very great—and all the

* The *Temps* of March 30th last published an account of the ruin of a young girl, a discharged hypnotic patient of the Hôtel Dieu Hospital, by a medical student attached to the Hospital. The facts were communicated by the celebrated Dr. Dumontpallier, Director-in-Chief of the Hospital. As she was passing by the door of a café, the young doctor called her to him, suddenly threw her into the hypnotic state, commanded her to follow him to his lodgings, and there effected her ruin; she being all the while quite unconscious of what was passing. Well might Dr. Dumontpallier say: "A man who has acquired a thorough knowledge of the actions of a hypnotic subject *should never trust in his discretion*."

teachings of the most modern philosophy, the most advanced science." Shortly after the arrival of the Theosophists in France, there appeared the book of the Marquis de Saint-Yves d'Alveydre, called the "Mission of the Jews" (*Mission des Juifs*), which made a profound impression, and was strongly and even bitterly attacked.

"M. de Saint-Yves, a western occultist, went more into details than the Theosophists about the exotericism, esotericism and hermeticism of the ancient religions. He affirmed that in an antiquity of which our own classical antiquity was but the close, a sort of Catholicism, born in India, and which was none else than primitive Brahmanism, spread its sway over Central and Southern Asia, Northern Africa, and Southern Europe. This universal religion was masked with various national cults, among which were Judaism, Chaldean Mazdianism, and Greek Paganism. But behind the veil of the temple, which no profane was ever allowed to pass, the priests of all the exoteric religions recognized each other as brothers, and received the same identical teaching and initiations. At this far remote epoch, science and religion were merged in one, and the science of this ancient Catholicism was as developed, even more developed than the lay science of which our era is so boastful."

Thus succinctly do St. Yves and his reviewer present the bare truth about the Secret Doctrine, and make clear the platform of religious neutrality upon which the Theosophical Society is so rapidly expanding.

The next paragraphs of M. Limousin's article are important enough to be remembered by every member of our Society, as evidence of its services to the cause of religion. He mentions the fact that M. de Saint-Yves's book gained him many disciples and that they are "near relatives to the Theosophists." He then explains who they are:

"These disciples of M. de Saint-Yves and the Theosophists *are, for the most part, old free-thinkers, men who very recently were professing materialism and atheism.* Among the most ardent are even revolutionary socialists, collectivists. I am not permitted to name all, but M. Malon, former member of the Commune and one of the Apostles of popular socialism, has not shrunk from giving the hospitality of the offices of his *Revue Socialiste* for the organization of the new "Isis" branch of the Theosophical Society. This recruitment is in itself the sign of an evolution, of a reaction, as I have said above, among the adherents of free-thought. All freethinkers, be it understood, have not evoluted, nor are all such as have done so joining themselves to Theosophy.... its esotericism appears to them too symbolic and miraculous, nor can they see that it has done very much socially for India, where it has reigned for four thousand years. These independents, without manifesting any intention of returning formally into Christianity, prefer to keep themselves upon eclectic ground, and declare their wish to follow the lines of critical and impartial historical research, conceding to religion, to Christianity and especially to Catholicism, the justice they deserve for the services rendered during the period of formation of human societies, in particular of European societies. The knowledge of this fact that Christianity has likewise its exotericism, its esotericism, and its hermeticism, assists one to comprehend many things, promotes research, and helps interpretations. *The implacable hatred against religion which animates freethinkers of the old sort has disappeared under this influence*: it makes them understand, moreover, that religion, or the common moral idea, is the cement of human societies, and grateful —conformably with the teaching of Auguste Comte, the Founder of Positivism

—to the various religious sects for having established and tightened this moral bond. What shall be the consequence of this evolution, of this reaction? This outcome depends upon the concurrence of so many co-efficients that very foolish would he be who should venture to predict. My sole desire has been to succinctly sketch the present situation."

We have seen in the above extracts the spiritualising power of Theosophy upon the most violent foes of religion, who, in the acerbity of their feeling, outrival the worst sectarians in narrow bigotry. Mr. Bradlaugh and Mrs. Besant, of London, are examples in point: Theosophy would do them good. Themselves passionate advocates of individual freethought and of the removal of every obstacle in its way, they once put themselves on record in their own organ, the *National Reformer*, as competitors of the Pope for the sceptre of infallibility. A Hindu disciple of theirs, impressed with the good our Society was doing and likely to do to his nation, asked them if a "Secularist" could with propriety become a member? Mrs. Besant, with Mr. Bradlaugh's concurrence, replied that "while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members, yet ...consistent members of our body cannot join a Society which professes belief" in another world! [See *Phil. Inquirer*, July 16, 1882.] If Mr. Bradlaugh had had a special hell available, his disciple might have received a gentle hint as to what awaited recusancy!

If upon such radicals and revolutionists as above described the esoteric doctrine has so modifying an influence, what is it not capable of in the cases of such as have not thought themselves loose from their family and ancestral religious ties? With intelligence enough to be dissatisfied with the crude exotericism of their respective sects, they form the great body of indifferents; making, perhaps, their daily ceremonies from force of habit, or to please their friends, or keep their "respectability," but really having no heart in it all. They are not orthodox in feeling, nor yet thorough sceptics (*gnastikas*). To such, theosophy serves as a comfort and an illumination. It relights the fire upon the altar of their faith, and illumines all the dark places: their special scriptures acquire meaning, their temples sacredness, their idols divine life. Hence it has been seen that, by getting even a glimpse of the Secret Doctrine and its keys to the creeds, the Buddhist, the Hindu, the Parsi, the Jew, the Christian, and the Mohammedan members of our Society, have become interested students and adherents of their respective religions, and exercised their personal influence in their favour. There is nothing in sect to bind the whole family of man together fraternally, for the different sociological conditions of various communities forbid the idea that one sect will ever overspread the earth. But with regard to religion the case is different, and nothing can be truer than the expression that it is the cement of all societies, as the sunshine is the life of all organized things. The Secret Doctrine is that universal solvent of human antipathies which the philanthropist dreams of and the real theosophist should work for.

A striking feature of this French intellectual movement that we are considering is its spontaneity. It has not been engineered

by a committee *en rapport* with the journalistic fraternity; pulling the strings of puppets who direct public opinion, judiciously disbursing ample funds, controlling popular sympathies. It seems a reaction, pure and simple, under that recognized intellectual law that every swing of the mental pendulum is isochronous with its opposite. Extreme materialism must be followed by spiritualism in belief, and *vice versâ*, or there would be no equilibrium: a law stated by Guizot, among others. One year ago such a phenomenon as that we see could have been anticipated by none but the deepest-searching observer; and none are more surprised at it than our group of faithful Parisian colleagues. At that time the aspect of things was discouraging enough to please the worst pessimist: in our ranks, bickerings, treachery, bitterness; outside them, ridicule. But, though it has been said that nothing kills a cause like ridicule, the history of our theosophical movement belies the proverb. Ridicule was tried at the beginning in America, was tried by the vitriol-throwers of the *Saturday Review*, tried in France, in India, and everywhere. Useless, quite useless: the cause prospered, the Society steadily increased, the movement undulated throughout the world's atmosphere of thought, the light shone on. All individual demerits in its conductors were overlooked and forgotten in the supreme merit of their mission as vindicators of the Aryan sages and revivers of the esoteric doctrine. That ancient wisdom is a sole prop for the weary spirit, the ark of safety for the exhausted intellect. To the materialist, who has slipped back from every peak of speculation by which he had hoped to arrive at the ultimate truth—*Sat*—it is a harbour of rest. To this port must the French mind come at last. Formerly, the Parisian press talked of us flippantly, wittily, and superficially, as though we were on a par with the puppet showmen of the boulevards or any passing object of the day's gossip. Now, on the contrary, kindliness of interest overbalances hostility. The majority of the criticisms appear sympathetic to Theosophy, the others confine themselves to refuting the ideas which seem false; but in a self-respectful spirit the exact opposite of that which prompted a blackguard personal diatribe in the *Lanterne* a year or so ago. Such a shameless article, which places a stigma upon French journalism and its entire body of chivalrous, honor-prizing representatives, would now be impossible, when Theosophy is openly defended by a group of gentlemen universally esteemed, and justly, for their scrupulous delicacy.

I have been favored with copies of the *Matin, Figaro, XIXme Siècle, France, Reveil-Matin, National*, and *Constitutionel*, which, as everybody familiar with French journalisim knows, reflect almost every shade of public opinion—popular, aristocratic, commercial, progressive, reactionary, clerical and freethinking, and my observaions above are based upon their discussion of Theosophy. They show but an elementary or superficial acquaintance with Eastern philosophy, but its religious eclecticism and equal importance to all churches and sects is the main topic of their criticisms. Within the past six months these most influential organs and others have, I am told, published more than an hundred

articles on Theosophy and the various branches of occult science. Palmistry, thought-transference, clairvoyance, astrology, and hypnotic experiments have become the frequent topics of talk and subjects of experiment in society, high, middle and low. The Reviews, those frigates among the gunboats of journalism, have taken up the subject in seriousness. The great fact, the central fact of all, is that sincere men, the conscientious and disinterested thinkers of France, have heard of the Eastern doctrine, have begun to study and to appreciate it. The outcome we can easily foresee: France may be regenerated in morals and in spirituality, sooner or later according to the number of workers who join our ranks and to the persistence of their efforts. In short, her case is identical with that of India, of Ceylon, Japan, America, Great Britain, and all other nations whose religious aspirations are now stifled by the modern educational system.

In taking this cursory review of the present state of Theosophy in France, one is forced to recognize how largely it is due to the devoted and intelligent labors of our small group of colleagues, and to the boldness of their monthly magazine, *Le Lotus*, of which M. F. Gaboriau, F. T. S., is Editor. If it scrupulously adheres to that tone of dignity and impersonality which is demanded by its noble themes and characteristic of a great review, it may become in time one of the most famous and influential publications in the world.

H. S. OLCOTT.

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*THE RELATIONS OF THE LOWER AND THE HIGHER SELF.**

IN the seventh of the published Transactions of the London Lodge I set forth a theory concerning the dual aspect of the human soul which endeavoured to account for some of the mysterious conditions of our nature by recognising the more exalted aspects of that consciousness as something almost external to our bodily consciousness, and thus conveniently described as the "Higher Self." In the two years that have elapsed since that paper was written, the view there put forward seems to have stood the test of deliberate consideration; and within the limits of a more expanded controversy, as to the true nature of Self regarded as identified in its essence with the Universal Spirit, we may usefully attempt to bring a higher microscopic power to bear upon that phase of evolution through which individualised human beings of our own rank in the scale of existence are now passing.

The leading idea concerning the Higher Self emphasised in my former paper involved the recognition of the soul as overshadowing the body, in life, rather than abiding within it; and as thus retaining a hold throughout the life of the body, on the spiritual plane of Nature to which it properly belongs, and on which its higher consciousness may be supposed to function in a manner of which the waking Man in the flesh is wholly unaware. In the same way, of course, though under conditions that are still more

* No. 13 of "Transactions of the London Lodge, Theosophical Society."

difficult to grasp, the spirit may be thought of as overshadowing the soul, but we may as well talk of one thing at a time, and it will be seen that I use the word "soul" in its familiarly-accepted meaning as covering all the super-physical individuality of Man—ethereal and spiritual principles together. To guard from the outset, moreover, against any misconception of meanings, let me point out that the division, so to speak, of the human soul into the Higher and the Lower Self does not imply the existence of two separate beings. But the characteristics of the soul,—as we observe it sometimes functioning on the lower plane and sometimes on the higher, and in each case carrying but an incomplete recollection of its own states of consciousness on the other plane—will be all the better appreciated if we recognise to the full the differences of condition which affect the soul according to whether it is functioning in the one aspect or the other. This recognition may, perhaps, lead people untrained in these inquiries to make the mistake of picturing the higher and lower phases of the self as separate and distinct beings. It will be better, however, that they should make this mistake at first rather than fail to realise sufficiently the separateness and distinctness of the attributes and conditions of the soul, as working on the lower as compared with the same soul working on the higher plane. Indeed, if at any moment a complete mental concept of his own Higher Self could be set before a human being awake in the flesh, it would probably differ from his own state of consciousness so widely as to seem an entirely independent being, external to himself. Probably there are cases in which the attributes and conditions of the Higher Self have actually been cognised in this way from the lower plane of consciousness—owing to abnormal but still imperfectly developed powers of clairvoyant vision on the part of the lower self—and in such cases the Higher Self may not unnaturally have been taken for a guardian angel or celestial spirit. Nor is such an impression to be despised or rebuked too hastily. It is assuredly a stepping-stone to a better comprehension of the higher aspects of the soul than one which, by dwelling prematurely on the unity of the two aspects, should tend rather to degrade our conception of the higher than to elevate our consciousness in the lower. Certainly the guardian angel view of the Higher Self theory can only be treated as a stepping-stone to a thoroughly philosophical comprehension of the matter, but it is, perhaps, the most instructive view which can be presented to people only beginning to deal with esoteric thought; and it is better in harmony with the language used, even in esoteric philosophy, concerning the union of the soul with God, than any view which should deny us the advantage of contemplating the guardian self as a being to aspire towards, and, so to speak, to reverence. It is just as wrong, metaphysically, to speak of the Higher Self as a being external to the Lower Self as it is to speak of God, or the all-embracing, incomprehensible, primary cause, and soul of Nature, as external to ourselves in a similar manner. But while we have to use language at all as an instrument of thought, we shall make much worse mistakes if we are too scrupulous in trying to avoid that one.

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Meanwhile the conceptions with which, it seems to me, the original idea of the Higher Self may now be enriched, tend rather to emphasise the unity of the two aspects of the soul—widely unlike each other as they are—than to harden the lines of demarcation between them. Only do not let us imagine that the unity can, as a general rule, be felt by the Lower Self in the same way that it can be felt by the Higher. A full appreciation of all that lurks in that proviso will do a good deal to illuminate the pathway we have to travel if we want to live in the Lower Self on conditions conducive to the interests of the Higher. As a general rule—and by that I mean in all cases but those of people very exquisitely spiritualised already in their (relatively) lower nature and endowed with clairvoyant vision of a high order—the Lower Self must be content to regard itself as appointed to undergo the suffering phase of existence for the benefit—not really of another being—but for the benefit of a phase of itself of which it can never have any direct consciousness in the flesh. But, on the other hand, it may acquire an intellectual conviction that the consciousness of the Higher Self will be ultimately so adjusted as to provide for the enjoyment of the fruit of this suffering in a manner that will constitute a complete recompense to the true individuality of the Lower Self.

Is it necessary here to take note of the occult theory that calculations of recompense do not furnish the highest motives of human action? We may all be aware of that, but at the same time be interested, on all grounds, in studying the methods by which Nature provides a recompense for the suffering incurred through aspirations towards a higher life.

The comprehension of the problem before us turns, I think, on a realisation of the fact that while the Lower is not conscious of the Higher Self, the Higher *is* conscious of the Lower, and will be increasingly conscious thereof in proportion to the extent that the lower applies itself deliberately to the task of living for the sake of the Higher. Let us keep in view the theory or principle, or fact of Nature, as probably none of us here doubt it to be, that consciousness on the superior planes or spiritual realms of Nature is accompanied by a vivid sense of enjoyment. In proportion as the Higher Self is expanded and developed is that sense of enjoyment broadened and deepened. In such expansion, in such development, the reward of the efforts made by the Lower Self is realised. This appears to me to be an all-important point on which it is desirable for us to dwell with the closest attention.

The crude, guardian angel theory of the Higher Self, as well as that which looks *too* far ahead and seeks to identify the Higher Individual with the Universal Self, or God, both agree in leading us to think, so to speak, too [illegible] of the body, [illegible] rule. There are, no doubt, as I [illegible] the Higher Self as a [illegible]nction in a [illegible]ed human beings still in the [illegible]ggested, very far-advanc[illegible] unaware. [illegible]ahatma level of advancem[illegible]t matter, and far below the [illegible]hat are still [illegible]xalted and highly conso[illegible]hom the Higher Self is a very e[illegible] with the faculty of ins[illegible] of guardian angel, highly gifted[illegible]ical Society." [illegible]kind [illegible]uth, and with knowledge of the [illegible]

which, in its perfection, is Omniscience. But with the vast majority of people it would, according to my own conviction, which it is my present purpose to put before you, be an immense mistake to regard the Higher Self as anything but higher in kind. It may not be nearly so much higher in degree—on the general scale of human progress, that is to say—than the lower self, as people are sometimes apt to imagine. Of course its affinities are all spiritual in their order. The Higher Self, such as it is, of the most grovelling sensualist is wholly indifferent to sensual things; and in touch, to some very limited extent, with the ocean of real knowledge, which is the same ocean on which a planetary spirit floats. But its consciousness on its own plane of existence is, to a corresponding extent, torpid and imperfect. For its growth, for its happiness, for its awakenment to the opportunities within its reach in the higher realms of Nature, it is altogether dependent—altogether, at all events, in the earlier stages of such growth—on its Lower Self; on its own material phase, on the earthly fulcrum which it leans upon to accomplish an upward movement. Let us remember, indeed, that though thus dependent, it is not itself lethargic in the matter. The Lower Self *action* which conduces to such growth is necessarily when accomplished, the result of promptings from the Higher Self *thought*, or suggestion. The growth we are considering may thus be said—by an enlargement of the view already expressed—to be dependent on the responsive action of the Lower Self; on the efforts and exertions made by the lower in response to the influence of the higher. The action and reaction, in short, by which progress is accomplished, should always be thought of as started, in the first instance, by the Higher Self. But, keeping this in view, we may safely shut our eyes for the moment to the capacity said to be latent in every human soul of universal knowledge. "Your own soul," say some occult students, "is Omniscient. You only have to get into union with it to share its knowledge." The doctrine may not be false, but it is misleading. Your own soul, your own Higher Self, may grow into Omniscience—or something approaching that—if you give it time and adequate help—through, certainly, more than one life, from the date at which that enterprise is first set on foot by "you" yourself—the earthly phase of the being we are considering. But the Higher Self of an ordinary man of the world is certainly not yet in the perfection of its potential development. On the contrary, the fact that it is not, and cannot be, will be seen, on reflection, to square exactly with the information which has been formulated during the last few years (with the help of high authority,) in respect to the Devachanic State. For the majority of those who attain to it, that state is not one of highly-advanced insight into truth. It is a state of great happiness, the intensity of which is probably proportioned to the advancement of the soul which experiences it; but it is a state replete with illusion. And yet, undoubtedly, those are the Higher Selves of the human beings concerned who are enjoying the Devachanic happiness; and more than this, if they can be regarded as conscious on the Devachanic plane at all, they must be already human beings who in the flesh have been animated with

it scope for emotions of distress or regret; and a failure or surrender to temptation by the Lower Self may take the shape, as regards the Higher, of so much retardation in its progress in regard to which, with its sublime capacity for patience, it may be quite unconscious of any irritation. But, on the other hand, every success and every victory of the Lower Self over temptation may none the less be translated at once into so much progress for the Higher Self, and so much definite consciousness of satisfaction and enjoyment arising from that progress.

Now it may seem, at first sight, to an imaginative mind, that these views are comfortless, as regards what may be called the interests of the Personality. All its struggles, and all its sufferings, are undergone for the benefit of a Being that it can hardly help feeling external to itself—an almost pitiless taskmaster and a thankless consumer of the fruits of its physical slave's industry. Calm and impassive in the serene realms of spirit, the Higher Self lives for enjoyment only, luxuriating in the harvest of the toil carried on below—when there is a harvest to reap,—but undisturbed by the disaster when the heavily-burdened labourer staggers or falls beneath his load. But though that would not be a satisfactory or equitable arrangement, all round, if the two phases of the Ego were really the separate entities they look like from the earthly point of view, the propriety of the whole situation is amply vindicated as soon as we can be quite sure that, from the celestial point of view, the personality and the Higher Self or Individuality, are felt and seen to be one and the same centre of consciousness, though functioning first under one and then under the other set of conditions. How, it may be asked, are we to get proof of this vitally important theory? In such a region of thought as this we are exploring, it is almost superfluous to answer that proof must be sought for in the interior consciousness, which is the more or less obscured reflection in each of us of the Higher Self to which such personality may belong. But, meanwhile, I venture to think that, in the "sweet reasonableness" of the position, a provisional guarantee of its security may be found. We stand face to face with the perennial problem of life,—the hardship of existence and the necessity of accounting for this in some way that shall be coherent with the general drift of humanity towards perfection, and the prevalence of Justice as a law of Nature in the long run. Around the leading ideas of the esoteric doctrine, which we in this generation have been stimulated to reflect upon, theosophical study has enabled us to group a considerable mass of inevitably certain detail. The alternate manifestations of the Ego on the physical and spiritual planes of Nature lead, by an indisputable train of conjecture, to the doctrine now for some time spoken of as that of the Higher Self, and this brings us to the present conjectures along a causeway of reasoning, which seems to me to be trustworthy;—to the present doctrine, that is to say, of the *Evolution* of the Higher Self.

Whether others will share with me the impression I have formed concerning the value of this doctrine, remains, of course, to be seen; but to my own mind that value, in its practical bearing

on life and conduct, and on our capacity to bear whatever trials of one sort or another we may have to bear in our "lower selves," is immense. The central idea of the view to which I thus attach importance will be seen to be that the old, vague religious hope that we shall somehow be rewarded after we die for any meritorious behaviour we may have contrived to carry on here below in face of our manifold embarrassments, is now replaced by a specific scientific comprehension of the way that process may be worked out.

The method is altogether in harmony with all truths of spiritual science we have been able to reach, and the consequence is, that once thoroughly assimilated, it is calculated to soothe in a remarkable degree the strain of emotion and the great vacuity of life which are among the well-known concomitants of any deliberate attempt to tread the upward path. It is not in human nature to be content,—above all it is not in the highly speculative and introspective nature of an occult student to be content,—with the attenuated promise of an ultimate absorption of his consciousness in the Infinite Consciousness, as a compensation for painful self-denial in this life, and as a readjustment, in accordance with infallible justice, of the long account of physical existence. Some exalted natures may be indifferent to compensations as far as they themselves are concerned, or may honestly imagine themselves so indifferent at all events, till some unforeseen turn of the screw, influencing them in an unexpected way, may betray their natural human weakness to their own inner consciousness. But at any rate even these will not be content to suppose that humanity at large is destined all along the line to the cheerless prospect of unremunerated labour. Let us each, leaving ourselves out of the calculation, and thinking only of our brother, admit that we have not made sense of the problem of Nature till we have distinctly provided by our interpretation thereof, for the reward of merit.

And up to the very threshold of the theory I have endeavoured to set forth, this reward is not adequately provided for in the sense of being specifically apprehended. If the Higher Self were in all cases an already Omniscient Being, as some occultists have seemed to imagine, and if progress merely represented the efforts of the Lower Self in any given case to rise into conscious relations with it, the Lower Self or personality would go altogether unrewarded in the enormous number of cases where that conscious relationship is never established. The struggle to do right on this plane of existence would then indeed be a futile and miserable undertaking, at the very best rewarded only by the good Karma that would render the next physical life which the impassive Higher Self or Individuality might overshadow, a less painful experience for the practically new entity which would have no recollection of its former struggle to give zest to its relative enjoyment in the new and altogether detached physical existence. Without the evolution of the Higher Self to express the consequences of that struggle, the situation would go far to justify the familiar objection to the doctrine of re-incarnation, which rests upon the forgetfulness in each physical life of the circumstances of the last. But let us once realise the position as I believe that

it actually stands, and the incarnate man, however little he may himself, in his own incarnate consciousness, *feel* the reward of his good deeds or self-denial, is nevertheless assured of being himself, in his spiritual condition after release from the body, the recipient of the harvest that he has sown. He may not, in the flesh, be conscious of the emotions and exhilaration of the Higher Self due to his work, but the consciousness of his Higher Self embraces his consciousness as he looks back on his past career from the point of view of the superior plane. We are not violently straining or materialising the facts; merely adapting them to the character of our present consciousness if we imagine the Higher Self as reflecting: "If, in the physical environment from which I am now set free, I had not the strength of mind to do this or that," whatever the important achievement may have been, "I should not now be enjoying my present rich sense of spiritual blessedness." Indeed we may, in the attempt to realise the position in all its bearings, accept the service of illustrations drawn from commonplace life. A man, established from very early life abroad to carve out his fortunes in some distant country, may have set his face during that undertaking against all kinds of wasteful and temporary self-indulgence. He may have been guided by the resolution to postpone the enjoyment of his earnings till circumstances should permit him to return to his own natural home, even though the ways and surroundings of life there should be unknown to him, and the lines along which it should be spent, left to be planned out later on. But assuming the programme to be fulfilled, the fruition of his efforts on his return home might be an ample compensation to him for the toil and self-denial of his earlier years. So, in a far more elevated and glorious degree, and unqualified by risks of disaster which may always dash any worldly cup of enjoyment from expectant lips, may we regard the programme of physical effort and fruition on the spiritual plane, as assuring us the reward which we must be able to discern as awaiting the meritorious actor in this life's drama, if the whole proceeding is to be regarded as something better than a farce and a tragedy in one.

It is not necessary to this speculation to treat, as an essential part of the scheme of Nature, the possibility that, by the conscious direction of our efforts on this plane of life to the fulfilment of the idea thus conceived, we may actually, if all circumstances are propitious, obtain, even during this life, something more than an intellectual conviction of the spiritual reward that will be secured by our efforts here. But we should let slip a very important consideration connected with the whole transaction if we did not take note, in reviewing it, of the possibility to which I refer. There may be here and there, even among people who are not obtrusively elevated to any remarkable degree above their fellows of this race to which we belong, some who in the Lower Self-consciousness are invested with the beautiful characteristics of a spiritualised clairvoyance. Such persons will be able, from time to time, to ascend into the consciousness of the Higher Self, retaining in the physical brain a recollection of those experiences. They are in a position to be the pioneers of spiritual progress for their less gifted brethren,

rendering transparently obvious, as a fact in Nature, the existence of that relationship between the Lower and Higher Self which I have endeavoured to depict. And they may afford to any resolute explorer of the higher life, good ground for hoping that others in turn, by earnest endeavours in that direction, may anticipate the revelation—even while in this life—of that which has hitherto been regarded as the great and insoluble mystery of death.

In dealing with these problems I have endeavoured to avoid the comfortless dissipation of thought and conjecture apt to ensue if we endeavour to examine the conditions of our present existence by the light of metaphysical thinking which seeks to adapt itself to infinity. But if the subject has thus been kept upon a plane of thought below the level of some to which our speculations may occasionally soar, I would, nevertheless, suggest that, in dealing with the circumstances under which the Lower Self may be drawn towards the true individuality of the Ego, which is the Higher Self, we are really dealing also with the circumstances under which the true individuality—overshadowed by the spirit as it overshadows the incarnate man—is itself drawn towards the highest influence—the universal self or universal spirit. We may not, from our present standpoint, be able to divine very much concerning that process, but we can infer, with complete confidence, that the development and evolution of the Higher Self, which it is within the power of the Lower Self, or incarnate man, to promote, is none the less its response to that mysterious emanation from the supreme, that is the ultimate goal towards which the later efforts of a pefected humanity, in some remotely future epoch, may consciously and appreciatively turn.

A. P. SINNETT.

ROSICRUCIAN LETTERS.]

VII.

The "Brothers."

The following are extracts from an (occult) letter written to K. Von Eckartshausen. The letter is dated 1801. *No signature is attached.*

TO comply with your request for information regarding the *Inner Circle* of the Brothers, we will communicate to you the following. Do not ask who the persons are that write these letters; but judge of the value of the writings by their own merits. Consider the spirit in which they are written, and not merely the words in which they are framed. We are prompted by no selfish motive, it is the light within us that causes us to act. It is this inner light which impels us to write to you, and our credentials are the truths which we possess, and which will be easily recognized by those who are true. We will communicate them to you in proportion as you become able to receive them, and you are at liberty to either accept or reject what we say; for Divine Wisdom clamours not for admittance, it is a light which shines in eternal tranquillity and waits patiently until it is received.

Our community has existed ever since the first day of creation,* and it will continue to exist until the last; it is the society of the *Children of Light*, and its members are those who know the light which shines out of, and into, darkness. We know the nature of man's destiny; we have a school in which Divine Wisdom herself is the teacher, and she teaches all who desire the truth for its own sake and not merely on account of any worldly benefit that may result from its possession. The mysteries explained in that school concern every thing that can possibly be known in regard to God, Nature and Man; all the ancient sages have been taught in our school, and no one has ever learned wisdom in any other place. It has among its members inhabitants, not only of this globe, but also of other worlds. They are distributed all over the universe, but they are all bound together by one spirit, and there exists no difference of opinion among them. They all study one book only and all follow the same method of studying it.

Our society is composed of the *elect, i. e.,* of those who are seeking for light and are capable of receiving it, and he who has the greatest receptivity for that Light is our chief. Our place of meeting is intuitively known to each member and easily reached by all, no matter where they reside. It is very near and yet it is hidden from the eyes of the world, and no one who is not initiated will find it. Those who are ripe may enter; those who are unripe must wait.

Our order has three degrees. The first one is attained by the power of divine inspiration, the second by interior illumination, the third and highest one by spiritual contemplation and adoration. In our society there are no disputations or controversies, no speculations or sophistry, no scepticism or doubt, and he who has the best opportunity to do good, is the happiest one amongst us. We are in possession of the greatest mysteries, and yet we are not a secret society, for our secrets are open to every one who is able to read them. The secrecy is not caused by our unwillingness to instruct, but by the weakness of those who ask for instruction. Our secrets cannot be sold for money, nor can they be demonstrated publicly; they are comprehensible only to those whose hearts are able to receive wisdom and fraternal love, and in whom those powers have begun to awaken. He in whom the secret fire has begun to burn is happy and contented. He perceives the causes of human infirmities and the unavoidable necessity of evil and suffering; his clear view enables him to see the foundation of all religious systems, and he recognizes the latter as modifications of relative truths, which have not yet entered into equilibrium by the attainment of knowledge.

Humanity lives in a world of symbols whose meaning is not yet understood by many; but the day is approaching when the living spirit within these symbols will be generally known and the sacred mysteries revealed. Perfect knowledge of God, perfect

* It is said that those mind-born sons of Manu who did not pro-create, but whose office was the instruction of mankind, formed the first occult lodge, and that all adepts ever since trace their spiritual descent to one or other of these sons.—*Ed.*

knowledge of Nature, and perfect knowledge of Man, are the three lights upon the altar of truth illuminating the sanctuary of the temple of wisdom.

There is only one fundamental religion and only one universal brotherhood. External forms, religious systems and associations, are shells in which a part of the truth is hidden, and these external things are only true in so far as they represent internally existing truths. They are necessary for those who have not yet attained the power of recognizing the invisible and formless truth, unless it is represented by a symbol, and to educate them into a belief that the truth—although unseen to them—exists, and this belief will serve as a basis from which their *faith, i. e.,* spiritual knowledge, may grow; but if the external forms of a religious system represent internal truths which do not exist in that system, then such forms are merely masquerades and shams. There are as many errors as there are theories and forms; because theories can be only relatively true, and absolute truth being infinite, cannot be squeezed into a limited form. Men have mistaken the form for the spirit, the symbol for the truth, and from this mistake a legion of errors has been produced. These errors cannot be corrected by denunciations, by heated controversies, or by assuming a hostile attitude towards those who are living in error; darkness cannot be dispelled by fighting it with weapons; it is the *light* which dispels the darkness, and where knowledge enters ignorance ceases to exist.

In this present century, which has just begun, will the light appear. Things hidden for ages will become known, veils will be removed, and the truth that exists in and beyond the form will be revealed; humanity as a whole will come nearer to God. We cannot tell you now why this is to take place just in *this* century; we can only say, that there is a time and a place for everything, and all things in the universe are regulated by a divine law of order and harmony. First came the symbol containing the truth, then came the explanation of the symbol, and after this the truth itself will be received and known, like a tree that can be seen and perceived after it has grown out of the seed—the symbol wherein its whole character was synthesized. Our duty is to assist in the birth of the truth, to open the shells wherein it is contained, and to revivify everywhere the dead hieroglyphics. We do this, not by our own power, but by the power of the light that acts through our instrumentality.

We belong to no sect, we have no ambition to gratify, we do not wish to be known, nor do we belong to those who are discontented with the present state of things in the world and who wish to rule or to obtrude their opinions upon mankind. We are influenced by no person or party, nor do we expect any personal reward for our labour. We are in possession of a *light* which enables us to know the deepest mysteries of Nature, and we have a *fire* by which we are nourished and by which we may act upon everything in nature. We possess the keys to all secrets, and the knowledge of the link that unites this planet with other worlds. Our science is a *Universal Science,* for it embraces the

universe, and its history begins from the first day of creation. We are in possession of all the ancient books of wisdom. Everything in nature is subject to our will; for our will is one with that of the universal spirit, the motive power in the universe, and the eternal source of all life. We need no information either from men or books, for we have the power to perceive everything that exists and to read in the book of nature, wherein no errors occur. Everything is taught in our school, for our teacher is the light that produced all things.

We could tell you of the most wonderful things which are known to us, and which are as far beyond the reach of even the most erudite philosopher of this age as the sun is distant from the earth; but which are as near to us as the light of the spirit is to the spirit from which it emanates; but it is not our intention to excite your curiosity. We wish to create within you a thirst for wisdom and a hunger for fraternal love, so that you may become able to open your eyes to the light and see the divine truth for yourselves. It is not for us to come and open your understanding, but it is the power of the truth itself which enters the heart; it is the divine bridegroom of the soul who knocks at the door, and there are many who will not admit him, because they are entangled in the illusions of external existence.

Do you wish to become a member of our Society? If so, enter within your own heart. Do you wish to know the *Brothers*? If so, learn to know the divinity manifesting itself within your own soul. Seek that within you which is perfect, immortal, and not subject to change, and when you have found it, you will have entered our society, and we shall become known to you. No imperfections of any kind can be admitted within our lodge, and before you can enter you must throw off all the imperfections of your own nature. The corruptible elements within you must be consumed by the fire of divine love. You must be baptized with the water of truth and clothed with an incorruptible substance such as is produced by pure thoughts. The inner *sensorium* must be opened to the perception of spiritual realities, and the mind illuminated by divine wisdom. Then will great powers, now unknown to you, become developed within your soul and you will be enabled to conquer evil. Your whole being will be renewed and transformed into a being of light, and your body will serve as a habitation for the divine spirit.

You ask, what are our doctrines? We have none to proclaim; for any doctrine we presented could be but a doubtful opinion to you as long as you do not possess self-knowledge. This self-knowledge cannot be attained through external instruction, it must grow within yourself. Ask the divine spirit within you, open your inner senses to the understanding of what it says, and it will answer your questions. All we can do is to submit some theories to your consideration and examination. Not that you should merely believe what we say without due examination and be satisfied with such a belief; but that they may serve you as landmarks and guideposts in your wanderings through the labyrinth of self-examination.

One of the propositions which we desire to submit to your consideration is, that humanity as a whole will not be permanently happy until it has absorbed the spirit of divine wisdom and fraternal love. When this takes place the crowns of the world's rulers will be pure and unadulterated reason, their sceptres will be love; they will be anointed with power to liberate the peoples from superstition and darkness, and the external conditions of mankind will improve after the internal improvement has taken place. Poverty, crime and disease will then disappear.

Another proposition is, that one of the causes why men are not more spiritual and intelligent is that the grossness and heaviness of the material particles composing their frames prevent the free action of the spiritual element therein, and that the more grossly they live, and the more they are given to sensual, animal and semi-animal pleasures, the grosser will their organisms become and the less will they be able to rise in thought into the higher regions of the ideal world, and to perceive the eternal realities of the spirit. Look at the human forms you meet in the streets, stuffed with meat full of animal impurities, and with the stamp of intemperance and sensuality imprinted upon their faces, and ask yourself, whether or not these forms are adapted for the internal manifestation of divine wisdom.

We also say, that *spirit is substance, reality*. Its attributes are indestructibility, indivisibility, impenetrability, duration. *Matter is an aggregate*, producing the illusion of form; it is divisible, penetrable, corruptible and subject to continual change. The spiritual realm is an actually existing indestructible world, whose centre is the Christ (*the Logos*) and its inhabitants are conscious and intelligent powers; the physical world is a world of illusions, containing no absolute truth. Everything within the external world is merely relative and phenomenal; it is, so to say, the shadow-picture of the internal, real world, produced by the light of the living spirit acting upon and within animated matter.

Man's lower intellect borrows its ideas from the everchanging realm of the sensual; it is therefore subject to continual change; man's spiritual intelligence—his intuition—is an attribute of the spirit, unchangeable and divine. The more ethereal, refined and moveable the material particles constituting man's organism become, the easier will they be penetrated by the divine light of spiritual intelligence and wisdom.

A rational system of education must be based upon a knowledge of the physical, psychical and spiritual constitution of man, and will only be possible when the whole of man's constitution—not merely in its animal, but also in its spiritual aspect—is known. The external aspect of man's constitution may be studied by external methods, but a knowledge of his invisible organism can only be attained by introspection and self-examination. The most important advice we have to give, is therefore: *Learn to know thine own self.*

The above propositions will be sufficient for you to meditate upon and to examine in the light of the spirit, until you receive further instruction. H.

THE CREST JEWEL OF WISDOM.

(Being a translation of the Viveka Chudamani of Sankaracharya.)

(Concluded from page 128.)

513. ACTION, enjoyment, wickedness, goodness, ignorance, bondage, liberation, etc., are the creations of mind, but in reality they do not exist in *parabrahm* which is one and non-dual.

514. Let there be ten, a hundred, or a thousand modifications of *prakriti*, then, just as a mass of clouds cannot affect the sky, so these do not affect me whose mind is without attachment.

515. I am that Brahm which is like space, subtle, non-dual, without beginning and without end, and in which the whole universe, from the unmanifested down to gross matter, is known to be a mere phantom.

516. I am that non-dual Brahm which supports and illumines all, which is of all forms, all-pervading, empty of all else, eternal, pure, immovable, and not subject to change.

517. I am that non-dual Brahm which is truth, knowledge and bliss, which is uniform and can be attained through knowledge, and in which all phenomenal differences are at an end.

518. I am actionless, immutable, indivisible, formless; I am subject to no change, eternal; not depending on another, and non-dual.

519. I am all-pervading; I am everything and transcend everything; I am non-dual, indestructible knowledge and eternal bliss.

520. O Guru, this supremacy over earth and heaven is attained by me through thy compassion and greatly esteemed favour. To thee, great-souled one (*Mahatma*), I bow down again and again.

521. O Guru, having in thy great compassion awakened me from the sound sleep (of ignorance), thou hast saved me, roaming about in the dream-like forest of birth, old age and death, created by *maya*, daily tormented by manifold affections, and terrified by the tiger of egoism.

522. O Guru, I bow down before thee who art truth alone, who hast the splendour of wisdom and who shinest in the form of the universe.

523. Observing the disciple, best of his class, who had acquired the truth and attained spiritual happiness in *Samadhi*, the *Mahatma*, lord of *gurus*, greatly pleased, again spoke these noble words:

524. The universe is an expansion of its idea in Brahm, hence Brahm alone is real. Perceive Brahm everywhere and in all states through spiritual sight and with quiet mind. What but form can be everywhere perceived by those who have eyes? In like manner what other thing than reality can recreate the mind of one who knows Brahm?

525. What wise man, renouncing the enjoyment of supreme bliss, will take delight in unreal things? Who will desire to look at the moon in a picture while the delightful moon itself is shining brightly?

526. By the enjoyment of unreal things there is neither contentment nor destruction of sorrow, therefore remain contented with the enjoyment of non-dual bliss, and happy in devotion to the atma.

527. O thou high-minded one, pass thy time in the perception of the (real) self everywhere, reflecting on thy non-dual self, and realising the true bliss.

528. To attribute changefulness to the atma who is indestructible wisdom and changeless, is like building a castle in the air. Therefore, always attain the great peace through the atma who is full of non-dual bliss; and keep silence.

529. The quiet state of the mind which is the source of modifications and false conceptions, is (called) the great peace. In that state the *Mahatma* who knows Brahm enjoys everlastingly non-dual bliss through the atma who is *Parabrahm*.

530. To one who knows the nature of the atma and who enjoys self-bliss, there is nothing but silence, void of desire, causing the greatest happiness.

531. The wise man who delights in the atma and who always remains silent (*muni*), spends his time either moving, standing still, sitting or lying down or otherwise, at will.

532. To a Mahatma who has fully attained the truth there is neither space, time, sitting in a particular posture, direction, self-control, etc., nor any need of an object to be aimed at, for (causing) the cessation of (mental) activity. When one knows the self, of what use are such conditions as self-restraint?

533. Does one need self-restraint to know that this is a pot? An object cannot be known without sound proofs.

534. That this atma is ever perfect becomes clear through proofs. Neither space, nor time, nor purity is needed (for proving it).

535. To know that I am Devadatta does not need anything else. (One knows his own name without being obliged to wait for proof). In like manner for one who knows Brahm, nothing else is needed to know that he is Brahm.

536. How indeed can that which is not atma, unreal and insignificant, illumine him (atma) by whose radiance, like that of the sun, this whole universe shines.

537. What indeed can illumine the knower by whom the Vedas, Sastras, Puranas and all beings are rendered significant?

538. Knowing this atma alone, who is self-refulgence, infinite power, all knowledge and immeasurable, one becomes liberated from the bond (of changing existence). This knower of Brahm excels as the best of the best.

539. He is neither afflicted by, nor delights in, the objects of sense, nor does he become either attached to them or estranged from them. Being always contented with the enjoyment of bliss, he enjoys and delights in himself.

540. Just as a child, ignoring hunger and bodily pain, plays with a toy, so the wise man, renouncing egoism and selfishness, being happy, delights in himself.

541. The wise are free from anxiety, they eat food obtained by begging but without cringing. They drink water from a stream, they live independent and free. Without fear they sleep either in a cemetery or in a jungle, their clothes are the regions of space

which need neither washing nor drying. Their bed is the earth, their way lies along the roads of the Vedas and their recreation is in *Parabrahm*.

542. The knower of the atma who is not attached to externals and whose characteristics are not perceptible, resting in the body as in a chariot, enjoys, at the desire of others, all surrounding objects, like a child (does).

543. He who is clothed with wisdom, whether he wears clothes or is clad with the regions of space, or wears a skin, roams the earth either as an insane person, or as a child, or as a ghost.

544. The ascetic, free from the idea of desires, always self-satisfied, himself abiding in the all-pervading atma, lives and wanders alone.

545. The wise man behaves sometimes as an ignorant man and at others as a learned one; he is sometimes as dignified as a great king, at others he is like a lunatic; at times he is gentle, and at times his behaviour looks like that of a serpent. Here he is respected, there disrespected, and is not known anywhere, thus he lives happily in supreme, eternal bliss.

546. Though poor he is always contented; though helpless, he is very powerful; though not eating, he is ever satisfied; though without an equal, he regards all equally.

547. Though doing, he is not the doer; though enjoying the effects, he is not the enjoyer; though embodied, he is bodiless; though confined (in the body), he is all-pervading.

548. Likes and dislikes, good and evil, do not in the least affect the knower of Brahm, who is bodiless and always existing.

549. Happiness and misery, good and evil, belong to him who is attached to gross (objects), and who refers them to himself. Where are good or evil or their effects to the *muni* (ascetic) who has cut asunder his bonds and has become the real atma?

550-551. The sun appears to be swallowed up by darkness (during an eclipse), though this is not so. But the people who, through delusion, do not understand the nature of the thing, say it (the sun) is (swallowed up). So also the ignorant, seeing the phantom-like body of one who knows Brahm and who is freed from the bonds of body, regard him as embodied.

552. Like the slough of a serpent, moving hither and thither at the least breath, the knower of Brahm remains released from the body.

553. Just as a piece of wood is carried along to different places by a torrent, even so the body is led in time by daiva (karma) into enjoyments.

554. He who is liberated from the body and is himself perfect, abides in enjoyment like a worldly man full of desires created by past karma (does). But he lives quietly as a spectator, free from desires and changes, like the centre of a wheel.

555. He neither applies his senses to objects nor removes them therefrom, but remains a mere spectator. He whose mind is intoxicated with excessive draughts of bliss, does not pay even the slightest attention to karmic effect.

556. He who knows Brahm, renouncing the pursuit of either the visible or the invisible, abides in the atma alone and is evidently Siva himself.

557. The knower of Brahm who has attained the end, is ever free, though living (in the world). By the destruction of *upadhi*, he, being Brahm alone, reaches the non-dual Brahm.

558. Just as a male being is (always) a male, whether he acts (women's parts in dramas, etc.) or not, so also he who knows Brahm and is perfect is always Brahm alone and not another.

559. What is it to an ascetic who has become Brahm if his body, already burnt up by the fire of wisdom, falls anywhere like the withered leaf of a tree? (He does not care what becomes of his body or where it happens to be placed for the moment).

560. The *muni* who ever abides in the all-pervading atma, who is full of non-dual bliss and is *parabrahm*, does not wait for the proper place, time, etc., to throw off this lump of skin, flesh and filth.

561. Neither the relinquishment of the body, nor of the staff, nor of the water-pot (the wooden water-pot used by ascetics) is *moksha* (liberation); but *moksha* is the happiness (that results from) untying the knot of ignorance in the heart.

562. What good or evil (effect) is there to a tree if its leaf falls into a canal or a river or in a sacred place, or in a place where four ways meet?

563. The destruction of body, senses, vitality, and intellect is like that of leaf, flower and fruit; but there is no destruction to one's atma whose essence is truth and who is the embodiment of bliss. This (atma) remains like a tree.

564. The true characteristic of the atma is that he is full of wisdom. It is repeatedly said that *upadhi* alone is destroyed.

565. The *Sruti* thus asserts the indestructibility of the *atma* when the modifications are destroyed: "Ho! atma is indestructible!"

566. Just as, when burnt, a stone, a tree, grass, grain, a corpse, a cloth, etc., become earth only, so also the whole of the visible universe, such as body, senses, vitality, mind, etc., when burnt up by the fire of wisdom, attain the condition of paramatma.

567. Just as darkness, different from (light), becomes merged in the light of the sun, so also the whole visible universe becomes merged in Brahm.

568. Just as space (limited by form) becomes evident as such on the destruction of form, so also the knower of Brahm becomes Brahm alone on the destruction of the *upadhi*.

569. Just as, when mixed, milk becomes one with milk, oil with oil, and water with water, so an ascetic who knows the atma becomes one with him.

570. Thus the ascetic, renouncing the body, attains *mukti* (deliverance) which is mere existence, indestructible, and the state of Brahm does not return again.

571. Where is birth to one who has become Brahm, and whose body, etc., beginning with ignorance, are burnt up by (the fire of) wisdom through union with the atma who is existence?

572. Bondage and liberation created by *maya* (illusion) do not exist in reality in the atma; just as (the idea of a) serpent and the opposite do not exist in a rope on knowing it (to be rope and not serpent).

573. Bondage and liberation are said to be through the existence and non-existence of *avriti* (encompassing energy). There is no encompassing energy in Brahm. It (Brahm) is not encompassed, because nothing else exists therein. If there exists (something else), then non-duality is destroyed. But the *Sruti* does not allow duality.

574. Bondage and liberation are indeed false. Just as hiding from sight, caused by the clouds, is predicated of the sun, so also the ignorant impose the attributes of mind on the (one) real substance, whereas this (substance) is indestructible, non-dual, without attachment, and is wisdom.

575. Belief in the existence of the (one) real substance and non-belief in its existence, are only the attributes of mind and not of the eternal substance.

576. Hence those two, bondage and liberation, are created by *maya* (illusion) and they do not exist in the atma. How can (anything) be attributed to supreme truth which, like space, is indivisible, actionless, calm, blameless, stainless and without a second?

577. There is neither restraint, nor birth, nor bondage, nor an adept (to aid the disciple), nor one desirous of liberation, nor one liberated—this is the highest truth.

578. The supreme and most mysterious doctrine contained in the Vedas is now revealed to thee. Expound it to one whose mind is free from desire, whose vicious tendencies have vanished, and who aspires after liberation, and cause him to reflect on the same.

579. Having thus listened to the teachings of the *guru*, the disciple saluted him respectfully, then, liberated from bondage, with the permission of the *guru*, he went away.

580. The *guru*, whose mind is plunged in the ocean of real bliss, ever roams about purifying the whole world.

581. Thus, in the form of a dialogue between a *guru* and a disciple, is revealed the nature of the atma, so that those who aspire after liberation may gain knowledge easily.

582. May those ascetics who aspire after liberation and delight in the *Srutis*, who have renounced the pleasures of the world, and who have expunged all vices from their hearts, as enjoined, and whose minds are subdued, respect these wholesome teachings!

583. These words of Sankara, which secure *nirvana*, excel all others and point out an ocean of nectar close at hand, of non-dual Brahm which gives happiness to those who, suffering from fatigue and thirst caused by the rays of the sun of misery on the road of changing existence, wander in an arid region desiring water.

THE BHRIGU SANHITA.

MR. N. CHIDAMBARAM AYER, B. A., F. T. S., says in his Introduction to the translation of the Brihat Jataka that there is a book called the Nadigrantham which professes to contain numerous horoscopes of living persons, but he says this book is not reliable. He says:—"It would appear from a superficial consideration of the subject that such books cannot at all exist." What he means by the above passage is perhaps that, in consideration of the principles of Astrology, no horoscope can be made of a person unborn, and that any book which professes to contain horoscopes of living persons written in a time which perhaps history cannot trace, must, according to the rules of Astrology, be unreliable. In support of this assertion he gives the instance of Col. Olcott who was deceived by a Brahmin who professed to have a book of the above nature in his possession. With all deference to Mr. Chidambaram's high attainments in Astrology, I think he might have changed his opinion had he seen Bhrigu Sanhita. The Nadigrantham may be a false book, Colonel Olcott might have been deceived by a cunning man, but all these do not go to prove that a book which would give correct horoscopes of living persons cannot at all exist. I will, however, leave Mr. Chidambaram to judge from the following account of the Bhrigu Sanhita.

This book professes to contain 444,444 horoscopes. It also professes to give correct horoscopes of persons born in any age between the Himalayas and the Vindya ranges. That this book does exist there is no doubt, for there is overwhelming testimony in support of the fact, and one can easily satisfy himself if he only takes the trouble to inquire. The only question is, does it make false prognostications like the Nadigrantham or does it give true accounts of the lives of living persons? For the satisfaction of the reader I shall give my personal account as to how I came across it and how I became convinced that the Sanhita is genuine.

In June 1885, I visited a respected relative of mine at H. I learnt from him for the first time that there existed at Meerut a book called the Bhrigu Sanhita which professes to give the horoscopes of living persons.

This relative of mine had got a copy of his own horoscope from the Sanhita and I was simply amazed to see it. It gave with correctness so many minute details of his past life, that, like Mr. Chidambaram, I could not believe, that such a book could exist. The evidence of most trustworthy men even, some of whom had seen the book with their own eyes, could not convince me that a book written Heaven only knows in what remote age could so correctly and so minutely give the lives of living persons. It was indeed a wonder to me, and I made up my mind either to see this wonder with my own eyes or to discover the trick.

Meerut is 330 miles by rail from H. Before I started for Meerut ten persons gave me their Janma Lagnas and Rasi Chakras along with a brief account of each of their lives written in English on separate pieces of paper. The Janma Lagnas and the Rasi Chakras were written in the Devanagiri character. I stopped at

two places on my way to Meerut and some of my friends in those places, learning of my mission to Meerut, gave me their Janma Lagnas and Rasi Chakras along with a brief history of each of their lives similarly written in English on separate pieces of paper. On reaching Meerut I had thus the lives of seventeen persons to consult with the Sanhita. I may here mention that, to the best of my knowledge, no letter was written to the Pandit who has the Sanhita in his possession either from H. or from the two other places where I had stopped, nor have I any reason to believe that any one had any interest in giving him this information. At any rate it was impossible that any one could know the history of the lives of the 17 persons and have sent them to the Pandit previous to my reaching Meerut.

I saw the Pandit seated in a close, wretched room on a mattress. After exchanging the necessary civilities, I asked him to show me the horoscope from the Sanhita which corresponded to the Janma Lagna and Rasi Chakra which I produced before him. This was one of the seventeen which I had taken with me. He took the paper containing the Lagna and Chakra from me and retired to his library for some twenty minutes. He came back with a book containing numerous horoscopes pertaining to a fraction of a particular Lagna (Rising Sign). After a search of about four or five minutes the horoscope wanted was found. The Pandit began to read it aloud and to translate the Sanscrit verses of the Sanhita into Hindi. To my utter amazement I found that the Sanhita gave all that was contained in the English notes and vastly more matter about which none but the person to whose life it belonged could say whether it was correct or not. When on the next day I consulted another horoscope, I took the Sanhita in my own hands and read it myself, of course with the help of the Pandit here and there, the manuscript being obscure in some places. I similarly read or heard the reading of all the seventeen horoscopes I had taken with me. Once reading one of the horoscopes would take at least three hours.

I shall here mention one very amusing incident in connection with this reading of the horoscopes. I had to stop at Meerut for several days for the purpose of reading these horoscopes. There I unexpectedly met a college friend of mine, a well-educated gentleman of great intelligence. On learning of my mission to Meerut he laughed at my credulity and cut jokes at my expense. At my especial request he and another gentleman accompanied me to the Pandit's house one morning. I had intended that day to consult the horoscope of a person whom both of us knew. On hearing the horosope read by the Pandit he was surprised, but what struck him with utter amazement was one passage in the Sanhita which said that within a few particular months (in which was included the month in which we visited the Pandit), in the particular year of that man's age (it was exactly that year of the man's age as stated in the Sanhita that we visited the Pandit), a Brahman's son, accompanied by two friends would for the first time hear it, that the friends would be of a sceptical turn of mind but would be thrown into a state of mental trepidation on this being read to them, but at

last they would be converted to a belief in these sayings. My friend would not at first believe that what the Pandit was reading was actually in the book. He took the book in his own hands and carefully read each letter before he was satisfied. I need hardly say that one morning's incident converted him into a belief in Astrology and he could not help exclaiming that there are more wonders in the world than he could dream of. He subsequently took a copy of his own horoscope from the Sanhita and acted according to the directions given in it. Thus the words of the wise author of the book were fulfilled to the letter.

I had lost my own horoscope, prepared by my parents at my birth, and consequently I did not know the date and time of my birth. One morning I simply asked him "Who am I?" He ascertained the correct time of the day with the help of my watch, drew a Rasi Chakra appertaining to the time of my query, and, according to certain rules of Astrology, drew a Rasi Chakra of the time of my birth. Then, without reference to the Sanhita, he told me from his personal knowledge of the science some of the incidents of my past life. Some of his conjectures turned out to be correct, others were wrong. He then retired to his library, and after about fifteen or twenty minutes, he brought out a book as usual, and I myself found my horoscope in it after a search of about ten minutes. I allowed the Pandit to read the whole of it, and it took him about three hours to finish it. I cannot now describe my feeling at that time, I thought indeed that I was in a state of dream. The horoscope proceeded, reminding me of the past events of my life from year to year, some of them I had nearly forgotten, and I sometimes had to tax my memory to recall them to mind. I cannot imagine a greater wonder than going to a stranger, who, when you ask him who you are, gives you a book which contains minute details of your life from your birth to death. I assert that there is nothing in my horoscope which is not an actual fact, or which has not happened, with reference to that portion of the horoscope which deals with my past life.

I think what I have already said is quite sufficient to convince any one that Astrology is a true science and that the Bhrigu Sanhita is a genuine book. But yet people who have already formed an opinion against the reality of Astrology may question my veracity and consider my story to be simply a tissue of falsehoods. Such persons I cannot convince by any sort of argument. I shall only request them not to pass judgment against my story unless they can satisfy themselves by personal inquiry that it is false. People who have received a liberal English education generally consider it wise and safe to become sceptics in matters of religion and science, and most of them in our country are actually so in many matters. But unfortunately this ideal of scepticism often leads them into error, and from true sceptics they become blind believers, for they oftentimes confine their faith to the orthodox faith of the country alone, whereas in other matters they are no more sceptics than orthodox people as regards their own faith. A true scientific spirit requires a man to be an honest inquirer into the truth of every thing that falls under his observation, but if I spurn a thing because

it seems strange to my preconceived notions of things, or because I am unable to give a satisfactory explanation for it, I think I shall be no better than the man who would laugh at me on my telling him that the earth moves round the sun. Astrology is such a thing. People educated in the Western sciences are not willing to believe that there can exist a science of Astrology because it is a strange thing in the West. But the West itself does not presume to have discovered all laws and knowledge of nature; and it is not unreasonable to infer that Astrology is one of those sciences of which the West has no idea as yet. If facts are found, it is the work of a true scientific spirit to gather them together and then to inquire into the How and Why of the matter. Therefore I request the reader to inquire into the matter personally before forming any opinion on the subject, and it is no great sacrifice to do so. If the inquirer cannot personally visit the Pandit, he may send him his Janma Lagna and the Rasi Chakra, with the necessary copying fee, and he is almost sure to get a copy of his horoscope out of the Sanhita.

I shall now give a brief account of the contents of my horoscope and make quotations here and there from it for a better elucidation, though by so doing I shall have to make my private life known to the public. My horoscope, like numerous others that I then saw and have since then seen, is divided into three parts, and is a dialogue between Sukracharya, the disciple, and Bhriga Deva, the preceptor.

The first part consists of (1) some of the chief events of my present life, (2) the chief characteristics of my body and mind, (3) a brief account of the members of my family, (4) the lines on the palm of my right hand with their effects.

The second part consists of (1) a brief account of my life in the previous birth, (2) some of the principal acts done in the previous life which have produced some of the grand results in the present life.

The third part consists of (1) a detailed account of my life from birth to death, (2) a brief account of the lives of my parents from year to year during my infancy, (3) a brief account of the other members of my family, (4) the diseases, dangers and misfortunes that I shall be subjected to from year to year, (5) recipes to cure those diseases and advice about warding off the dangers and misfortunes, (6) various Prayaschittas or atonements for removing some of the principal wants of the present life which are the results of some of the misdeeds done in the previous life, (7) elaborate description of the manner in which those Prayaschittas should be performed and the various Mantras, (8) how I shall be born in the next life to come. Besides the above there are many other things in the third part.

My horoscope, of course in manuscript, consists of 77 pages of bigger size than royal octavo. I have all along been speaking of only one of the twelve parts of my entire horoscope. This part, which I have in my possession, is called the Tanibhavan—or that part relating to the body alone. There are other parts or Bhavans called the Dhanabhavam (relating to wealth); the Dharma Bhavana (relating to religion), the Pitribhavana (relating to a father), and so forth. These different Bhavans give detailed account of the subjects of which they treat. But it is a matter of regret that the Pandit has got a few only of the other Bhavans. He has not even got the entire number of the Tani Bhavan parts of all the horoscopes, and he had in several cases to refuse to give copies for he had not the originals.

KEDAR NATH CHATTERJEE, B. A.

(To be continued.)

THE KABBALA AND THE MICROCOSM.

(*Continued from page* 124.)

THERE is very little to be found in the Kabbala about the fate of the wicked. Punishments and judgments are indeed mentioned not unfrequently, but rather in the sense of purificatory fires burning out the dross and preserving the pure metal in all the brilliance of its lustre. Those most unchristian Christians, who hug the doctrine of eternal damnation, which fortunately has had its day, and conjure up visions of their friends amidst the sulphurous flames of a bottomless pit, will find no support for their hellish doctrine in the writings of Rabbi Moses. But on the other hand it will be found that the Jewish Kabbala accords with the Brahminical doctrine of the Vedanta as expounded in the lectures of Mr. T. Subba Row. It is said that two evils may befall the *karana sarira*. The first is brought about by sloth and indifference: a man becomes more and more degraded and generates no good impulses to form a higher individuality, his karana sarira becomes weaker and weaker, having no pure thought or noble aspirations to feed upon, until at length it merges in the general reservoir of matter on its own plane, there being no individuality to keep it together; then, such a man being entirely cut off from the source of all life, the Logos, is soon annihilated; but he must suffer the temporary punishments of hell or purgatory or *kama loka* between his incarnations upon earth, for Nature's machine pulls us up with sharp twinges of pain if we persist in acting in opposition to her law. Now let us take the case of a man who follows the cult of the evil powers on the higher plane. It has been stated that, according to the eastern doctrine, one of those powers he has invoked swallows up his individuality, and the noxious compound entity thus resulting has immortality until the end of the *kalpa*. I have shown in a previous paper that there are strong grounds for believing that *Nephesch* corresponds with *karana sarira*, *Ruach* with *Daiviprakriti*, the individual light of the Logos, and *Neschamah* the supernal type of man on the highest plane of separate existence. Taking this to be so, I will now endeavour to show by passages from the Treatise *De Animâ* of R. Moses of Cordova, the general lines of the Kabbalistic doctrine concerning the fate of the man who gives himself up to the pursuit of evil.

"There are some who say that there is no sin in Neschamah, but that it is confined to Nephesch, on the ground that in the whole section 'On sacrifices' nought can be found about Neschamah and Ruach—if perchance they have sinned; but it is only written,—if Nephesch has sinned. That is so, Nephesch may die in sin: for death is only ordained so far as Nephesch is concerned, whence it is said (Job xiv. 22), *and his Nephesch will lament over him.* For his Ruach also is taken up from a man as soon as ever he falls into the clutch of sin."

From this we may conclude that Rabbi Moses held that Nephesch or *Karana Sarira* only could die or be annihilated: for it is only a vehicle, and if the light of the Logos is removed from it, the ethereal matter of which it consists is no better than any other ethereal matter. Nephesch, illumined by the light of the Logos, will naturally lament when the personal man on whom it is dependent for its subsistence drifts away and sinks into the mire of debauchery, for it sees its own end approaching and is powerless to prevent it.

"But this opinion is not approved by all. Yet verily it is true that cutting off and perdition apply to the Nephesch but not to the other parts, and it is indeed explained at greater length in the Sohar, that the punishment of sins is suffered in this part, where the cutting off is clearly implied. But the rest of the parts are only defiled, and must be subsequently purified from their filthiness through the river of fire."

It appears that as the divine part of man is strengthened by the good done by the individual on earth, so also it is injuriously affected by the evil deeds of the bad man. The purification from filthiness through the river of fire probably refers to the baptism of fire, which has been said to take place at the time of initiation, when all that remains of impurity in a man's soul is literally burnt out by the fiery aura which surrounds his Logos.

"And it is quite clear from other passages in the Sohar that even Neschamah may be corrupted and defiled. For as Neschamah emanates from the highest, so the character of its essence remains effigured in that place where it was cut out and most beautifully prepared: but its grades descend in order like a ladder, until it reaches the very lowest world. And concerning these things some passages are to be found in the Tikkunim: as 'The type of Neschamah was figured out on high, as it is stated concerning Jacob that his figure was sculped out in the Throne of Glory, from which all *Animas* were cut off.' And that figure on high was designed as the type of those which are below. And concerning that supernal type, the figure which is below, it is said: *And behold the Angels of God ascend and descend in it.* That is to say they ascend and contemplate the effigy of the *anima* existing in the light and in the sculpture; and they are exhilarated by it: but they also descend and contemplate the lower effigy to see whether or not 'it has become changed from the supernal form.' Such is the meaning of the text."

I have already mentioned the supernal type of man, which is the image of the Logos of the ray to which he belongs. There is also another image mentioned in the Kabbala which is below in this world. It would appear from the foregoing passage that one of the duties of the guardian Angels, or Devas living in the light of the Logos which I have alluded to in a former paper, is to ascend from time to time to the supernal type—the Logos of the ray in its form—from which they gain an influx of strength, then to descend again to the man whose guardians they are, to see whether the image below is in its evolution departing from its supernal type, or to lead the man in the right way for him to approach that type.

"From this the relation of the *Anima* is clear: how that Neschamah, seeing that through its grades it is in affinity with the body, although it may be remote from the body, nevertheless it feels all the works of the body and is necessarily corrupted by them. For just as the grades are in sanctity, so they are in impurity, and as a man when he sins draws down upon himself an impure virtue, so he draws the like upon his Neschamah. For even in impurity there is given a subtiler nature, which is as it were an impure Aziluth. Hence the man who soils himself, soils his Neschamah and is involved in the powers of evil both subtile and gross. For, as in the case of an upright man holding fast to sanctity in all his works an influence is poured forth for his Neschamah from that supernal place according to the grades that have been described, through which understanding is assigned to him and wisdom, as you may see in the case of prophets and those who speak under the influence of the Holy Spirit, who at all times so cling to their Creator, until that spirit is drawn over their *Anima* and the mysteries accepted on high and the words of occult wisdom are breathed into the same."

It has been said that prayers and good works ascend grade by grade and produce an effect upon the different planes of existence. It would appear that a wicked will and bad deeds equally take effect even in the very highest conditions of being. The last sentence about the Holy Spirit being drawn over a man's soul and the mysteries and occult wisdom breathed into it evidently refers to initiation. It is very much what is described as taking place in the initiation of Sensa in the "Idyll of the White Lotus." The Holy Spirit or Holy Ghost, the third person of the Christian Trinity, is Shekinah, the final "He" of the Tetragram, the Rose amongst thorns of the Rosicrucians, in its aspect of the Glory cohabiting, or the aura of the Aura of the Logos descending amongst men for their spiritual sustenance.

"Such also is the case in impurity. For as soon as ever a man sins a certain impure virtue has dominion over him in proportion to the greater or lesser degree of his bad work. And that is deduced at greater length in the Sohar, sect: "Kedoschin" and sect: "Maso," where are these words: 'When a man walks in the ways of the law, he attracts to himself the Holy Spirit on high, as it is said: until there is poured forth over us the spirit from on high. But when a man turns aside into the other path, he attracts the spirit from the opposite part, which is the impure part, which

is invoked from the part of the border of the great Abyss, where are the mansions of the filthy spirits which are noxious to men and are called the pests of the world.' This impurity is the corruption to which Neschamah succumbs. And this corruption is only absolved by conversion. For if at length a man turns again to his God and is occupied in earnest penitence, according as he was more or less involved in the evil power, and humbles himself until at length he breaks up those evil powers, within which he entered through his sin; then his Neschamah is able to return to the holy place and to follow the spiritual grade."

It would appear from this that, just as a man who follows the Right Hand Path draws upon himself the spirit from on high, or in other words is initiated in the cult of the Logos, so the dugpa has in like manner his initiations into the cult of the gods of the peoples, or the powers of evil that are symbolised in the Rosicrucian symbology as the thorns surrounding the Rose; and that the adept of the Left Hand Path invokes and draws upon himself the impure influence of these false gods, until at last his consciousness becomes completely merged in that of the god he has honoured with his worship. Krishna in the Bhagavad Gita epitomises the whole thing in these words (Chapter viii.):—"But the gain of these narrow minds comes to an end: they who sacrifice to the gods go to the gods; they who worship Me come to Me."

"From this we can understand the saying, that the place where the penitents are cannot be reached by the perfectly just. For if a man who is involved in the powers of evil bursts through them, and overthrows them, and humbles and breaks up both them and their power, that man's grade is manifestly great, for besides his perfect conversion and return to his ancient place, there is found in his case discipline and the dispersion of powers, which are not found in the just man who has never sinned; for although the latter bears himself uprightly, nevertheless he has done no work of destruction and broken up no powers, so that the potency of these remains to injure others before his Lord."

Compare with this the saying of Christ, "The last shall be first and the first last." Also, "There is no more joy in heaven over one sinner that repenteth than over ninety-nine just persons who need no repentance." It may be that in the early ages of life upon this planet, when the sons of God walked and taught upon earth, and mankind was simple and spiritual, a man more easily approached his Logos and became an initiate. But a man's spiritual power is said to be proportionate to the evil he has overcome and the suffering he has endured—"whom the Lord loveth he chasteneth,"—and if that be the case, the man who reached his Lord in the early ages, when the Path of Righteousness was comparatively easy, would not be the equal of him who had borne the burden and heat of the day and fought a stubborn fight amidst the difficult surroundings of complex and material civilisations. The latter must have a larger fund of experience and wisdom, which he has culled from the world to take as a tribute to his Lord. The overthrowing of powers possibly means the subjugation of them by a Mahatma to his own service, or more probably it means literally the breaking up and destruction of elementals noxious to humanity.

MONTAGUE R. LAZARUS.

THE SPEECH OF THE GODS.

THE Theosophical doctrine, while endorsing many of the views of the Darwinian system of evolution, has so supplemented that doctrine with another—that of man's spiritual descent or downward evolution from the planetary spirits—as to alter entirely the view to be taken of man's character, constitution and dignity in the universe. Of man's various powers, perceptions and potencies, some belong to the arc ascending from the *monera*, some to the arc descending from the divine and spiritual ancestors.

That the Aryan tongue, the language of the intuitional Fifth Race, belongs to the latter category and is man's inheritance from the planetary spirits, we hope to be able to show.

Philological research has demonstrated that the Indo-European or Aryan languages are reducible to a few hundred primitive roots, from which all subsequent stages and variations of language are by various modes of combination derived. In these days of enlightenment, when man is brought into unpleasant proximity with several very disagreeable poor relations, it is interesting to all mankind, and especially to the Aryan nations, to trace exactly the source from which our ancestor—the Aryan, not the ape—derived his few hundred primitive roots, for in their source and character we have a measure of his mind, a finger-post pointing either heavenwards to man's divine progenitors, or ape-wards to the prognathous and hairy chimpanzee.

On the one hand we shall expect to discover a spiritual relation between sounds and the various powers, forms and colours and the universe, the value of which was intuitionally perceived by the earliest Aryans; on the other, we shall look to find the echoes of the grunts and squeals of our poor relation perched on a tree-branch mumbling his acorns.

Roots, say the theorists, were at first either a matter of convention, or were formed by imitating the sounds of nature, and by exclamations and interjections. The chief objection to the first theory (which indeed was never very seriously defended) is that contrary to hypothesis the Aryan roots, as a whole, do not express the wants and notions of such a primitive people as we were led to postulate. We find for example comparatively few words, such as *bow, arrow,* and *tent,* while there are a great many expressing abstract or reflective ideas, like *to shine, to fly, to know, to burn.* The second also is all very well *as a theory,* but at the first rude contact with fact it collapses. We find very few words which could possibly be formed according to its principles, and this for the simple reason that there are no distinctive sounds in nature accompanying the majority of the ideas expressed in these Aryan roots.

The theory which we put forward, on the other hand, is that sounds have by nature a spiritual or innate relation with various colours, forms or qualities, and that the Aryan roots were formed with a clear intuitional perception of this fact. It is probable that the process of their formation was instinctive and unconscious, rather than intentional and deliberate.

To make the theory more clear, we may say that it appears to us that the entities on each plane have a spiritual relation to the entities on the other planes. A particular sound, for instance, corresponds to some one colour, to some one taste, to some one odour, and to some one simple figure or form. In order to connect the Aryan roots, or, to speak more correctly, the sounds of the Aryan roots with their values on the other planes,—thus showing their origin to be spiritual and intuitional—it will be necessary to analyze the chief sounds used in this branch of human speech, and to assign to them their spiritual values; and having discovered these values to apply them to the Aryan roots or to the words of any early language akin to the Aryan. It will be seen that besides the values to be assigned to them intuitionally, a parallel series of values will be discovered arising from physiological reasons, such as the position of the organs of speech while pronouncing them; but it must in all cases be borne in mind that the intuitive is the primary meaning, though reasons for it cannot, from its very nature, be stated argumentatively; in most cases, therefore, physiological reason alone will be given. For the convenience of those unacquainted with Sanskrit phonetics, we shall adhere as far as possible to the English alphabet.

To begin with B and M (pronounced *bă* and *ăm*), if we analyse their character and difference from other sounds and from each other, we find that with the exception P (pă) a slight variant of B, they are the only sounds which require the complete closure of the mouth for their formation. Whether it be preceded or followed by a vowel, B cannot be correctly pronounced without first closing the lips and then opening them. It is evident therefore that as Bă is the only sound which is made by the bursting forth of the breath from closed lips, it is more suited than any other to express "the beginning of life," or "life." M differs from B in this, that it is made not by the breath coming from the just opened lips, but by closing them and stopping the breath completely for a time, then the breath finds an outlet by its upper channel, the nose. Taking these facts into consideration, we perceive that it should mean something extreme, like "end," "height" or "death," or, more fully, the stoppage of the life energy and its transfer to a different channel. (We may here remark that this value agrees with the characteristics of Siva, in the mystic syllable Om, or Aum, representing Brahman the Creator, Vishnu the preserver, and Siva the destroyer and regenerator). It is a similar sound to M, but differs from it in this, that the stoppage of the breath, before its transfer to the upper outlet, is incomplete. It means "continuance" or change without any real end. P is a variation of the sound for life, its significance is less though similar, it means "formation of a part," "division," or "smallness." The

principal characteristic of V is its indefiniteness, it means "vagueness." F, its companion sound, means "airiness" or "lightness," it would refer to floating or flying objects. The harshest of the primary sounds is J (Jă), its meaning therefore to accord with this peculiarity must be "matter," "heaviness," or "earth" (as one of the five objective elements. The hard sharp sound of K (Kă), at once defines its meaning—"hardness," "sharpness," or "brilliancy." The analogous sound of G (gă) means "smoothness," or "reflection." The Brahmanical doctrine of emanations teaches, as is well known, that absolute spirit, or Parabrahm (the great underlying reality of the universe), by its expansive activity created the First and Eternal emanation of the Logos, or Spirit; from this was produced the second emanation of ether, the astral light of the Kabbalists, corresponding to akâsa; from the ether was produced the element of light or fire; from fire was produced air; from air was produced water; from water was produced earth; from earth was produced the vegetable kingdom; from the vegetable kingdom were produced animals, from animals man.

Here we find that earth is, as it were, the turning point to which downward evolution reaches, and from which upward evolution begins. It is a remarkable and significant fact, but none the less a fact, that, if we take the liquid semi-vowel or ethereal series of sounds, and classify them in the order they come in the throat and mouth, their intuitional or spiritual values in this order will correspond accurately to the order of the elements in this Kabbalistic doctrine of emanations.

The first of these ethereal sounds A (pronounced like the â in atma,) is the first sound of the human voice formed farthest within the throat, and the breath necessary to form all other sounds must pass from the A, the value of A therefore is "God," the "first "cause" or the "self." The next sound of this series is R (âr, as in for), from its peculiar fulness and undefinable sound, its meaning is "wind," "breath," "movement" or "spirit;" it is the spirit which, in the words of Genesis, "Brooded upon the face of the waters," and is the first emanation of the A or God; after R comes the sound of H (hay) the sound for "heat," the five elements in one aspect. Next comes L (el) the spiritual value of which is "light." The other aspect of the fire emanation, Y (yea) the sound succeeding L, means "compression" or "the drawing together of things;" the next sound of this peculiar class is W (way), the sound for "water"; marking the two limits of the circular space enclosed by the pronunciation of this sound are the two sounds of Jă and Kă, representing the quality of material solidity of the next emanation, the earth, which thus issues from the centre of the water element.

> "Let the waters be gathered together
> And let the dry land appear,"

says the cosmogony in Genesis. The ethereal or semi-vowel carry us down the earth element, which is, as we have seen, the turning point of evolution. These ethereal sounds represent the objective and supersensual planes, whose peculiar types of being have been called the fire, air and water elementals. When we reach the earth and the objective kingdoms, we come again to hard

sounds. Proceeding outwards from the earth we get the sound of *Ith* which means "growth," or "expansion": with this sound came the emanation or evolution of vegetable life—to use the words of Genesis.

"The earth brought forth herbs."

After Ith comes the sound of F and B, representing the kingdom of birds, fishes and animals and the crowning evolution of man.

Close on the heels of life, follows death, represented by the sound of M.

Let us compare this with the Upanishad.

"From that self (Brahmam) sprang ether, (or spirit.)
"From ether sprang air; (expansion and heat.)
"From air sprang fire; (light or colour.)
"From fire, water; from water, earth;
"From earth, herbs; from herbs, food; from food, man."

Here we have exactly the order we have arrived at by taking the spiritual values of the sounds as they occur in the human throat and mouth, A,—god; R,—spirit; H,—heat; L,—light; W,—water; K,—hardness; J,—earth; Ith,—growth; B,—life; M,—death.

A few more sounds may be added. S, formed by a rapid series of sibilations, means "number." D means "descent" or "falling;" T "ascent."

We will now try how far we may be enabled with the key obtained to comprehend the intellectual and spiritual life of our ancestors. Nothing remains in writing which tells of their wisdom; but no historian could have taken the measure of it so exactly as it is recorded in the bare roots which have come down to us. The traditions about these men might be untrustworthy and enlarged upon by the imagination of those who related them; but their words contain a history which cannot be otherwise than true, because they were intuitive.

It will be found that the examples given are of words of the very simplest class, referring to actions, thoughts and things, the most likely to be first expressed in this newly developed faculty of intuitive speech. We think that almost all the roots which do not seem to be intuitive were formed by a conventional agreement to regard one of these early words as applicable to several different things, for example, K, hardness or sharpness, was used in forming the intuitive word "Ak," "to pierce into," "Ak," "to see," was evidently a result of this primary meaning.

It is easy to see what God meant to the old Assyrians, El, the light; Bel, their sun-god, seems to mean "he who lives in light," life and light are joined to express this idea. Aer, God of the atmosphere, was another Assyrian god, he was also called Vul, which is equivalent to Jupiter Tonans. Vul probably means "light of the sky," here being used to represent the indefinite air. Ahiah, "I am that I am," the name which was uttered from the burning bush, is intuitive, being formed by a double pronunciation of the word for the self or God. Pal, the Assyrian word for "time" or "year," would mean division of light; Pu, month, should mean a division. Mul, star, means "high light," M being used here to express something extreme. To the Aryan race death had the meaning, the "end of movement" or of the "breath." Mar, containing the sounds for end and movement. Ur, sky, would mean "wide air," as "Oo" means "width" and R, air. The root An, endless, is intuitive, also Pu, threshed or purified, P being used here to express division. Ku, to sharpen, is a word of the same class as Ak, to pierce. In Kar, to make, there are combined the sounds for hardness and movement; in Taks, to hew, the sounds for, to raise, hardness and number, the S, referring to what is hewn away or divided. In Mak, to pound, to macerate, there is the suggestion of ending with something hard. The united sounds of hardness and falling are in Kad, to fall; and of division and hardness in Pak, to come, and Pik, to cut. The letters which form Skap, to chop, mean to cut and divide things. Other words of the same class are Sak and Skar. In Sa, to sow, the prevailing idea seems to have been number. Swid, to sweat, has the sounds for number, water and rolling down. Possibly the idea of Swa, to toss, was taken from seeing things tossed about upon the waves as Fath, to spread out, may have been from observation of the aërial growth of tree branches. Swal, to boil up, is clearly intuitive, as well as Wam, to spit out. Other intuitive words are Yu, to bind, and Yas, to gird. Wa, meant to bind, either because it was observed that water acted as a girdle to all things or through some confusion of meaning between it and Y. It may be observed here that sometimes there is an interchange of meanings between a sound and the one preceding or following it; sometimes L has the meaning of R, or H of L, or Y of W, or G of K.

S and W are joined into one word in Siw, to bind, the idea expressed being the binding together of things. It has been used with the intuitive value attached to it in Flu, to fly, swim, or float. The Sanskrit Rasu, origin intuitively considered, would mean the movement of things, and the Assyrian, Ris, beginning, seems to have the same idea embodied in it. The root Al, to burn, is intuitive, but the light seems to have suggested the word rather than the heat. Knowledge is the reflection in the mind of what is passing in the world, Gnu, to know, is a combination of the sounds for reflection and combination. Than, thinness, would seem to be the result of long continued growth. Gol, a very common word for late, means "reflection of light," and the glistening appearance of ice probably suggested a word, to freeze, Gal; a word of the same class is Gea, to glow. Tar, to pass over, has sounds of which the intuitive value seems to be "ascent through air." Thu, to swell, to be strong, and Fath, to fly, are examples of the use of Ith.

As it would only be tedious to go on giving examples, after the theory and the method of applying it for the purpose of elucidating the meaning and origin of the roots has been made sufficiently clear, we will add a few more only; they are; Su, to generate, to produce; Cuk, to shine, Mu, to shut up, to enclose; Mi, to go; Bu, to be, to grow; Bars to carry; Kant, to cut; An, to breathe; Spark, to scatter; Da, to distribute; and Greek, Ge, the earth. A little thought will show at once what idea was intended to be embodied in these words.

Reflecting on the extreme sensibility to sound which this intuitive race possessed, a sensibility which enabled them to find words exactly suited to express the spreading of tree branches and the boiling of water, we cannot help wondering, were they similarly affected by sounds external to themselves, and whether the call of birds or the hoarser cries of animals conveyed any meaning to their ear. The words which they employed to express colour, though, naturally enough, lesser evidence remains of this, show that, for every hue they could find a note of corresponding value on the plane of sound, R and M answering respectively to red and violet, and each letter between to some shade of colour ranging from one to the other of the two mentioned. A study of the forms used in the primeval alphabets, and as symbols, would show that they recognized something more in nature than mere matter, that the tracing of flower and leaf, and the starry arch of heaven, and all beautiful things, were full to them of deep spiritual significance, which the more intellectual scientists of our time cannot see, though they weigh and analyse and examine ever so much. If this essay could persuade even one of them to develope the most god-like faculty man possesses—intuition,—its purpose would be fulfilled.

C. JOHNSTON, F. T. S.
GEO. RUSSELL.

GHOST-LORE FROM GUZERAT.

AS a sort of pendant to Colonel Olcott's recently published translation of "Posthumous Humanity," an additional illustration of Indian belief on the subject will not prove unacceptable to our readers. We quote the information contained in this paper from "Bhut Nibandh," an essay descriptive of the demonology, and other popular superstitions of Guzerat, being the Prize Essay of the Guzerat Vernacular Society for the year 1849, by Dalpatram Daya, translated by A. K. Forbes, Secretary to the Society. This book, we believe, has now become rare, hence we have another inducement to rescue its contents from oblivion.

The writer tells us at the outset that he has no personal belief in *Bhuts*, or the earth-bound spirits of deceased men—having been disappointed in all his efforts to come across one. He speaks of both Bhuts and Prets, a Pret being considered to be "half a Bhut and half a Dev." Our author thus gives a general account of their residences and exploits: "Bhuts and Prets generally live in the place where the funeral pyre is erected, and in trees which are of no useful nature for sacrificial purposes, such as the Mango, the Karir, the Babul and the Acacia; also in deserted places—where the death of the body has taken place—and where four roads meet, and for this reason people put *utar* or food for the Bhut to eat at this place. They say that the pipe of a Bhut's throat is the size of the eye of a needle, and that he is continually thirsty enough to drink twelve water-vessels full. Therefore Varun Dev's watchmen are stationed wherever there is water, who prevent the Bhuts from drinking. His food is excrement and all

kinds of refuse. The Bhut of the best class—that is to say, he whose Sapindi funeral ceremony has been performed, but who has become a Bhut from over-anxious affection for a son or something else—is called a *Purvaj Dev* and lives in his own house or in a khijro or peepal tree. The Bhuts and Prets have the following powers. They can enter a corpse and speak from within it. Sometimes they make another man appear such as themselves were in their life-time. Sometimes they take the form of an animal, and then suddenly vanish in a flame of fire. Thus they frighten people. Sometimes they remain invisible and speak in whispers, or entering into a man cause him to speak. They also afflict people with fever and other diseases. I have heard too, from old tradition, of a Bhut coming to fisticuffs with a man, and of his spiriting a man away and setting him down in another place. Bhuts have been said to get woman with child." Stories illustrative of some of these points will be found in "Posthumous Humanity."

We will now give some of the stories related by Dalpatram Daya. We begin with a story of a Bhut who was supposed to have passed into the form of a serpent.

"Two guests came from another village to the house of a *Shraawak Wanio*. The householder's wife, after seating her friends in the house, went to fetch water. The master of the house himself was at the bazaar. At this time a large snake showed itself in the house. One of the guests jumped up and pinned it to the ground with a stick. The other went to hunt for the *sanso*.* In the meantime the woman came back with the water, and seeing the snake pinned to the ground, cried out—'Let him go; he is our *Purvaj Dev*; he used to come to my mother-in-law's head and set her a-trembling, and then he would mention my father-in-law's name and assert that he was he. He also said that his life had remained in his wealth, and that, therefore, he had become a snake and lived in this house. One day he bit a neighbour of ours and the *Jati* came to cure him. He then set the neighbours a-trembling, and said that he had bitten him because he had fought with his son, and that he would quit him when he got security that there should be no more quarrelling. In this way he quitted him. From that day if the snake goes to our neighbours' houses, no one does him any harm. If at any time you were to put him twenty miles off, he would still come back to this very place. He has often touched my foot, but he never bit me. If I am gone at any time to get water and my child cries at home, the snake rocks him in his cradle. This I have seen him do many a time.' In this way she prevented their interfering with the snake, and released him, paying him obeisance. The guest, too, took off his turban and said—'O! father snake, forgive my having pinned you to the earth, I am your child'."

It seems that ultimately a great cat killed this snake. The dead reptile was burnt and an offering made of five seers of ghee, a cocoanut and half a seer of sandalwood. The current belief seems to be that, if a snake appear in a house where one has died,

* A split bamboo for catching snakes.

within a year after the death has taken place, that snake is supposed to be the *purwaj dev*, of the deceased.

The next is a story of a treasure-guarding serpent. We do not think there are in Europe popular traditions about the re-appearance of the dead in the form of snakes, but there are plenty of legends of dragons who guard treasures.

"A Shrimali Brahman purchased premises in Dholka from a certain person. In digging there he came upon a subterranean chamber, in which was a great deal of property. There was also a large snake there to guard it. The snake came to the Brahman by night in a dream and said to him—'This is my property and I live here to protect it; therefore you must not injure the chamber nor covet the treasure it contains. If you do, I will cause your posterity to cease.' In the morning the Brahman poured a vessel full of hot oil into the chamber, so that the snake died. He then destroyed the chamber and took out the property, and burned the body of the snake in due form in the yard of his house. With the treasure he had thus obtained he erected splendid buildings; but he had no son, and his daughter was childless." This happened about forty years ago, adds our author.

Here is a similar story. "About three years ago a Waranagar Nagar Brahman was told by a certain sly Syud that a large hoard of wealth was buried in a certain spot in Dharyapur, protected by a large serpent. The Syud recommended that the Brahman should purchase the piece of ground, promising that he would then charm the serpent from its station. The Nagar purchased the ground, where he found a large serpent true enough, and therefore was perfectly satisfied that there must also be much property. The Syud said that ten thousand rupees would be required to construct charms for the purpose of driving away the snake, and the Nagar paid the sum down in ready cash. However the Brahman found that a long time wore away, but that the charms were productive of no effect. He then demanded the money back again, and, on the Syud's refusing to give it, complained to the Police. The Syud was arrested and imprisoned, but the money was not discoverable."

This last story has all the marks of a very ordinary swindle. But we are not sure our author is right in supposing, as he apparently does, that the treasure-guarding snake is necessarily the Bhut of a deceased person. In all lands there are popular traditions about elemental spirits who guard treasures. In Arabia they are the Djinns and in Europe the gnomes. In India there are similar traditions. Indeed here it seems that any buried treasure of considerable value has its guardian elemental—whether manifested in the form of a snake or not. Any one who wants to gain possession of such treasure without incurring evil consequences must find out the proper ceremonies to be performed for the purpose of propitiating the elemental, and then all will be well. But should he neglect this precaution, the elemental (if there is one in the case) will look to the finder for payment in one way or another and, failing other compensation, will attack him through his aura and kill him. We remember hearing a story of

two men who found out the position of a treasure through clairvoyance in that form of "magic mirror" called *anjunam*,—a betel leaf rubbed over with a shiny black substance forming the mirror—and they not only ascertained the position of the treasure, but also the ceremonies necessary to propitiate its guardian. One of them undertook to procure the necessary materials and they agreed to meet at the place at an appointed time. But when the man arrived on the spot with the materials for the ceremony, he found no treasure and no companion—only a big hole where the treasure had been. The companion died within a few days after removing the treasure.

The "evil eye" is common in Guzerat. The popular belief seems to be that girls born on certain days is a "Poison daughter" or natural witch. The Jostish (astrological book) says:

> "In Bhadra with the serpent, Agni, and Warun Nakshatras
> "If, in order, Tuesday, Sunday and Saturday
> "Follow,—then what is born on those
> "Days is "Poison-daughter."

Of such a child it is said "whatever it looks at with desire, no other person can possess happily." It is also said that besides born witches there are others who become witches by the recitation of certain mantras.

Our author tells the "story of the witch of Danta village."

"A company of pilgrims was on its way to Shri Ambaji. It stopped at the village of Danta. Three Brahmans of the party sat down to cook their dinner at a well near the village. They had prepared a cake of ghee, sugar and wheat flour. At that time a woman of the village came up to where they were, to draw water. Her eye fell upon the cake, she felt that this was the case, and that if the Brahmans ate it they would suffer some calamity. Upon this she said to the Brahmans, 'Maharaj! come to my house. I will give you ghee, sugar and flour, and you can make another cake. If you eat this one you will suffer for it.' The Brahmans instantly understood what she meant. One of them went to her house, and, bringing the materials thence, made a cake of them. They threw away the cake that had first been made. Three or four dogs came up and ate the rejected cake. An hour or so after, the whole of these dogs began to vomit violently, and seemed as if they were going to die. The Brahmans reflected that if they had eaten the cake they would have suffered similarly, and that the woman had done well in warning them."

Our author continues: "I heard in another place that such a cake was buried in the earth, and that, on examination, an hour or two after, nothing but blood was found in the place where it had been buried. At another time I heard that such a cake, having been put aside in a plate, was discovered on examination, an hour after, to have turned to worms."

Our author gives several stories to show how people deceive themselves into the idea that they are themselves possessed or that they see the ghosts of others. One is that of a Brahman relative of his own who died. His relative's wife then professed to be possessed by her husband's Bhut. Our author interviewed

her, but found she could not answer any questions except on well-known matters. For instance she could not tell the name of a book the inquirer and her husband had been reading together on a certain day.

Another story is worth giving in full. "A Brahman who had quarrelled with his wife, went on a pilgrimage to Benares. Six months after the wife received a letter, stating that the Brahman had died at such and such a village on the road, and that he had at the time, in his possession, clothes and other property, which the villagers had disposed of as directed by him previous to his death. The name of the Brahman's village, those of his brothers, his wife, etc., had been ascertained by the villagers, and the letter written accordingly. When his brothers received this letter, they performed the funeral ceremonies, and his wife broke her bangles, shaved her head, and took the other steps usual on the decease of a husband. A month after, the husband appeared to the wife in a dream and said, 'I have become a Bhut, and am now arrived here to torment you, because you did not behave well to me.' The woman started up from her sleep and began to weep. In the morning she was in a high fever, and trembling. She used to say, too, that she sometimes saw her husband. The brother of the deceased, however, considered the tales of Bhuts as altogether fictitious, and did not believe what she said.

Thus the thing went on for about seven months. After that, one evening, when the woman was sitting in her house crying, the deceased Brahman appeared to her visibly, standing at the door. She ceased weeping and was terribly afraid. At the same time her brother's wife saw the ghost from the window of the upper story of the opposite house. She called to her husband and said, 'See there is your brother!' The Brahman, seeing his brother, came downstairs. In the meantime the ghost became invisible. The Brahman asked the wife of the deceased where it had gone. She answered that she had passed her hand over her eyes, and that, when she had withdrawn it, the appearance was there no longer. The Brahman went out and made enquiries of the neighbours. Some of them said that they had seen the apparition entering the house and had gone to tell their friends, and that when they came back it was there no longer. Nothing satisfactory was elicited by the enquiry. Afterwards, whenever the brother's children were unwell, his wife fancied the deceased was annoying them. The Brahman afterwards appeared to a neighbour in the character of a goat, and to the brother's wife as a cat. So the thing went on, and no one in the village would pass by that road at night for fear of the Bhut. When the wife of the deceased was beginning one of her trembling fits, she would say to her brother-in-law—'Will you swear that you have never seen me since I became a Bhut.' The Brahman returned no answer, and, after much consideration, could make nothing of the matter. At last he too began to be afraid and to hesitate as to whether Bhuts had existence or not. He then adopted several remedies to procure his brother's liberation, and, among others, made a sacred place for him in the house, as the woman in her character of Bhut directed. Two years after, the Brahman who had gone to Benares came back alive, and took up his quarters in a garden outside the village, where a Gosai lived. He told the whole story to the Gosai, *viz*: that he had himself written the letter to his wife, that he had come one evening to see what was going on, and then considered that he had better let his wife have a good fright before he returned, and that he had thereupon performed an additional pilgrimage to Setubanda Rameshwar. The Gosai told the man's brother, who came and persuaded him to return home, and cleared away the sacred place which had been concocted."

MAURICE FREDAL.

(To be continued.)

Reviews.

POSTHUMOUS HUMANITY.*

A FULL and complete natural history of ghosts yet remains to be written, yet there are signs that such a work will be among the literary products of the present stage of human thought. Indeed the book before us might have been called a classified description of the genus Ghost from the standpoint of positive philosophy, and is among the first attempts in recent times, to apply modern methods to the investigation of facts in which the actors are denizens of the kingdom of the shades. This investigation touches but slightly on the phenomena of the seance-room; it is rather a study of the ghost "on his native heath." This study derives additional value from the circumstance that it was in a manner forced on our author, by his accidentally being brought face to face with a series of psychic phenomena at the baths at the medicinal springs of Aulus, where M. D'Assier had taken up his residence. Let us give the story in his own words:

"After the death of the old proprietor of the springs, the bathing establishment had become almost nightly the theatre of scenes of this character. The watchmen dared not sleep there alone. Sometimes the bathing-tubs resounded at midnight as with the strokes of a hammer. If the closet was opened whence the noise proceeded, it straightway stopped, but recommenced in the next compartment. When they were quiet, there were other manifestations not less curious: blows were struck on the partitions, human footfalls were heard in the watchman's room, objects of various sorts were flung upon the floor, etc. My first impulse upon hearing these stories was, as usual, incredulity. However, finding myself in daily contact with persons who had been witnesses of these nightly scenes, the conversation would naturally keep reverting to the one topic. Certain peculiarities at last rivetted my attention. I cross-questioned the manager and watchmen of the establishment, all those who had passed the night, and, in short, every person who could give me

* "Posthumous Humanity;" a study of Phantoms. By Adolphe D'Assier, Member of the Bordeaux Academy of Sciences. Translated and annotated by Henry S. Olcott, President of the Theosophical Society. To which is added an Appendix showing the popular beliefs current in India respecting the post-mortem vicissitudes of the human entity. London, G. Redway, 1887.

any facts about these mysterious occurrences. Their answers were identical, and the details they supplied so circumstantial that I saw myself forced into this dilemma—to believe, or to suppose them all insane. But I could not tax with madness some twenty honest villagers living peaceably about me, solely because they repeated what they had seen or heard, and because their stories were identical.

"This unexpected result recalled to memory circumstances of a similar kind that had been related to me at other times. Knowing the localities where these phenomena had occurred, and the witnesses as well, I made further researches, and there again was forced to yield to the evidence. I then began to see that I had been as absurd as those whom I had so long been ridiculing, in denying facts which I had declared impossible simply because they had not been produced under my own eyes, and because I could not explain them.

"The proofs which I possessed seemed to me strong enough to convince unprejudiced minds. However, I did not stop there, but consulted the most reputed authors of different countries. I then chose between such as presented the characteristics of the most incontestable authority, giving most value to facts which had been observed by a large number of witnesses."

The aim of this book is summed up by the author in these words:

"The philosophical purpose of the book may be then stated thus. To bring within the compass of the laws of time and space the phenomena of the posthumous order, hitherto denied by science because it was unable to explain them, and to rescue the people of our epoch from the enervating hallucinations of spiritism."

Our author begins by citing a series of facts "establishing the existence of the posthumous personality in man, and its various modes of manifestation." Of these manifestations some are visible, others are not; only making themselves heard or felt. Examples are also given of the appearance of the "double," or astral body, of living persons at a distance from their physical bodies. From an examination of the facts recorded, M. D'Assier remarks that "innumerable facts, observed from antiquity to our own day, demonstrate in our being the existence of an internal reality—the internal man...Externally, it is the exact image of the person of whom it is the complement. Internally, it reproduces the mould of all the organs which constitute the framework of the human body. We see it move, speak, take nourishment; perform, in a word, all the great functions of animal life." The extreme tenuity of the molecules of which it is composed "allow it to pass through the walls and partitions of apartments... It is but exceptionally that it shows itself in connexion with a living person. But as soon as death has snapped the bonds which attach it to our organism, it definitely separates itself from the human body and constitutes the posthumous phantom" or, in other words, the *sukshma sarira*, which survives the death of the physical body, and which, under certain conditions, may appear in the form of a ghost to living people.

Our author next quotes facts "establishing the existence of the personality in animals, and concerning a posthumous animality." He also shows, from the recorded phenomena of animal magnetism and from indications furnished by clairvoyants, the existence in trees and plants of "phantasmal duplication analogous to that of animals." Another chapter is devoted to a detailed examination of the "character of the posthumous being"—its outward appearance, the modes of action it employs, and the mechanical effects sometimes produced, as in cases of stone-throwing. We are inclined to think, however, that this last case belongs [illegible] the nature-spirits, or elementals, for an adequaintance

of our own is able to produce the phenomenon of stone-throwing by invoking elementals. Having chosen a suitable spot, he draws a figure, arranges torches or candles in a certain order at its angles, places stones and seeds of a not uncommon plant, in certain positions with relation to the said figure, repeats a mantram, visualises strongly the house where he wants his phenomena to take place—and elementals do the rest. This is of course a perfectly simple and easy operation, as far as the magician is concerned, a good deal easier than many modern physical experiments, and collectors might fill a book as large as the one before us with such experiments, and a very interesting book it would be—if mayhap a little dangerous—though of course the true occultist has something else to do besides groping about to find conjuring tricks "that no fellow can understand."

Our author next goes on to discuss the nervous fluid, electric animals, electric persons, electric plants, the mesmeric ether, the somnambule, the seer, the turning-table, the medium, miracles of the ecstatists and magic. To give a perfect explanation of all the points touched upon, we should need a complete theory of the astral light, its powers, laws, and modes of operation, including, of course, the human astral body, its origin and development—with especial regard to the workings of the force-centres called *chakrams*; the nature of its consciousness, which seems analogous to that of the elemental spirits who live on the same plane—a sort of instinct directed and moulded by reminiscences of past experience;—the limit of its power, its senses, and its connection with and influence on the physical body. We are very far from having a clear answer to many of the questions that naturally occur regarding this plane of being, and we cannot expect to understand it fully unless we can find some means by which we may not only transfer our consciousness to that plane, but also transfer the experience there gained to the normal consciousness of waking existence.

But, in the meantime, it is important to realize that the astral world with its mysterious inhabitants has an existence at least as real as that of the physical world on which we live. And M. D' Assier, in "Posthumous Humanity" has given us a body of valuable material. Whether we consider his book merely as one of the best extant collections of ghost-stories, or as the brave, honest attempt of a modern scientist to grapple with one corner, at least, of the "mystery of the ages," or, again, as a useful model according to which we may arrange the result of our own investigations, we congratulate the author on the way in which he has done his work; for, in a small compass he has gathered together typical examples of almost all the phenomena associated with posthumous humanity, and by skilful arrangement and lucid exposition of his views, has so marshalled his evidence that few will read his book without a resulting conviction that there is at least a good deal to be said in favour of ghostly existence.

This is hardly the place to say much about the translator's share of the present work. In a number of notes Colonel Olcott has endeavoured to throw additional light on M. D'Assier's work, by citing fresh examples, and by indicating the current theories of eastern occultists as explanatory of the phenomena dealt with. He has also, in an Appendix of some seventy pages, given the answers to a set of questions drawn up by himself and sent to Indian members of the Theosophical Society illustrating some of the beliefs generally held here on subjects connected with posthumous humanity. The measure of Colonel Olcott's success we leave his readers to estimate for themselves, but we think that, while some will think the notes the best part of the book, none will regret their introduction.

ZOROASTRIAN MORALS.*

It is rather an axiom than a debateable proposition, that the evolution of a religion must succeed that of the moral sense. Without the latter man must be a mere Egotist, self-centered, self-sufficient, and with no higher aspiration than to be comfortable in his physical environment. When he begins to think of a future existence, he has begun to realize the impermanency of his present one; and as his moral nature developes so do his religious speculations become clearer, juster and higher. A truly moral man is a just one, and in formulating his religion he will instinctively lay its foundation upon morality and justice. So we find in all religions a basis of morality, truer and higher proportionately with the reasonableness and dignity of the religion. And, again, as human nature seems in all times to follow an identical law of evolution through the successive stages of appetite, intelligence, moral perfection, and spiritual aspiration, so we are not surprised to find the main moral maxims of the principal religions threaded upon duplicate wires of ethical perception. Thus when we epitomize Aryan Morals from the Hindu Scriptures, we are really compiling at the same time the ethics of Buddhism, Zoroastrianism, Christianity and Mohammedanism. Judge Sreenevasrow's *Epitome of Aryan Morals* has now been circulated all over India and translated into a number of Vernaculars, so that it will be easy to verify the above allegation by comparing the Hindu ideas of ethics with those of the Parsis, as ably presented in the monograph of Mr. Dhunjibhoy under notice, and the *Golden Rules of Buddhism* now in press and shortly to appear. Mr. Herbert Spencer, truly says† that "Great mischief has been done by the repellent aspect habitually given to moral rule by its expositors." If men rebel against a code of morals thrust upon them by stern supernatural injunction, it is because the mistake has been made to force them up to the plane of spirituality before developing their moral instincts. The spiritual mind will always be instinctively moral, and, *per contra*, the immoral nature must be instinctively unspiritual. So, if parents would commend their religion to a child of innate spiritual capabilities, they should place it before it in its most attractive moral aspect: they should make the child respect the religion as the embodiment of pure moral teaching. We are living in a time of religious resuscitation: the old scriptures are being dusted and read, old creeds and symbols studied, old codes of morality brought to public attention. There will be no true revival of either of the ancient religions, however, until the old standards of ethics are reinforced by public opinion. Hence the gratitude of every friend of Zoroastrianism is due to Mr. Dhunjibhoy and a few other benevolent Parsi gentlemen, for the publication of their several works on Iranian and Zoroastrian morals. The Parsi religion has the extreme merit of standing upon three shining supports that a child can see and comprehend—Good Thoughts, Good Words, Good Deeds. There is a passage in *Javidan Khirad*, translated in Mr. Dhunjibhoy's little work, to this effect: "Religion is like a fortress raised and supported by columns and towers; should one column be allowed to totter, the whole fabric will give way." How true! We have but to glance at the moral delinquency of the larger body of followers of each of the extant religions to comprehend why the religions themselves are so prostrate and so misunderstood. The Parsi religion teaches prudence, morality, chastity, industry, the care

* *Ancient Iranian and Zoroastrian Morals.* Compiled by Dhunjibhoy Jamsetjee Medhora. Bombay, 1887.

† The Data of Ethics. Pref. viii.

of health, humility of spirit, love of justice, hatred of hypocrisy, devout reliance upon God. "The best disposition for man is that he should have a lively appreciation of the high and godlike character of his own nature, so that the thought may keep him from evil, or cause him to repent if he have done wrong." "Knowledge consists in four things:—to know the root of Truth, the branches of Truth, the limit of Truth, and the opposite of Truth." Mr. Dhunjibhoy's compilation is full of excellent maxims but, of course, as compared with what the ancient code must have been, it is as meagre as the body of extant Parsi scriptures are in comparison with the rich literature that must have existed when the great dasturs and mobeds lived and taught in venerable Iran.

SACRED MYSTERIES AMONG THE MAYAS AND THE QUICHES.*

EXCEPT on personal grounds, as in the case of an ancient and noble pedigree, the possession of which may add to the importance of its owner, men care, as a rule, very little about the past or its records. The tourist in Rome who, when asked if he had seen the ruins, said that with regard to such things his sentiments were "let bye-gones be bye-gones," was a fair specimen of the average man of the present day.

A few people here and there take an interest in digging up antiquities or helping others to do so, but the diggers are few and the fields are large, and of the few who trouble their heads at all about anything that happened as long ago as the day before yesterday, the number who are willing and able to contribute of their substance to aid fresh antiquarian discoveries is almost infinitesimal.

The case of the Central American monuments is one of the most pitiable of all. Here there are temples and pyramids and statues and sculptures of undoubted antiquity, of a type unknown elsewhere, and yet Mr. Le Plongeon says that, although he and his brave wife have worked for twelve years among these ruins, have learned the language of the inscriptions, taken casts of sculpture and photographs of buildings, he can get no help from his fellow-countrymen. The publishers will not publish his books, because "American readers do not care for this subject," Museum trustees say "those things are not appreciated, they are looked upon as of no value," literary, scientific and historical Societies say "our people are not interested in such a subject;" as Mr. Le Plongeon adds, "Americans not interested in American antiquities! in ancient American civilization!" Alas! poor America. Let us hope, if all this is true, it will not be so much longer.

In the present work Mr. Le Plongeon attempts to show that the Maya traditions are the original fountain-head of all mysteries and initiations throughout the world. No doubt he is right in believing that the Maya civilization belonged to that of the fourth race Atlanteans, and that this people planted colonies in all parts of the world. It is also possible that the Maya temples are older than any in India, for many think that few, if any, temples in this country date back earlier than the beginning of the Kali Yug as, in the oldest books, although cities and towns and palaces are mentioned, nothing is said about regular temples.

But we think Mr. Le Plongeon is mistaken when he traces the sacredness of the number seven to the fact that King Can had five children, and therefore his family consisted of seven persons. Instead of this

* Sacred Mysteries among the Mayas and the Quiches 11,500 years ago; their relation to the Sacred Mysteries of Egypt, Greece, Chaldea and India, etc., etc. By Augustus Le Plongeon, New York, Robert Macay, 4, Barclay Street.

euhemerization we should be more inclined to imagine that the history of King Can and his relations was symbolical from beginning to end, invented as a vehicle for instructing neophytes in the mysteries.

Mr. Le Plongeon shows that there is a most striking similarity between the Egyptian and Maya alphabets which cannot be due to chance; and mentions many Maya symbols resembling those found in Chaldea, India and Egypt.

Here is an account of the Quiche initiation quoted by Mr. Le Plongeon from the *Popul Vuh*, the sacred book of the Quiches:

"The applicants for initiation to the mysteries were made to cross two rivers, one of mud, the other of blood, before they reached the four roads that led to the place where the priests awaited them. The crossing of these rivers was full of danger that were to be avoided. Then they had to journey along the four roads, the white, the red, the green and the black, that led to where the council, composed of twelve veiled priests, and a wooden statue dressed and wearing ornaments as the priests, awaited them. When in presence of the council, they were told to salute the king; and the wooden statue was pointed out to them. This was to try their discernment. Then they had to salute each individual, giving his name or title without being told; after which they were told to sit down on a certain seat. If, forgetting the respect due to the august assembly, they sat down as invited, they soon had reason to regret their want of good breeding and proper preparation, for the seat, made of stone, was burning hot. Having modestly declined the invitation, they were conducted to the Dark House, where they had to pass the night, and submit to the second trial. Guards were placed all round to prevent the candidates from holding intercourse with the outer world. Then a lighted torch of pinewood and a cigar were given to each. These were not to be extinguished. Still they had to be returned whole at sunrise, when the officer in charge of the house came to demand them. Woe to him who allowed his torch and cigar to get consumed! Terrible chastisements, death, even, awaited him.

"Having passed through this second trial successfully, the third was to be suffered in the House of Spears. There they had to produce four pots of certain rare flowers, without communicating with any one outside, or bringing them at the time of thir coming; and had also to defend themselves, during a whole night, against the attacks of the best spearmen, selected for the purpose, one for each candidate. Coming out victorious at dawn, they were judged worthy of the fourth trial. This consisted in being shut up for a whole night in the Ice House, where the cold was intense. They had to prevent themselves from being overcome by the cold and frozen to death.

"The fifth ordeal was not less terrible. It consisted in passing a night in company with wild tigers, in the Tiger House, exposed to be torn to pieces or devoured alive, by the ferocious animals. Emerging safe from the den they had to submit to their sixth trial in the Fiery House. This was a burning furnace in which they had to remain from sunset to sunrise. Coming out unscorched they were ready for the seventh trial, said to be the most severe of all, in the House of the Bats. The sacred book tells us it was house of Camazotz, the "God of the Bats," full of death-dealing weapons, where the God himself coming from on high, appeared to the candidates and beheaded them if off their guard."

Mr. Le Plongeon says that one of the objects of the book before us is to awaken public interest in these antiquities and so enable him to publish more books (already written, though there seems to be a difficulty about a publisher) and to continue his explorations. We wish him all success, and shall be glad to hear more from him of these American remains. It seems a pity that the American Government cannot send out a properly equipped expedition, but perhaps this is too much to expect.

PHANTASMS OF THE LIVING.*

THESE two thick volumes, containing together over 1,300 pages, will long remain a great storehouse of facts connected with the third object of the Theosophical Society. An explanation of the class of matter included in this work will be best given by quoting from the opening paragraph of the introduction. "Under our heading of 'Phantasms of the Living,' we propose, in fact, to deal with all classes of cases when there is reason to suppose that the mind of one human being has affected the mind of another, without speech uttered, or word written, or sign made;—has affected it, that is to say, by other means than through the recognised channels of sense.

"To such translation of thoughts or feelings we have elsewhere given the name of *telepathy*; and the records of an experimental proof of the reality of telepathy will form a part of the present works But, for reasons which will be made manifest as we proceed, we have included among telepathic phenomena a vast class of cases which seem at first sight to involve something widely different from a mere transference of thought.

"I refer to *apparitions*: excluding, indeed, the alleged apparitions of the *dead*, but including the apparitions of all persons who are still living, as we know life, though they may be on the very brink and border of physical dissolution. And these apparitions, as will be seen, are themselves extremely various in character; including not usual phenomena alone, but auditory, tactile, or even purely ideational and emotional expressions. All these we have included under the term *phantasm*; a word which, though etymologically a more variant of *phantom*, has been less often used, and has not become so closely identified with *visual* expressions alone."

The object of the book is to prove the following thesis:

"I. Experiment proves that telepathy—the supersensory transference of thoughts and feelings from one mind to another,—is a fact in nature.

"II. Testimony proves that phantasms (impressions, voices or figures) of persons undergoing some crisis,—especially death,—are perceived by their friends and relatives with a frequency which mere chance cannot explain.

"III. These phantasms then, whatever else they may be, are instances of the supersensory action of one mind on another. The second thesis therefore confirms, and is confirmed by, the first. For if telepathy exists, we should anticipate that it would exhibit some *spontaneous* manifestations, on a scale more striking than our *experimental* ones. And, on the other hand, apparitions are rendered more credible and comprehensible by an analogy which for the first time links them with the results of actual experiment."

Thus it will be seen that these two volumes are put forth, in the first instance, as a record of experimental and spontaneous manifestations tending to establish the existence of "telepathy."

* "Phantasms of the Living." By Edmund Gurney, Frederic W. H. Myers and Frank Podmore. 2 vols. London, Trubner and Co.

Many people on reading this book will be inclined to blame its authors for confining themselves—as far as theory is concerned—within such narrow limits. This point is noticed in the book itself and arguments adduced, for and against. In narrowing their thesis to the three divisions above quoted, the authors have simply confined themselves to the points which, as it seemed to them, the contents of the book definitely proved as far as proof in such matters is available—at any rate they represent conclusions at which the majority of candid readers cannot fail to arrive after going through these volumes.

It seems to us that our authors have shown great wisdom in thus limiting themselves. If a branch of science has to be explored, of such a nature that it is, so to speak, outside the limits of the sciences hitherto studied, then, in the investigation of its phenomena, it is absolutely necessary to proceed with the simplest first, and so gradually lay a sure foundation from the outset. And this is what Mr. Gurney and his colleagues have done. They by no means deny that the material here presented leaves room for theorizing, several lines of theory are suggested, and Mr. Myers in a "Note on a suggested mode of psychical interaction" developes one at considerable length.

But while the inferences that an investigator may allow himself to draw at the beginning of his enquiry must be so strictly limited as to contain nothing that is not susceptible of the strongest support from irrefragible evidence, we are afraid that in this particular line of enquiry, limits will be found beyond which no advance can be made. An oriental occult philosopher would say that all the phenomena recorded in this book are simply manifestations of the astral body and its capabilities. But we are afraid it is a very long step from telepathy to proving the existence and explaining the nature of the astral body. It will be found very difficult for instance to tabulate the conditions of consciousness of those who make excursions in that body, and the states of consciousness corresponding to the different degrees of *Samadhi* do not easily lend themselves to scientific experiment.

But let us not expect too much. Every mystic throughout the world owes a debt of gratitude to the authors of this book for what they have actually done, and we hope that these are but the first-fruits of a continued series of investigations which will lead us on step by step to the establishment of a scientific basis for much that must now come under the category of personal belief sanctioned by authority, the value of which is liable to change in each individual case. We hope also, as facts accumulate, to see the establishment of a scientific working hypothesis that will help us to comprehend the nature of psychic facts considered from a scientific standpoint. To bring these facts before the world in such a form as to enable them to carry conviction to the minds of those previously utterly ignorant of such facts, or if not ignorant strongly sceptical as to their possibility, is a grand work, and for this work the book before us does much to lay a firm foundation.

It cannot be too strongly impressed upon those who are interested in the present revival of occultism, that if they would bring their discoveries home to the minds of the ordinary thinking men and women of this our day, they must do so in such a manner as will render those facts most easy of assimilation to persons unfamiliar with the mode of thought they engender. If you want to prove such facts to another, it is not enough to appeal to your own moral certainty, to your own intuitive perception of what seems to you the truth, but you must put them to him in such a manner as to make them appear at least probable, from his own standpoint.

Not the least valuable parts of this work are the introduction and the chapter on the nature of evidence that may be looked upon as sufficient to establish psychic facts, and the details of the necessary difficulties with which such investigations are met from the outset. It would be well if every would-be occultist would read these carefully in order to help him to realise his own position with regard to the outside world who "care for none of these things." Many of us are apt to be led away by the flights of fancy to which the strange but true stories of other-world phenomena give rise, and to forget that if there is any truth in occultism and its teachings, these must be amenable to logical treatment as well as any other branch of study.

Many of us are apt to look upon the Society for Psychical Research with no friendly eye, and it is true that some of their remarks about the Theosophical Society seem as ungenerous as uncalled-for. But, on the other hand, we cannot hold ourselves wholly free from blame, if, when trying to place our conclusions before the modern sceptic we at times forgot to give due consideration to his point of view, and were not always careful to present them in the only form in which they were of use to him. Such considerations ought not, however, to blind us to the value of the work that society has done and is doing, and while protesting against the imputations of fraud it so freely scatters on Theosophists and Spiritualists alike, we still thank it for the results achieved.

The volumes before us represent the results of fourteen years of patient investigation in that branch of psychic research of which they treat, and no reader can help being struck by the infinite amount of pains taken in sifting the evidence in every case, and the labour involved has been enormous. Not more than a third of the cases examined has been printed, but we believe that third will stand every possible test and will remain for all time a treasury of undisputed fact. Recognising, as we do, that the complete key to psychic phenomena can only be obtained by the trained psychic investigation that only initiation can enable us to undertake, we gladly leave the task of classifying isolated facts to the Society of Psychic Research, feeling sure that every advance thus made is a gain to our own cause.

Correspondence.

HINDU ASTROLOGY AND RAJA SIR T. MADHAVARAO, K. C. S. I.

A plan for reforming the Hindu Calendar.

SIR,—I dare say you must have seen Raja Sir T. Madhavarao's pamphlet against Astrology. Kindly allow me space for the following lines:—

I have fulfilled the condition suggested by Raja Sir T. Madhavarao in the preface to his tract against Astrology, namely, of going through the whole of the tract and considering it in its entirety before forming any conclusion. Not only have I gone through the whole of it, but I have taken a retrospect of the contents to have a good idea of the whole.

Raja Sir Madhavarao says, in his 88th para., that European scientists are unanimously of opinion that Astrology is false. I do not know the exact data for this opinion, but I know, as a matter of fact, that more than one Almanac is published in England itself, in which the remarkable probable events of the year are predicted by means of Astrology. Zadkiel's Almanac is one of these. Each year's Almanac is published about two months before the commencement of the year. Now, I have

before me the Almanac for the year 1857. I make the following quotations from it before making remarks with reference thereto :—

It is Zadkiel's custom to write on the title page in large black type the most prominent predicted event of the year. The Almanac for 1857 has these words in big black type—"NATIONAL LOSS, AND HUMILIATION."

Again, he opens the very first month, January, under the heading "Voice of the Stars," as follows :—

"DARKENED SHALL BE THE SUN IN HIS GOING FORTH!" Mark well these "sacred words, my readers! Ere the year now opening come to half the "number of its days, will this mystery be unfolded to the land of "Albion."

Again, in noticing at p. 40—41, the entry of the sun into Aries, he writes—

"It will be an evil year truly for Old England—a year of griefs "and alarm and disputes—MARKED BY A GREAT NATIONAL "LOSS! Let not the people of this country dream that they shall go "unpunished for looking calmly on, and so far sanctioning the wicked "conduct of the East India Company in the daring act of cruel wrong "lately practised on the King of Oude, by driving him from his throne, "without provocation or any just ground of quarrel. The eye of Hea"ven is not yet dim—the arm of Heaven is not yet shortened. Talk "indeed, of making war on Russia for an attempt to take possession of "part of Turkey! Why, here was an act of far more open and unscru"pulous spoliation done by men bearing the banners of Great Britain! "And the Government at Home wink at the iniquity while the people "nod their indifference or approbation—for 'Silence gives consent.' Out "upon such hypocrisy! But the King of Oude will speedily see the aven"ging hand of Heaven pressing hard upon those who have done him "wrong. And England will perceive that even she may not do such "wrong with impunity; for again I say, as at page 5, 'CHESHEK HE"SHEMESH BETZATHU—Darkened shall be the sun in his going "forth' !!!"

Again, for the month of May, under the heading "Voice of the Stars" appear the following words—

"At the return of the sun to his own place in the royal nativity, "we find the Sun and Mars conjoined, at the same time the Sun to con"junction of Saturn by converse motion. It is true we may not set "forth all we see in these matters; for truth is not yet enough respect"ed; and 'pity it is' 'tis true.' Alas, there are troubles destined for "the land near to this period."

Again on p. 42, while noticing the total eclipse of the sun on the 25th of March 1857, Zadkiel writes :—

"When the sun is eclipsed in any of the first ten degrees of Aries, "it portends the sudden and frequent motion of armies, continual "expeditions, assaults and batteries, with many tumults, seditions, and "controversies.....These, therefore, are the evils I foresee; and I "have no doubt that we may be driven suddenly into a state of war—not "this time with Russia."

Now, I ask whether, in the above quotations, the great Indian Mutiny of 1857 was not most clearly predicted. To my mind it appears it was. If so, mark the circumstances connected with the prediction. The mutiny broke out on the 10th of May 1857; the very month in which it was predicted. Zadkiel's Almanac for 1857 must have been out at least in November 1856, so that the dire event was foretold and published more than six months before it occurred. Raja Sir Madhavarao is a

statesman, and must have been at the head of Some State at the time of the mutiny and was therefore in the best position to get an early inkling of the coming catastrophy. Let him say whether even he, with all his advantages, knew in November 1856 that National Loss and Humiliation were coming on England, in India, in May 1857, as foretold and published by Zadkiel. Everybody knows how much Prabhaya element from Oude existed in the army which mutinied and what hand the Oude Talukdars had in the affair.

If there be something in the above prediction, how is it to be accounted for? Is it to be put to the credit of the word *Accident* or *Chance*? The next Almanac of Zadkiel, that for 1858, has on the title page the important words in black type "STRIFE—REFORM—AND PEACE!" and he shows how his predictions in 1857 about the mutiny were fulfilled; and we all know how peace subsequently came on. Again, the Crimean War broke out and ended as predicted by Zadkiel. In his Almanac for 1853 he put in a Hieroglyphic, wherein Bellona, Goddess of War, points with her sword to the significant words "I come." On the title page of the Almanac for 1854 are the words "THE FATE OF TURKEY," &c.; "FEARFUL WARS IN EUROPE." In the Almanac for 1855, he wrote "THE STARS foretell a BRIEF and successful issue of the struggle with the monster who rules over the barbarians of the north." And in the Almanac for 1856 he wrote "The Emperor of Russia is pacifically disposed this month (January) and the next,"—the period when actually he agreed to negotiate for peace. Is it not too much to put down all this to the credit of Accident or Chance?

In para. 62 Raja Sir T. Madhavarao gives the method of cross-examining any one who alleges a remarkable fulfilment of an astrologer's prediction, so that, in his opinion, it will be found that the whole story is derived from hearsay of the vaguest and loosest character quite unworthy of credence. Let the test be applied to the following facts :—

A. Several years ago, one evening, I was sitting with a number of friends and acquaintances. The subject of conversation was Astrology and Horoscopes. I maintained that there was no truth in horoscopes. An elderly gentleman who was in the company evidently felt annoyed, and said that he would say what he had to say the next morning. We separated for the night. Early next morning, the gentleman came with a male child of two years old on his arm and a rolled-up bundle of paper in his hand. He placed the child and the bundle before me. On my asking the meaning of it, he said that the two things would give an answer to the question whether Astrology and Horoscopy were true or false. I opened the bundle of paper and found that it was the horoscope of the gentleman. The exceptional circumstances connected with the horoscope and with the gentleman, as related by himself, must be mentioned here. The horoscope in question was prepared by a *Sanyàsi* for the services rendered to him during his illness by the gentleman. The Sanyasi said, 'I have of course no money to requite you for your services, but I know Astrology and would cast your horoscope.' The gentleman was then in his 42nd year, and, in addition to the prominent events of his past life, the prominent events of each of the next ten years of his life were also put down. The gentleman had no child up to his 42nd year. His wife had arrived at puberty fifteen years before, so that, according to current understanding, she had passed the stage of child-bearing in the gentleman's 42nd year when the horoscope was prepared. This was not all. It was put down that he would have a son in his 48th year, that is six years after the horoscope

was written and twenty-one years after the period of the puberty of the gentleman's wife. However, to the utmost surprise of the gentleman, *a son was born to him in his 48th year, as put down in the horoscope.* The son was two years old when our conversation took place, and the gentleman put the son and the horoscope before me and asked me to say, how, in the face of such verification, it was possible to say that Astrology and Horoscopy were false! This account of mine is no hearsay account. It is all direct, supplemented by the ocular inspection of the son and the horoscope by myself. What has RajaSir T. Madhavarao to say to this?

B. A man had come with heaps of horoscopes already cast, which he said were from Brighu Samhita, an elaborate work on Astrology, in which all the different permutations and combinations of the planets, for the different latitudes and longitudes, are already calculated, and the principal events of each of such horoscopes put down. I had my brother's nativity with me, but not the brother or any of his family. I got the horoscope in the Astrologer's bundles corresponding to my brother's nativity hunted out and took a copy. Among other fulfilments of the events of my brother's life, according to that copy, the most remarkable were two or three—*viz.*, the year of his first marriage at a very early age, the year of the death of his first wife, and the year of his second marriage. I myself did not know these years, and there was not the least chance of the astrologer knowing anything about my brother's life from anybody. How is this to be accounted for?

A patient consideration of Raja Sir Madhavarao's pamphlet produces the impression on my mind that unfortunately he has come across only superficial astrologers, and that he himself has not studied deeply the subject of Astrology, probably because from the beginning his mind has been troubled with a deep-seated doubt that the planets can have nothing to do with the man's material and moral destinies. He states this plainly in the 69th, 77th, 80th and other paras. of his pamphlet. With this deep-seated doubt in his mind, he could not have much patience to spend his time in the study of the books or in making inquiries of astrologers, who moreover could not have communicated their secrets to one who was evidently an unbeliever. If he had read "Isis Unveiled," he could have got some glimpse of the connection between Astronomy and Astrology. That book sets forth the grand idea that what Psychology is to Physiology, that is Astrology to Astronomy. Just as Physiology notes the laws of the human visible body and Psychology notes the laws of the human mind, Astronomy notes the laws of the visible body of the universe and Astrology notes the laws of the working of that universal mind by which the universe is moved and kept under laws. Raja Sir T. Madhavarao speaks of planets as globular quantities of unconscious matter; but has he deeply and seriously thought of the one mind which regulates and governs all unconscious matter, both the vast globular quantities called the planets or stars, as well as the little quantities called the human bodies, nay *even the human minds?* I hope Raja Sir Madhavarao is aware that, according to Hindu Philosophy, *mind is matter,* though finer and subtler than the visible matter. It is only a grasp of a philosophy which regards an all-pervading spirit, spread through, guiding, governing and regulating every piece of unconscious matter from the smallest atom of sand to the grandest globe in the firmament, through the instrumentality of the subtler and finer matter called the universal mind, that can give a glimpse of the connection between Astronomy and Astrology. I doubt whether Raja Sir Madhavarao's theory that even scientific minds have a tendency to falsehood, and that whereas the tendency to truth led the scientific men to discover and give out the truths of Astronomy, the tendency to falsehood led them to manufacture and give out the falsehoods of Astrology as the results of true science—I say I doubt whether this theory can be acceptable to any serious scientific mind. On the contrary, where we have palpable verifications of the truth of Astrology in some very remarkable instances, under test conditions, is not the inference natural that the science is true, but that all that profess to know it are not good professors of it or that the present appliances are not such as can warrant correct results in all matters? And this leads me to the subject of the Reform of Native Calendars. Mr. N. Chidambaram Iyer, B. A., F. T. S. Founder of Tiruvadi Jotestratra Sabha, has dwelt very forcibly on this subject, as shown by Raja Sir Madhavarao himself. Why should not steps be taken to bring about this most important and much needed reform? Raja Sir Madhavarao would have been a benefactor to the whole Hindu community if he had moved in the matter, and even now he can assist in the movement. As the reform is most urgent and its importance acknowledged on all hands, I beg to sketch a plan of operations for bringing it about. The plan I propose is as follows:—

A reform in the Hindu Calendar, to be acceptable to the Hindus, as a body must have the conjoined sanction of three bodies.

1. Of the men of science and learning.
2. Of the spiritual Heads of the Nation.
3. Of the Temporal Heads of the Nation. The question is how to secure this triple sanction.

The practical plan that suggests itself to me is the following:—Let the importance of the subject be impressed on the minds of one or more Native Chiefs. When this is secured, let the Native Chiefs move the Spiritual Heads within their jurisdictions, or to whom they pay spiritual respect—I mean the Sankaracharyas or the Vaishnavacharyas whom they acknowledge as spiritual leaders. The other Native Princes should be moved through the Sankaracharyas and the Vaishnavacharyas, except in the case of Princes who are on terms of private friendship with the promoters, and who are considered to take a special interest in the movement. The Sankaracharyas and Vaishnavacharyas will all co-operate with one another in a cause of such scientific importance, which is useful to all classes and which includes no sectarian doctrines. A grand Council should be called at the capital of the highest Native Prince, who should take special interest in the movement,—by the Sankaracharya or Vaishnavacharya who might be the acknowledged chief Guru or spiritual head in that principality. That spiritual head will request the other Princes and Chiefs within his spiritual jurisdiction to send learned men—both men of general learning and especially those learned in Astrology and Astronomy—to the Council. He will also issue special invitations to men of special learning from Benares and other seats of learning. He will also address the other spiritual heads, and through them call their own representatives and the representatives of the Princes and Chiefs within their respective jurisdictions. The expenses of those learned men, who will not be specially sent by the different Princes and others at their own expense, will have to be paid, and rewards in the shape of dress and Daxina will have to be given to all who will be invited or specially sent to the Council. The spiritual head who issues the invitations will also have to be present.

Regular meetings will have to be held, and definite conclusions will have to be arrived at, after full deliberation, which will have to be signed by all the learned men invited or specially sent. The proceedings and the result will have then to be published under the sanction of the

presiding Sankaracharya or Vaishnavacharya and widely circulated both to the general public, and to the spiritual and temporal heads who took special interest in the movement. All this means expense, but an enlightened Native Prince, duly impressed with the importance of the subject, will gladly undergo the expense, nor will it be so great as to be felt very heavy. Native Princes are accustomed to such expenses; what is required is that they and their advisers should be duly impressed with the importance of the movement. A Prince like H. H. the Maharaja of Mysore, who has the Shree Sankaracharya of the chief Math of Shringagiri within his jurisdiction, or H. H. Maharaja of Travancore, or of Baroda or of Indore, or of Gwalior or of other Northern States, or some of them in co-operation, can easily make the idea a reality—to the lasting honour of themselves and to the lasting advantage to the whole community, as the sciences and the every-day ceremonies of that community are loudly crying out for a reform in their calendar as their own shastras proclaim, but which has been so long deferred for want of organized action. I would propose that Col. Olcott, the President of the Theosophical Society, in conjunction with Mr. N. Chidambaram Iyer, should take up this subject, and put it down as one of those which has to be attended to when the Native Princes and other leading persons are visited or addressed. This is my skeleton of the plan of operation, and if you think it of any importance, I would request you to use your best endeavours to give it some practical shape, with any modifications that may be thought desirable.

I enclose my card, that you may know who is your correspondent. If Raja Sir Madhavarao should wish to know my name, he may write to you, and on your writing to me, I will communicate with Raja Sir Madhavarao himself.

A LOVER OF TRUTH.

RAJAH SIR MADHAVA ROW ON HINDU ASTROLOGY.

SIR,—I am favoured with a copy by the eminent author of his Notes intended to expose the science of Astrology, but I do not find any arguments or facts in the tract which have not been urged *at all times by all sceptics*. In the first place he should not have *challenged* the astrologers, for they are in no way bound to reply him at his bidding. In the department of religion—of which our author should know Astrology is a part or "*Angam*," reverential study and seeking only are rewarded with knowledge. Suppose a Christian to say :—"Christianity is false, because I deny the incarnation and the resurrection and the power of the God and Son and Holy Ghost in Heaven to save me," will all the Christians give up their faith and practice? Yet all modern scientists are unanimous against miracles. So also Rajah Sir Madhava Row's denial of "the theory of Astrology" with modern scientists at his back, does not go for much. His secularism is not the test of all knowledge. And further his understanding of the theory of Astrology is false, for the theory is not that the Astrologer predicts colour, sex, &c., &c., from the planetary positions or that the planets create or modify these attributes. It is *Past Karma* which causes re-birth and influences the present life, while the planetary positions serve only as external guides to read and interpret the astral nature within man. *Rishis* and not astronomers have revealed the science of Astrology. The Rajah's history of Astrology, as the result of guess-work or of hasty generalisation on the part of

conceited astronomers and crafty priests, is extremely childish. He may next publish notes on the Hindu Vedas and condemn them, because the Mantras are not bearing fruit. He does not grasp the truths of the *Sukshma* and spiritual planes, because they do not tally with his sensuous perceptions. The Rajah has not even learnt the names and lives of the great teachers, nor the first principles of the sacred science.

Will he grant that his mind and body as they came from his mother into the world (through the Pitris into his father and through the father into the mother) were not like those of every other child? The culture and surroundings after birth would *only train and develope* or restrain in-born tendencies and capacities. Why are these tendencies and capacities so various?

Why are the culture and surroundings so various too? Astrology gives the reasons in Past Karma which must operate through the present life, and is yet constantly modified by the present Karma.

The Rajah has given extracts from Chidambaramiyer's Translation of a Manual of Astrology composed by Varahamesrachariar. Taking that in the light of the Manual of Logic or Physiology for the F. A. examination, we may trust and employ ordinary astrologers as much as we may trust and employ young F. A's. in the public services. In that same Manual of Astrology, Astrology is called the book of nature or Karma and compared to a boundless ocean which the ken of a Maharshi only can fully take in. *Astrology is the record of past life and therefore of present tendencies*; for the present is the result of the past and the cause of the future. The sceptic's past does not go beyond the physical life and amour of his worldly parents, but the astrologer takes cognisance of the soul as an entity passing from one embodied life into another. So Krishna tells Arjun, "I have been through countless births and you have. But I know my past though born you do not."

Whereas even the Christian believes in the more life with a Christ-given body, the sceptic holds that the soul ceases to survive the body. But the welfare of the soul, its emancipation from physical bonds and worldly vanities, its progress to God-head with knowledge of the past, &c., &c., are the subjects of Hindu sacred scriptures, of which Astrology is a most essential part.

Well then, remembering that Astrology is an occult science and an occult art, we should not be surprised if mere students of a Manual, and even proficients versed in Rishi-made sastras *fail often* in their account of what will happen or what has happened; for they will find the truth in proportion *to their living the life of the Rishi.* The Christians believe in the New Testament, because it fulfils the prophecies of the Old. The prophets had spoken as astrologers, even as the sages sought out Jesus by the star.

His Highness the late first Prince of Cochin wrote his will because he apprehended death as an astrologer, and started for Benares where he died, as he wished to spend the bad month in the holy place. Hundreds of facts based on Astrology could be collected from educated Europeans, Hindus and Mahommedans, where neither guess-work nor priest-craft has any scope. Successful statements prove the science, while failures show the limited knowledge and unvedic character of the astrologer and his hearer. Also Karma fulfils itself most generally by the parties not being in a position to defeat it by correct previous forecast.

Horoscopy reads from within what physiology, physiognomy and phrenology explain from the outside.

God's intelligence resides not only in the human body, but in all bodies. The universe is His Body, and the human body is the microcosm. The

solar system outside *men* indicates the Karmic constitution inside *men*, and every tract on Astrology sets out with that premise and describes the correspondences at more or less length. The more one realises the correspondences intellectually, the more correct and comprehensive will be his answers as an astrologer.

Also the Rishis *see in Dhyan* "bhutanam agatim gatim" the evolution of beings, and for the instruction and training of chelas are pleased to declare the science which is handed down by the spiritual pupils *to* the secular sishyas, who understand them in various aspects and more or less imperfectly. I shall conclude this letter with comparing Astrology to the science or art of making a match to light a fire wherewith to see what is now in the dark. Astrologers will succeed (*a*) in proportion to their knowledge, (*b*) subject to their skill, (*c*) subject to the substances employed, (*d*) subject to the match notbeing spoiled by the weather, (*e*) subject to the lamp or torch or fire prepared with the match-light, and (*f*) subject to the use (or search) made at the end. The seven planets of Astrology called "Jyotimshi" or lights, are to be used to kindle torches to search the past Karma or "Prarabdha." The Karma of "Agamya" or present life (for Karma is incessantly at work) is constantly affecting the movements or experiences of soul due to Prarabdha. The F. A. astrologer will only succeed in giving some general outlines from Rasi and Amsa positions of the planets. The B. A. astrologer who works more to become a chela accepted of the Rishi than to be rewarded with a few annas or rupees (for the astrologer's professional gain for his supposed pretension and cunning and superstition is most unenviable) will give correct details and effective advice on points necessary to be known, and the M. A. astrologer, or the chela, will be engaging while surveying the phenomena of creation, preservation and destruction. Rajah Sir Madhava Row will command little or no respect—or his notes or thoughts on religious or quasi-religious subjects he makes known his belief in, say the "Panchikarana" and the "Bhagavatgita" at least. Sceptical or captious inquiries into the mysteries of existence will not do anybody any good, either here or in the hereafter.

There are numbers of educated natives, graduates and lawyers, in the Theosophical Society who, as *members*, are not committed to any theories, but only to respectfully and tolerantly examine into all religious literature and observances. Rajah Sir Madhava Row may request such persons to favor him and the public with their opinion of astrological works and astrologers, after encouraging them to secure the best works and the best scholars available. Whatever may be the success of astrological practitioners, their ill-success will be traced to their imperfect knowledge and character and *not to* the falsity of the science.

A. SANKARIAH, F. T. S.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TRAVESTIED TEACHINGS.

IV.

The first born of Eve.

UNDER the symbolism of the serpent in Eden the Elohist warned his followers against the fascinations of the spirit-god and his representatives; against the snares laid for them by the personating Jehovah and the Jehovists.

To bring the Elohists under the control of spiritualizing influences and subject them to the dominion of spirit, it was absolutely necessary to subvert the Elohistic teaching.

This the Jehovists did in a manner as ingenious as it was simple. The serpent-spirit, the Elohist's symbol of the spirit-god Jehovah, was transformed into a real serpent actuated by an evil spirit—the spirit-author of evil; and this spirit-possessed serpent was represented as acting in antagonism as well to Elohim as to Jehovah—to Jehovah-Elohim, the two now and thus merged in one, the One God, whose unity was affirmed by the Jews.

This realistic view gradually supplanted and suppressed the Elohistic symbolism; superseded it so effectually that it disappeared in prehistoric times.

In this realistic view the Jehovist depicted, not what actually happened—for he was dealing with a myth, which he transformed into history—but what he concluded must and would have happened under the circumstances, conditions and relations set forth. What he wished to be believed in this regard can be gathered from a careful study of his narrative,—and more especially through a thoughtful consideration of the frame of mind attributed to the man and the woman after their fall.

The frame of mind of the man after yielding to the temptations of the serpent under the seductive influence of the woman—the frame of mind ascribed to him by the earlier Jehovist—is reflected in his taunting speech to Jehovah, "The woman whom thou gavest to make me stand, she gave me of the tree and I did eat," in which it is imputed to Jehovah that through the woman he caused the man to fall.

This frame of mind is further and most significantly shown in the name given by the man to the woman; for, according to the earlier Jehovist, the man called the woman *Khavah*, because she was the stainer of life.

The frame of mind of the woman is even more clearly expressed in her speech at the birth of Cain. This utterance has been sadly travestied by the later Jehovist and his interpreters. The Targum of Onkelos reproduces it in the form, "I have acquired the man from before the Lord." The authorized Anglican version gives it, "I have gotten a man from the Lord." The revised Anglican version renders it, "I have gotten a man with the help of the Lord."

This way of viewing the exclamation of the woman is based on the presumption of her penitence. But there is reason to believe the earlier Jehovist wished it to be understood that neither the man nor the woman really repented till, seeing the evil consequences of their own fall in the lives of their immediate offspring and descendants, they realised that they could not undo the evil they had done; and that their actual repentance, consequent on this realization, preceded and was preparatory to the conception and birth of Seth. At all events the woman had not reached the state of repentance when she gave birth to her first-born son, for in her delight on beholding him she called his name Cain, proudly and triumphantly exclaiming, "I have gotten! Where is the retribution of Jehovah?"

The fourth chapter of Genesis, in which this episode is related, is entirely Jehovistic. The only Lord dealt with in it is the spirit-god Jehovah, the serpent-spirit of the Elohist.

In so handling his subject the Jehovist shows his subtilty and craft; for, having hitherto combined the designations Elohim and Jehovah in his one spirit-god, he now confirms this attribution of unity and completes the transformation of Elohim into Jehovah, by dropping the former designation as a needless surplusage that has done its work and served his purpose. But the alternate and combined use is continued from time to time, as circumstances suggest the advisability of preferring the one usage to the other.

Cain, the first-born of Eve, and Abel, his brother, are typical impersonations. They are the types of the two classes into which the descendants of Adam primarily divided. Their typifying characteristics are derived from their relations—in the first place to each other; then to Jehovah; and finally to the spirit-world and the world of flesh and blood, respectively.

These characterizing relations have been obscured by the interpretations of the later Jehovist and his followers. But though obscured they are not obliterated and can be recovered. They

are recoverable through a careful study of the significance of the names Cain and Abel, in regard to the circumstances of the lives of their bearers; through a thoughtful consideration of the meaning of the relations of these lives to each other and to Jehovah; and through the primitive relations of the first-born to his brethren, according to an old tradition.

The meaning of the name Cain stands out at a glance. It represents its bearer as the getter, the accumulator. He is said to have been the builder of the first city; the father of Enoch, the first "teacher," whose descendants were the first dwellers in tents and the founders of the primitive arts and sciences. Thus viewed, Cain and those that sprang from him represent the civilizing element in man, and show the several successive steps and stages which mark the progressive advance of material civilization. This passes through the dwellers in tents, who have already greatly improved their condition, to those who live in cities. Its great stimulus is the heaping up of wealth, which it promotes, while giving the accumulating possessors a suitable motive and aim. Its too common consequence is the slaying of its brother, the spiritualizing civilizer.

The meaning of the name Abel is not less significant. It represents its bearer as "a breath"—the fleeting and, so to say, immaterial symbol of spirit. And the circumstances of Abel's brief life and tragic death are at once the interpreters and justifiers of his name.

It is significant that Eve is not said to have named Abel, and that it is not stated when and why this name was given to him. The giving could but have had reference to his spirit leanings and early death, and must therefore have been a subsequent attribution. But if so, then does the name, Abel, furnish direct evidence of the doctrino-mythical character of the narrative.

Of these two brothers, whether twins or separately conceived, Cain was the first-born. He was the first-born not only [illegible] mother but also of his father. This is important, for [illegible] gatives and privileges of primogeniture are derived [illegible] father and not through the mother.

These prerogatives and privileges must have been [illegible] nised when this myth was devised, for both Cain a[illegible] sacrifice to Jehovah, and yet it is expressly stated [illegible] that it was not until the time of Enoch, the offspri[illegible] men began to call on the name of Jehovah. So [illegible] who regard the narrative as history must admire [illegible] written till long after the event.

The first and chief prerogative of the first-born [illegible] offering sacrifice to Jehovah; and in the discharge [illegible] germ of the priestly office appears.

In "process of time," as the Anglican translation [illegible] it, but "on the shortening of the days" or "in the end [illegible] Hebrew text sets forth, Cain, who was a tiller [illegible] brought of the fruit (not the first fruits) the[illegible] Jehovah, or, however imperfectly, perform[illegible] priestly act, and thus discharged the duty [illegible] birth.

[illegible] is set forth in the [illegible] teaching is inculcated, in which the elder [illegible] those who accepted it [illegible] to be initiated in [illegible] are natural and the spiritual.

His brother Abel, who was a keeper of sheep, did likewise, and brought of the firstlings of his flock and of the fat thereof.

Through the descriptions of their respective offerings it is tacitly imputed to Cain that he did not offer of the best to Jehovah, whether in kind or quality, whereas his brother Abel did; and that this was the wrong-doing for which his offering was disregarded.

But was Cain the only wrong-doer here?

His brother Abel in offering at all, even though he offered of his best, also did wrong, for he should have made his offering through his brother. And here comes a curious enigma, for the wrong doing of Abel is approved, while the right (if imperfect) doing of Cain is condemned.

Why was Cain condemned for doing the duty imposed on him by his birth?

If for covetousness in withholding the first-fruits of the soil, then is his condemner equally covetous in requiring the first and the best; while, moreover, the first fruits of the soil in subtropical or tropical climates are products not of the autumn but of the spring.

Why was Abel approved of for doing that which he was not entitled to do; by doing which he infringed his brother's prerogative; and on doing which fire should have come down from heaven and destroyed him—unless, in spite of its wrongfulness, his offering was the more acceptable of the two, because he offered of the best and his offering entailed the sacrifice of life; unless to show that bloody sacrifices were the desired of Jehovah?

The full answers to these questions are to be found in the interpretation of the symbolism of which the entire narrative is the vehicle.

The impersonation and development of materialistic impulses in man was distasteful to the spirit-god.

The impersonation and development of spiritualistic impulses in man was acceptable to him.

as first-born, the type of the pre-messianic priest, as tiller
he impersonator of the materialistic human, necessarily
fering of the products of his labour.
per of sheep, the type of the messianic priest, as feeder
personator of the spiritualistic human, as necessarily
ring of that which he tended.
supposed to have known at the time that the one
would be more acceptable to the spirit-god than
Jehovah, who exacted the best, preferred bloody

e been a reason for this preference. Something
ence for the shedding of blood for the more

ehovah prefer bloody sacrifices?
far to seek for those who have an insight into
. Jehovah preferred bloody sacrifices because
ust shed blood, enabled him the more easily
enal effects through which he acted, and
manifest himself to favoured followers.
rtant lesson set forth in the acceptance of
the rejection of that of Cain.

Is it without significance that the suggested bloody sacrifice was found by Cain in his brother, and that the first slayer was himself slain?

But there was a defect in this teaching—a defect which was not realized till long afterwards, for the representative of the preferred free spiritual was set before the priest.

This defect was remedied on the giving of the Law, by the dedication of the first-born to Jehovah—to whom he was condemned to be sacrificed, unless redeemed at a price; and thus, at a single stroke of the pen, so to say, prerogative of the first-born to sacrifice to Jehovah was changed into the sentence to be sacrificed to him—when, of course, all his privileges and prerogatives vanished, and the ground was left open for the messianic priest, who took his place.

And yet even so the rights, prerogatives and privileges of the first-born are pre-eminent in Judaism, and are assumed to have been merged in the Christian's Christ.

These prerogatives, however, did not accrue to, and therefore could not have accrued through Jesus of Nazareth, for he was not the first-born son of his father—no, not of his father even if it were possible to allow that he was supernaturally conceived, for, under this aspect of his attributed Christhood, he was the second Adam, and it is expressly stated of the first Adam (Luke iii. 38) that he was the son of God.

Two words are used in the Hebrew scriptures to signify first-born, *B'cor* and *P'ter*. But *b'cor* only bears that sense by way of metaphor. Its direct meaning is first-fruits or firstlings. *Peter* is the true opener of the womb.

This is highly significant when it is remembered that the first follower of Jesus of Nazareth was called Peter. The messianizing Christians have attributed to that disciple the name *Cephas*, and claim that Peter was derived from the Greek translation of that word—*this for a purpose.*

But Peter was neither known nor spoken of as Cephas in either of the synoptic gospels, and a man's name must be held to have been that by which he was usually called; while amongst Hebrews a name given by a Hebrew to a Hebrew would undoubtedly have been of Hebrew origin. In this instance the first disciple was evidently called Peter, because he was the first to follow his master.

The primary teaching of the mythical narrative of the first-born of Eve is found in the relations of the typical Cain and Abel to the personating Jehovah. Its aim was to remind the followers of the Jehovistic teachers that the spiritual was the only life acceptable to their god, the only service that he regarded.

The secondary teaching of this narrative is set forth in the relations of Cain and Abel to each other. This teaching is inculcated by the struggle between the two brothers, in which the elder slays the younger. Its aim was to remind those who accepted it that if they permitted an unnatural struggle to be initiated in themselves between the twin brothers, the natural and the spiritual, the natural would inevitably destroy the spiritual.

In the struggle between Cain and Abel the conflict between the materializing instincts and the spiritualizing aspirations of individual man is indicated—the time-honoured battle between the flesh and the spirit.

The natural man, with his natural instincts and natural surroundings, seeks to realize his aspirations through nature.

The supernatural man, with his spiritual tendencies and spiritualistic attractions, disdains the natural and shuns its blandishments.

In neither of these can the conflict between the two be said to exist. Each has entered upon the course most congenial to the self pursuing it. But in those in whom the conflict has been initiated the claims of nature are irresistible, and the issue is almost invariably seen to be the conquering, casting out, and slaying, of the spiritual by the natural.

HENRY PRATT, M. D.

GHOST-LORE FROM GUZERAT.

Continued from page 181.

WHEN any possessed person is relieved by exorcism from the presence of the possessing Bhut, the latter is often supposed to take refuge in some tree or else is bound in some fruit or other article so that it can be buried out of harm's way. The following is "the story of a Bhut taken off into a lime-fruit."

"About thirty years ago, a charon had a claim against the Darbar of a certain village, which the Raja refused to liquidate. On this account the charon, taking forty men of his caste with him, came thither in the intention of performing 'Dharma.' As they were approaching the village, the Raja, becoming aware of their intention, closed the gates. The charons remained outside. For three days they abstained from food. On the fourth day they proceeded to perform 'Traja.' Some hacked their own arms; some cut off the heads of three old women of their party and fastened them up at the gate as a garland; while certain of the women cut off their own breasts. They also pierced the throats of four of their old men with spikes. They took two young girls by the heels and dashed out their brains against the village gate. The charon, whose the claim was, dressed himself in clothes stuffed with cotton and steeped in oil, which he set on fire, and thus burned himself to death. As he died he cried out, 'I am now dying, but I will become a headless ghost (*kavis*) in the palace of the Darbar, and will take the Takor's life and cut off his posterity.' After this the rest went home. On the third day the Bhut threw the Rani downstairs, so that she was very much injured. Many other persons also saw the headless phantom in the palace. At last he entered the Takor's head and set him a-trembling. At night he would throw stones at the palace. He also put a female servant to death. Thus he committed various kinds of oppression, until at last no one dared to approach the mansion even in broad day-light. In order to exorcise the Bhut, Yogis, Jatis, Fakirs, Brahmans, etc., from many different places were sent for; but whatever person sat down to expel the Bhut, the Bhut in the Takor's body would immediately assail, and this so furiously, that the exorcist's courage failed him." This is a possibility with which the medieval exorcists of Europe were familiar. It was no uncommon thing for the possessing spirit, when bidden to leave a man by some priest who had not sufficient force to compel obedience to his mandate, to turn round and abuse the would-be exorcist and even beat him. The plan then was to get some other priest who had more power—and some seem to have had quite a special skill in exorcism—to try and succeed where the other had failed. "The Bhut would also cause the Takor to tear the flesh off his hands with his teeth. Besides this four or five persons died because of the Bhut, but no one had the power of expelling him. At last some foreign Jati happened to come to that country. The Raja sent a carrige for him and brought him with honor to his village. The Jati was attended by seven followers. He was himself a person of great reputation for skill in charms and sorcery. He asked for various articles, taking which, he entered the mansion, and worshipped the Dev. First, he tied all round the mansion threads charged with a charm; then he sprinkled it all round with charmed milk and water; then he drove a charmed iron nail into the ground at each corner of the house, and two at the door. Afterwards, having cleansed the house, he established a Dev there, near whom he placed a drawn sword, a lamp of ghee and another of oil. He then sat down to mutter his charms. For forty-one days he carried on this work, and, taking many and various sacrificial offerings, went every day to the funeral ground. The Takor lived in a separate place and continually fancied himself possessed, and used to speak as follows. 'Ah! you shaved fellow! you've come to turn me out, have you? I'm not going though. And what is more, I'll make you pay for it with your life.' So the Takor used to speak. The Jati sat in a room closely fastened up, but people say that, when he was at his worshippings, stones used to fall thereupon and strike the windows. After this worship was finished, the Jati's people brought the Takor to the upper room where the Jati was seated, and kept all others out of hearing distance. The Jati sprinkled grain, and rapped upon a metal cup, to cause the Takor to come under the influence of the possessing spirit. The Takor then began to be very violent. However the Jati and his people spared no pains in thrashing the Takor, until he became quite docile. Then they called back the servants of the Darbar, made a Hom, and placed a lime between it and the Takor. The possessed said—'Who are you? If one of your gods were to come I would not quit this person.' So they went on from morning till noon. At last they came down out of the mansion and assembled in the open space in front of it. Then they sent for various kinds of incense and sprinkled many charms, until they got the Bhut out into the lime. When the lime began to jump about, the whole of the spectators praised the Jati, crying out, 'the Bhut has gone into the lime! the Bhut has gone into the lime!' The possessed person, when he saw the lime hopping about, was astonished and left off trembling, and was quite satisfied that

the Bhut, having quitted his body, had entered the lime. Then the Jati, in presence of all the people of the village, turned the lime out by the eastern door. If the lime went off the road at all, the Jati would touch it with his stick and put it in the right way again. Some drummers followed, beating a warlike measure and also several men armed with drawn swords. They took the Takor too with them. In rear of the track of the Bhut they strewed mustard, salt, etc. In this fashion they conveyed the Bhut to the extremity of the village limits, where they dug seven *paths* deep into the earth and buried the lime there. After this they threw into the hole mustard and salt and over these dust and stones, and filled in the space between the stones with lead. At each corner too the Jati drove in an iron nail of the length of two feet, which he had previously charmed. When the lime reached the limits of the village, the villagers considered that it would be satisfactory if the Bhut were buried outside their bounds. However the people of the neighbouring villages threatened that a serious quarrel would arise if he were buried otherwise than on the Takor's ground. The Jati said that they need not be afraid, because if the Bhut was buried seven hands deep and salt laid above him, he would pine away and die in a few days. Besides, he told them, that Bhut could not escape now that he had been leaded down. The people having buried him in the Takor's bounds, came back to the village, and the whole of them were cured of their superstition, so that no one saw the Bhut thereafter. The Takor gave the Jati a handsome present, and the people were convinced that there were few such powerful exorcists in India—but no one understood what had really been done."

The author says he was told that "if quicksilver were put into a lime and it were placed in the sun, it would begin to jump about." Somebody ought to try this experiment. The hopping of the lime might, however, have been caused by attaching a hair to it, like the conjurors do with cocoanuts and other things. Bhuts are sometimes said to be enclosed in bottles instead of limes, the bottle is then either buried or thrown into the sea.

The people affected, or supposed to be affected by Bhuts, are almost invariably "sensitives," strong-minded persons are almost always proof against such attacks. Our author gives a number of instances to show that only a few persons are affected out of several exposed to the attacks of Bhuts. For instance he says, "There was a Devi's residence on a pipal tree. Eight carpenters together cut it down. One only was possessed by the Devi, who told him that it was he who had struck the first blow, and that he must feed one hundred and eight Brahmans." But, as far as we are able to understand the aims and objects of Bhuts, it seems quite enough for one Bhut to possess one man, and the fact that the Bhut usually fixes on a somewhat credulous person, and leaves the hard-headed sceptic alone, merely shows that, in the choice of a habitation, he follows the line of least resistance.

There are a great number of prescribed rituals for expelling Bhuts, though these can generally be reduced to the performance of five things. Magical figures must be drawn, offerings must be made, incense burnt, lamps lighted, and mantrams muttered. Here is the account of what is done when the patient is to be cured by the Chandi-pat or Durga-pat (Book of Durga) remedy. "A Brahman learned in the Chandi-pat is sent for. If there is any delay in this Brahman's coming, some one suggests that the patient should be fumigated with pepper, or with the dung of a dog, and that the spirit possessing him will then speak. When the man has been thus treated, he will sometimes speak and sometimes not. As soon as the Brahman who knows the Chandi-pat has arrived, he takes his seat on a carpet, cleanly dressed. He places a new red cloth on a low table, and upon it makes the eight-leafed Yantra" (a diagram like a conventional eight-leafed lotus with a square in the middle. There are thus nine compartments in each of which is written one of the nine names of Durga). "In the nine chambers thereof he makes nine heaps of wheat, in each of which he performs the 'invitation' of one of the nine Durgas. Upon this he places a vessel filled with water and a cocoanut, or sometimes merely a cocoanut. This he worships. He makes incense of gum resin, and a lamp of ghee. The friends having dressed the possessed in clean clothes, seat him opposite. The Brahman begins to read the 'Pat.' He repeats the charm of nine letters, holding rice or water in his hand, with which, when charmed, he sprinkles the possessed until he begins to tremble. To make him tremble well he places before him a copper or brass dish or an empty vessel, and raps upon it. He sprinkles the possessed with rice or water charmed with the nine letters and summons the Bhut. The possessed in reply mentions the name of some one of his deceased relations, whom he declares himself to be, and he further states that his life has clung to his house, or property, or wife, and that he has therefore become a Bhut. He tells his friends that they are in possession of his property, and that if they do not attend to what he says in regard to the protection of his son, he will annoy them. He further prescribes to them certain means to be used for his own recovery. Some of the relations assent, and they swear the Bhut to the agreement by causing him to place his hand on the platform consecrated to Durga or on the Chandi-pat. The Chandi-pat is found in the Markandi Puran. It contains a verse which states that the Grah, the Bhut, the Pisach, the Yaksh, the Gandharv, the Rakshas, the Brahma Rakshas, the Veital, the Rushmand, the Bheirar, and other unclean spirits fly from the man who is armed with the Chandi-pat."

Our author thinks that this is all nonsense. Indeed we may as well say that, throughout his essay, he loses no opportunity of telling us how very silly the deluded persons are who believe in Bhuts. As there is nothing particularly original in his arguments we have omitted them. The object of this paper is not controversial, but is merely intended to show what people believe in Guzerat—or at least what they apparently did believe somewhere about the year 1849,—so that these beliefs may be compared with those in other countries.

But taking the exorcism just quoted as a typical formula, we find that it implies certain general beliefs. The first is the belief

in the existence of Bhuts. In order to show that this existence is a fact, M. D'Assier has written the book "Posthumous Humanity," recently translated by Colonel Olcott.

There is abundant material in the annals of spiritualism to give weight to this belief, and it seems to be the germ of the Roman Catholic doctrine of purgatory. There is furthermore evidence to show that there is foundation for another belief implied in the exorcism: that such Bhuts are liable to become "earth-bound" on account of the prevalence of some intense desire or affection. Cases of "possession" by Bhuts are not so numerous in modern western annals as the attachment of Bhuts to particular localities; but the case of Lurancy Vennum, recently noticed in this magazine, is a good example. If it is granted that Bhuts exist, it is evident that they must be looked for on the astral plane, that to which the *sukshma sarira* belongs. Hence, to remove them from any person's aura, we must place that person in such a condition that we can act directly on the aura or astral body. This can be done by mesmerism or hypnotism, and this is just what the ceremonies described would naturally tend to bring about. Then, as the mesmerist can obtain complete control over the astral body of the subject, and make it obey his behests for the time being, so in like manner he can get control over the astral being that has attached itself to that body, compel it to state the reasons of that attachment, and finally, by removing the cause of its connection with the earth, and so enabling it to go to its own place, get rid of it.

The rapping the metal dish answers to ringing the bell. For some reason or another the sound of a bell or gong exercises a considerable effect on the denizens of the Bhuva-loka, whether human or elemental. It is used in temple-ritual and by the orthodox in private worship. It is well known that the bells of Christian churches and cathedrals were originally intended to drive away bad spirits before the commencement of service, and the grotesquely dreadful forms of the gargoyles on the roof represent the devils leaving the sacred building. The use of the bell in the Roman Catholic mass is a sort of extra precaution, in some cases not altogether unnecessary, as the appearance of bloodmarks on the host that have been sometimes noticed—phenomena of which Eliphas Levi gives some account in one of his books—seem to show.

A section of the Protestant church is anxious to introduce the mass-bell into the ritual of the sacrament, but apparently their only reason is that it is an ancient custom unnecessarily discontinued.

Sometimes the Bhut recommends that certain specific actions be undertaken by his relations to secure his liberation. For instance, "Take me away to Someshwar Patan, or to some other place of pilgrimage, and procure for me liberation. Every one belonging to your family must go, and I will travel in the body of one of you, and will attain liberation." Or "Go to Gaya and perform the funeral ceremonies for me there, so that I may be liberated." "Sometimes the Bhut will insist upon having a bull and a heifer married on his account. The relations go through the whole marriage ceremony usual in the case of human beings, and at the close one man takes in his hand the tails of the two animals and

the family perform the religious rite called '*Tarpan*,' using for the occasion water, milk, and oil of sesamum."

"When the posessed points out that a pilgrimage to Prabhas or elsewhere must be undertaken, he further enjoins the relations that they must take a certain vow, to be kept until they reach the place appointed. One of them takes the vow. It is sometimes to take only half the usual food, sometimes to abstain from the use of milk, or of curds, coarse sugar, or spices. The most strict of all vows is that to abstain from ghee. Some take a vow to convey their food to their mouths by passing it below their knees. The vows are usually taken by a female. Another vow is to eat in a standing posture, out of a black earthen plate, using the left hand only. Some take a vow to abandon the use of a *pagari*, in which case they substitute a small cloth. Women take a vow to wear no bodice—men not to wear shoes. Some also vow to travel on foot to the place of pilgrimage. When the person who has taken the vow finds opportunity, he proceeds to the holy place and absolves himself. If before he goes thither any other member of the family is attacked with any kind of sickness, the possessed tells the person who has made the vow that this is because he has not performed it, and that it is the Bhut who is causing the sufferer pain. The person bound by the vow will then set off immediately. There is another practice, that when a person falls sick, some relation, waving a jewel round his head, puts it away, and takes a vow not to use it after the recovery of the sick until he shall have entertained so many Brahmans. A poor man uses for the same purpose a metal cup or other vessel. The ceremony is called '*Uchito*.'"

Another ceremony for expelling Bhuts is called "Putal-Vidhan," it is described in the *Karma kanda*. It is also used, in case one's ancestor has died in a foreign country, lest he should have been by chance defiled by the touch of a Sudra.

"The person officiating goes to the bank of a river, and there, in some clean place, spreads the skin of a black deer. Having procured three hundred and sixty sticks of *khakharo*, he puts forty pieces to form the head of a figure, ten for the neck, fifty for each arm, ten for the fingers of the two hands, twenty for the chest, forty for the belly, etc., fifty for each leg above the knee, fifteen for each leg below the knee, ten for the toes. He then covers them with *darbh* grass and ties the whole together, and, this done, smears the figure with barley flour mixed with honey and ghee, and puts clean earth upon it. For the head he puts a cocoanut or a gourd, and in the place of the forehead he fixes a piece of plantain leaf. The teeth he forms of thirty-two pomegranate seeds, the ears of palm leaves, the eyes of cowree shells with red corners made with *sindur*, the nose with a flower of the sesamum plant, the navel with a lotus or a mango, the paps with charotu berries. For the breath he puts red arsenic, for the bile yellow orpiment, for the phlegm sea-foam, for the blood honey, for the water the water of a cow, for the seminal fluids quicksilver, for the hair the hair of a wild hog, for the hair of the body wool, for the flesh an ointment of barley flour, honey and ghee. When the image is

made, the man washes it with milk and afterwards with curd, honey, ghee, sugar, and water. He then dresses it in a *dhoty*, and *khes*, puts on it two sacred strings, adorns it with sandal, necklaces of flowers, etc., and places on its stomach a lamp. The image lies with its head next the south. He then sprinkles it with *akshat* or fried grain, and (as he believes) brings the soul of the deceased into it. At the time that the lamp is expiring, he offers the gifts and performs the ceremonies usual at a death-bed."

Another remedy is by drumming. Two men come, one with a drum and the other with cymbals, and as they play they chant songs in praise of the Devi. The possessed is thus hypnotised. Presently he begins to tremble and then the usual conversation takes place between him and the drummer. Certain offerings are prescribed, and when the Bhut's demands are complied with, he departs. In connection with these offerings we may remark that our author does not explain how it is that the offered grain, etc., is found to lose its taste when afterwards examined—as if its essence had been abstracted, so to speak. This has been found to happen over and over again, and we cannot suppose hallucination in every case. Unless some change does take place in the grain, why does it not behave like other grain similarly exposed, but not as an offering? Would chemical analysis help to solve the question?

If drumming proves inefficacious, a Bhuwo—a person supposed to be inspired by a Devi—is sent for.

"The Bhuwo, when he arrives, seats himself and causes the possessed to sit down opposite him. Then he turns to the drum-player and says, 'Play one of my Devi's songs.' Now, affecting to be inspired, he raises his hands as high as he can and strikes them violently on the earth, throwing loose also his long hair. Now he strikes himself on the back with an iron chain, producing a loud clatter. He now takes a little roll of cloth in each hand, which he dips in oil and lights, and keeps thrusting into his mouth and drawing out again without extinguishing the flame. He tries many other such modes of frightening, until at last the possessed person, terrified, cries out 'I'm off! I'm off!' The Bhuwo now swears the Bhut not to return, and expels him. This done, he administers to the possessed a vow to spend so much money in the service of his Devi. Then, filling a vessel with oil, the Bhuwo waves it over the head of the possessed and drinks the oil. If the Bhut be intractable, the Bhuwo says, 'give me a lighted cloth to put into my mouth, and give him another to put into his.' The possessed does not know how to do this trick without hurting himself, a skill which the Bhuwo has acquired by long practice, and so he refuses the offer. The Bhuwo will then force it into his mouth or beat him with his iron chain, or he will cut a lime and put red lead into it and place it where four roads meet, or sometimes he will make a figure of flour and burn it, or he will stretch himself on a funeral litter and cause four men to carry it and him to the burial ground, beating a drum before him, in order to make the possessed believe that the Bhut's body has been cut with the lime, or burnt with the figure or carried away on the litter to the funeral pyre. In this way the Bhuwo goes on working for five or six days until the possessed is cured. When the cure is effected, the Bhuwo, with drum beating before him, attended by men with drawn swords, himself bearing his iron chain, proceeds to the limits of the village, where he places an offering. This is called *Volamanu*. The object is to see the Bhut safe out of the village limits. If all these means fail, the Bhuwo says—'This is a possession by a Jin, who will not depart for me. You must send for some one who is skilled in Mussulman science.'"

The principal peculiarity in Mussulman charms seems to be brushing the possessed with a brush of peacock's feathers. The exorcist also charms, burns incense, gives the possessed charmed flowers to smell or charmed water to drink.

Another remedy is to consult an astrologer who prescribes different remedies according to the sign with which the possessed is connected. For instance, "under the sign Capricorn, the possessing spirit is a Devi, whose residence is by the road-side or a Kshetra-pal. Here the eyes are painful and the sufferer is feverish. The remedy is the making an image of earth and worshipping it with red flowers, and also sprinkling Sivh."

It appears that there were not, at the time Dalpatram Daya wrote his essay, so many Bhuts in Guzerat as had formerly been the case. He attributes this principally to the spread of juster ideas on the subject and a more widespread disbelief in the existence of Bhuts. No doubt he is right in believing that a great many people believe themselves or their relations to be "possessed" out of pure ignorance. If somebody could be got to take the trouble to hunt up and record cases of alleged possession by Bhuts in different parts of India, taking care to authenticate the facts and to give all details, it is probable that a mass of evidence could be collected showing that such possession does at times take place, though it is not probably of very common occurrence. It is to be hoped that some competent Hindu will undertake this work; for, if belief in Bhuts and the like is mere superstition, the shrouding it in mystery will only increase the harm it does, and if it is true that Bhuts exist—as D'Assier considers he has proved they do exist—then we would call upon India also to make her contribution to the common store of knowledge on a subject which is daily exciting more interest everywhere.

MAURICE FREDAL.

HINDU METEOROLOGY.

Observations on rain-fall according to the Brihat Samhita.

MR. CHIDAMBARAM IYER, B.A., F. T. S., founder of the Tiravadi Jotestantra Sabha, has opened a new mine of Aryan learning to the English-knowing public, by his English translations of important scientific works, under the general title of the "Aryan Miscellany." The Brihat Samhita of Varaha Mihira is one of these works. It will be regarded by some as a book of Hindu Astrology, by others as one on Astronomy, and by some as both plus something else. The author of the work himself could never trouble himself with these distinctions, because to him Astronomy and

Astrology were one science. As regards the subject of the book, Mr. Chidambaram Iyer has well said that "the whole book is one huge attempt to interpret the language of nature and ascertain its bearing on the fortunes of men and nations."

In the concluding portion of his Introduction Mr. Chidambaram Iyer writes as follows :—"In justice to the wisdom of the ancient Hindus, who, for ages, continued their observation and tabulation of the phenomena of nature, the public will do well to give each matter a patient trial and see what amount of truth there is in each." Now, in the spirit of this exhortation, I had made a trial in the Baroda State, taking observations of clouds according to the principles laid down in the Brihat Samhita, in order to ascertain whether the probable rain-fall of the coming monsoon could or could not be predicted before its commencement as stated in that great work. For the Samvat years 1937 and 1938, that is for the years 1880-81 and 1881-82 of the Christian era, these observations were taken in the Government Sanskrit School of Astronomy, under the sanction of Raja Sir T. Madhavrao and His Highness the Gaekwar. Mr. Chidambaram Iyer had not then brought out his English translation of the Brihat Samhita, but the Sanskrit original and commentary, and the Marathi translation by Mr. Janardan Hari Athlye, proprietor of the Jaganmitra newspaper of Rutnagiri, were then available. The observations were taken under the guidance of myself and Rao Sahib Bhogilal Pranvalabhdas, the then Director of Vernacular Education at Baroda, by Joshi Uttamram Durlabharam and his pupils. The Government observations ceased afterwards, but last year, that is in the Samvat year 1943, *i. e.*, A. D. 1886-87, it came into my mind to jot down the few observations which I had made personally for that year. In the interest of science and of truth, and in appreciation of the exhortation contained in Mr. Chidambaram Iyer's Introduction, I beg to submit to the public the results of the above observations for three years.

Before giving the results of the observations, the public must be given a general idea of how these observations are to be taken, according to the rules laid down in the Brihat Samhita, and how the predictions about the probable rainfall in the ensuing monsoon are to be made. The observations are to be commenced, according to the majority of the Rishis, from the day when the moon reaches the Asterism of Purva Ashadha on any of the lunar days, from the first of the bright half of the lunar month of Margasirsha (November and December). (See Chapter 21, shloka 6.) A few Rishis are of opinion that the days of the appearance of the pregnant clouds immediately follow the bright half of the lunar month of Kartika—(October and November). (See Chapter 21, shloka 5). For the Samvat years 1937 and 1938 we accordingly commenced our observations from the 1st of the dark half of the month of Kartika. The system is to observe on what day the sky is overcast partially or wholly with clouds, and if the phenomenon be accompanied by the other phemomena mentioned for the different seasons, in shlokas 20 to 22 of Chapter 21, then to mark the day as the one on which, according to Hindu sages, the clouds are to be deemed to

have become pregnant. These pregnant clouds take six and a half months to mature and fall in the form of rain, and, according to shloka 7 of Chapter 21, "if pregnant clouds appear when the moon is in a certain Asterism, the delivery of rain will occur 195 days after, when the moon will be in the same Asterism." In this way it can be predicted six and a half months before, on or about what date there will be a fall of rain. In this manner the probable date of the commencement of the monsoon at the place where the observations have been taken can be ascertained. According to shloka 36 of Chapter 21, the probable quantity of rain of a given pregnancy can be approximately ascertained. I use the word probable, because there are phenomena noted in the book which cause a pregnant cloud to miscarry entirely or partially, and these have to be taken into account in determining the final result. With this explanation about the general nature of the observations to be taken, and the predictions to be made, I shall now proceed to state the results of the observations taken at Baroda.

The monsoon of the Samvat year 1937 (*A. D.* 1880-81.)

The monsoon was predicted to commence on the 15th of June 1881, and accordingly the first monsoon shower did come in the very night of the 15th June.

The rainfall for the first monsoon month, viz., during the dark half of Jesta Vadya and the bright half of Ashadh Shúdh (that is from 13th June to 11th July) was anticipated to be 38 Adhaks, *i. e.*, 15·96 inches, and the actual rainfall was 17·36 inches, thus showing a difference of only 1·40 inches. The old Rishis had a rain-gauge of their own, and they measured rain in Adhaks and Dronas. One Adhak is about 42 cents.

The rainfall for the second month was estimated at 16·80 inches, and the actual rainfall for the month was 17·18 inches!

The rainfall for the first half of the 3rd month was estimated at 9·24 inches, and the actual rainfall was 9·92 inches.

There were phenomena noted which showed that many of the conceptions of clouds which had taken place subsequent to the above period had miscarried, and accordingly it was found that the actual rainfall after the above period was very scanty.

In the official report submitted for the year the general results were summed up as follows :—

(*a*). The opinion of the majority of the Rishis that the conception of clouds commences from the month of Margasirsha (November and December) and not from Kartika Vadya (October and November) seems to be the correct one for this part of India.

(*b*). The monsoon of this year did commence on the 15th June at Baroda as anticipated.

(*c*). The actual amount of rainfall from 15th June to 23rd August is almost exactly what was anticipated.

(*d*). The subsequent actual rainfall, though less than the maximum put down, can, to a great extent, be well accounted for by the facts and phenomena noted and recognized in the Brihat Samhita.

(*e*). Rain did fall on most of the days as anticipated.

(*f*). The fact mentioned in the Brihat Samhita, that a cloud conceived under certain circumstances gives rain for a number of days, has turned out, on the whole, to be correct, and it seems to account to a very great extent for rain on the days on which it could not otherwise have been expected.

The monsoon of the Samvat year 1938—*A. D.* 1881-82.

According to the observations recorded, the monsoon was to be expected to commence much earlier this year than usual. The first shower was to be expected on the 3rd of June, and accordingly the monsoon did commence on the 3rd of June.

The total rainfall anticipated for the whole monsoon was 43·20 inches, and the actual rainfall, according to the average struck at the Office of the Chief Medical Officer of the Baroda State, was 41·24¼ inches.

In the official report for the year, the results were summarized as follows:—

(*a*). This year's results have confirmed the truth of the opinion of the majority of the Rishis, concurred in by the author of the Brihat Samhita, that the conception of clouds is to be reckoned from the month of Margasirsha and not from Kartika Vadya—at least so far as this part of India is concerned.

(*b*). The monsoon of this year did commence on the 3rd of June at Baroda, as was to be expected from the observations recorded.

(*c*). The actual amount of rainfall for the whole season was almost exactly what was anticipated.

(*d*). Rain did fall on most of the days as anticipated.

(*e*). The fact mentioned in the Brihat Samhita, that a cloud conceived under certain circumstances gives rain for a number of days, has turned out, on the whole, to be correct.

(*f*). The fact of the influence of a rainbow appearing at particular times and in particular directions during rainfall, has turned out to be correct and seems to account for the shifting of the maturity of some conceptions.

It is well known that the late Professor Kero Laxman Chhatre, of Puna, had paid special attention to the subject of rainfall in India, and had put forward theories of his own regarding its commencement and progress in the different parts of this country. I had submitted a copy of the observations and of the report for 1881-82 to him and had requested his professional opinion thereon. In reply he wrote, "I have read your report on rainfall with care and attention. I think there is a great deal in it that is worth careful study, and I would advise you to continue your observations for a year or two more, and see how far correct you can predict with certainty. Your present predictions, so far as they go, are wonderful even to my sight." Scientific men in India will no doubt appreciate the high value of Professor Chhatre's opinion.

The observations of clouds, through the instrumentality of the Government Astronomical School, ceased after the year 1882, for reasons which I need not state here. But it came into my mind in the Margasirsha of the last Samvat year 1943, that is in December 1886, to keep a record of those days on which, guided by my experience of observations of previous years, it should appear to me,

by passing inspections of the sky in the morning, in the noon when going to office, and at night before going to bed, that there were marked symptoms of conception of clouds on those days. It is to be noted that my observations were merely passing ones. According to the Brihat Samhita four astrologers must be constantly engaged in making observations, if all the particulars are to be minutely noted down. My passing notes cannot pretend to this accuracy, yet I place them before the public with the verifications they have received as tested by actual experience, in order that the public may judge with what certainty the rainfall of a coming monsoon may be predicted by accurate observations.

The following Table shows the actual rainfall at Baroda as recorded in the Official Returns. The asterisks mark the days on which, according to my passing observations, rain should have fallen:—

Date. 1887. June.	Rainfall in inches and cents.	Date. 1887. July.	Rainfall in inches and cents.	Date. 1887. Aug.	Rainfall in inches and cents.
9	0·75	*12	None	14	None
10	0·3	*13	0·14	15	,,
11	0·15	*14	2·17	16	,,
12	None	(v) 15	1·50	17	,,
13	,,	16	1·22	18	0·7
14	,,	17	0·50	19	None
15	,,	18	0·62	20	,,
(i) 16	4·80	19	0·50	21	,,
17	2·50	20	0·13	22	0·19
*18	0·2	21	0·39	23	0·25
*19	None	*22	0·8	24	0·50
*20	,,	*23	0·46	25	0·78
21	,,	*24	1·50	26	None
*22	,,	*25	0·66	27	0·8
23	,,	*26	0·13	28	None
24	,,	*27	0·26	29	,,
(ii) 25	0·26	*28	0·90	30	,,
26	0·50	*29	2·0	*31	,,
27	None	*30	0·12	Sept.	
28	,,	*31	0·53	1	1·0
29	0·30	Aug.		2	0·17
(iii) *30	1·43	* 1	0·27	3	None
July.		* 2	0·45	4	,,
* 1	None	* 3	0·21	5	,,
* 2	None	* 4	0·35	6	0·7
* 3	0·17	* 5	0·7	7	None
* 4	None	* 6	0·45	8	,,
* 5	1·33	(vi) * 7	0·45	9	,,
* 6	0·7	8	0·21	10	,,
* 7	1·10	9	0·25	11	,,
8	0·19	10	0·15	12	,,
(iv) * 9	4·11	11	0·22	13	,,
*10	0·12	12	None	14	0·47
*11	0·20	13	,,	Total Rainfall ...	38·50

(i). I have found by experience that the delivery day of a pregnant cloud shifts sometimes two or three days either before or after the due date. The rainfall of the 16th, 17th and 18th June may therefore be taken to be the rainfall due on the 18th, 19th and 20th June.

A careful study of the above table and of the foot-notes to it will show that the 58 days on which rain fell may be classified as follows:—

Number of days on which rain fell precisely as predicted ...	30
Number of days on which rain fell as predicted, but the dates shifted somewhat, or the rainfall extended over more days than one	10
Number of days on which rain fell without being previously predicted	11
Number of days on which rain fell, but there are no exact data to fix the dates, owing to my absence in the Deccan ..	7
	58

As regards the days on which rain fell without being predicted, they are the 9th, 10th and 11th of June, the 18th, 22nd, 23rd, 24th, 25th and 27th of August, and the 6th and 14th of September. It will be observed that on none of these days has the rainfall been very heavy; the greatest quantity recorded on any one day being only ¾ of an inch.

I have already mentioned that my observations were only passing ones, such as were taken by a glance at the sky three or four times a day. I recorded only those days on which the indications of pregnancy were very pronounced. This will account for the eleven days of rainfall which were not predicted. As regards the shifting of rainfalls to two or three days before or after the due date, as, for instance, those of the 18th, 19th and 20th June to the 16th, 17th and 18th of that month, or of the 31st August to the 1st and 2nd of September, I have observed by experience that the falls do shift so far, and taking into account the multifarious disturbing causes in the atmosphere, who can say that this

(ii). The rainfall due on the 22nd seems to have shifted to the 25th and 26th June.

(iii). As the conception of the cloud whose rain was due on 30th June had taken place when the moon was in the asterism *Svâti*, the rainfall was to continue for eight days, and this accounts for the rainfall from 30th June to 7th July inclusive, (See Ch. 21, shls. 29 and 30 of Brihat Samhita). There was heavy rain on 30th June and this accounts for no rain on 1st and 2nd July. Similarly the absence of rain on 4th July accounts for the heavy fall on the next day. The small showers on 29th June and 8th July may be mere offshoots of this delivery.

(iv). The conception took place in the month of Pousha when the moon was in the asterism of Satabhisak or Satatáraká, and accounts for six days rain from 9th to 14th July inclusive.

(v). I had gone on leave to the Deccan from the 7th to the 12th January 1887, and therefore cannot exactly account for the rainfall between the 15th and 21st July; but the symptoms observed there showed that the conception of clouds was taking place, notably on the 3rd of the dark half of Pousha (12th January 1887) when the moon was in the asterism of Aalesha. This last would give rain for sixteen days (Ch. 21, shls. 29 and 30), and accounts for the rainfall from 22nd July to 6th August inclusive. It should be remembered that a pregnant cloud under favourable circumstances gives rain for 500 miles all round (Ch. 21, shl. 35), and under similar circumstances, conception may take place in the Deccan and in Gujarat at the same time. The symptoms observed in the Deccan may, therefore, under favourable circumstances, answer for Gujarat.

(vi). There was a distinct conception on the 4th of the bright half of Mágh 28-1-87, the rainfall of which was due on 7th August 1887, and as the conception had taken place when the moon was in the asterism of P. Bádrapadá, abundance of rain was to be expected (See. Ch. 2, Shl. 28) and this would account for the rainfall from the 7th to the 12th August inclusive.

little difference is great? To my mind, indeed, the wonder is the opposite, that the showers should come with such regularity, as foreseen six and a half months before.

As regards the quantity of total rainfall for the whole season, I estimated about 64 adhaks, that is about 26·88 inches for the days which I recorded in my notes. Add to his 2·34 inches of rain which fell during the 11 days which I did not note down, and 11·30 inches of rain which fell as the quantity due to conceptions which took place while I was away in the Deccan, and we get a total of 40·52 inches, whereas the actual rainfall has been 38·50 inches, that is only a couple of inches less than the estimated quantity.

Having placed the above facts before the public, I leave them to judge whether the following conclusion I have come to is justified or not:—"It is to be borne in mind that a branch of science is being explored—which is almost forgotten; but, the results of actual experience have produced what I feel I need not fear to call a conviction, that the truth of the science has been amply vindicated, and that critical study, accurate observations and verifications by experience will make it possible, in a given year, to predict the rainfall of the subsequent year pretty accurately. The science of meteorology is very important and of great practical value. Observatories have been kept all over the world to observe its phenomena and ascertain its laws. The old Rishis of India seem to have explored the science, ascertained its laws and given practical rules and directions for taking observations according to their own principles and lights."

If the rules and directions will withstand the test of actual experience, and I submit that they have very well withstood the test so far as I have above indicated, they will establish very important conclusions, which modern European science does not yet know of. For instance, it will be established that although the sun is the chief cause of the evaporation of water, the moon is the potent factor in causing watery vapour to assume the form of pregnant clouds which at their maturity are to fall in the form of rain and to fructify the earth; that these pregnant clouds take six and a half months to mature; that the rainfall at a given place depends on the conception of these clouds at that place at the proper season and on their subsequent maturity, and not merely upon watery vapour being produced in the distant Indian Ocean, and its being propelled by S. W. monsoon winds; and that other planets besides the sun and moon have connection with rainfall, as they directly contribute either to favour the conception and maturity of clouds or to cause their miscarriage. It may be remarked in passing that the advent of the clouds with the S. W. monsoon winds will not be inconsistent with the theory propounded in the Brihat Samhita, for it appears, from what is stated in the book, that the pregnant clouds are wafted away in the atmosphere after conception, and that they return at maturity time from the opposite direction to that where the conception took place. The scientific and practical importance of these conclusions is immense. To rulers and to the public generally it is of immense practical import-

ance to know accurately what the rain prospects of the coming year really are. If rulers can know a couple of months before the monsoon that famine is pretty certain, they can ward off its effects by timely precautionary measures to import grain, &c.

If this paper should happen to be read or heard of by the Native Princes of India or their ministers or advisers, I request them, if they consider that the facts I have placed before them are sufficiently important, to make arrangements to take observations in their States, according to the rules given in Brihat Samhita. They can get Hindu Jyotishis to do the work on very cheap terms. The whole cost per year will be comparatively trifling: one truth is worthy of being always borne in mind, viz., that science costs comparatively little, and produces results of immense value. The British Government is alive to this truth, and as an illustration of it, I may mention that it has established in a short time three Observatories in Upper Burmah (Vide *Times of India* of 8th November 1887). The Native Princes also owe it to their ancestors to examine and keep up the sciences explored by them. In making the experiments about the science of meteorology given in the Brihat Samhita and other Hindu books, they will be in a better position than the British and other Western nations, as the science will be new to the latter, and to a certain extent opposed to their present scientific ideas. But yet, if they, the Western nations, are once attracted to it, they are sure to fathom it to the bottom, and to arrange for observations being taken according to its rules. If Native Princes will start small Observatories, with appliances in the shape of instruments, ancient and modern, and employ native astronomers and encourage them to study thoroughly and test practically the truths of such scientific books as the Brihat Samhita and to publish them, they will do great benefit to science, to themselves, to their country and to the public at large.

My humble assistance by way of correspondence, etc., is at the disposal of anybody who wishes to make a move in this direction.

J. S. GADGIL, B.A., L.L.B., F. T. S.

DECAY OF THE BRAHMO SAMAJ.

THE European friends of Indian reform, who have been counting so much upon the leavening influence of the Brahmo movement upon Hindu opinion, will be sorry to see the signs of its collapse. Fascinated by the winsome character of its initiator, Rajah Rammohun Roy, his fervid zeal, his fine scholarship, his eloquent writing and high national aspirations; by the moral grandeur of his colleague and successor, Debendronath Tagore; by the brilliant oratory of their quondam pupil, but subsequent schismatic, Keshub Chandra Sen; and by the pious energy and intellectual force of Pandit Sivanath Sastri, they had hoped that the hoary walls of Hindu orthodoxy would crumble, and a vast impetus be received by Christianity. These were foolish expectations, though natural enough to strangers alike unfamiliar with Hindu character and Hindu philosophy. Brahmoism was a strong movement when it had several strong and persuasive leaders, but they are nearly all

gone now and the movement droops. Rammohun Roy has been dead forty-four years, Keshub three years, Debendronath Tagore is blind and daily waiting with philosophic calm, the great summons; Sivanath Sastri, chief of the Sadharan Brahmo Samaj is still at work, but with a heavy heart. His newspaper organ, the *Indian Messenger*, reflects this feeling very strongly. Babu Protab Chandra Mozumdar, who has recently travelled around the world, was Keshub's lieutenant and is a very able man but will never fill his place. There are clever younger men in the Brahmo "Church," but they do not seem to have anything like as good a prospect of affecting Hindu orthodoxy as had their predecessors. If the combined influence of all the anti-Hindu professors and teachers in the Government and Missionary schools and colleges is now powerless to overthrow Hindu conservatism, and prevent their pupils from holding staunchly to the ancestral religion, which they are now beginning to understand, how futile must be all the efforts of the Brahmo preachers, whose appeal is to the emotions and not to the intellect or the intuition! Brahmoism, it would seem, has had its day and exhausted its best powers. It has done good, no doubt, in having aroused interest in the subject of religion and put the friends of orthodoxy upon their mettle. The agitation of thought—says the proverb—is the beginning of wisdom, and whosoever flings a pebble into the dead sea of Hindu orthodoxy, confers a benefit. Brahmoism was a great stone so flung by Rammohun Roy, and in that way has done good. Its leaders might have forestalled the Theosophical movement, if they had only made themselves familiar with the meaning of Hindu scriptures, symbols and rites, and worked upon purely national lines. Western methods suit the West, Eastern ones the Asiatics. If one stands outside the door of a Brahma *mandir*, and with closed eyes listens to the service, he would as soon fancy himself hearing what was going on in a Christian chapel as in a Hindu one. There is scarcely anything exlusively national in it, whether prayers, hymns or sermon. This is perhaps the secret of the apparent rapid decline of the movement. What is exotic cannot become acclimatised, or even hybridised, unless its nature is congenial to the new latitude and environment. Brahmoism depends upon the emotions, Hinduism does not. Brahmoism shirks psychological research, denounces occult science, and demands faith; Hinduism not only encourages reason and scientific study, but is based upon both, having them as two of its corner stones. Was it not inevitable, then, that the mass of educated Hindus of the rising generation should incline towards their ancestral faiths, rather than towards Brahmoism when these points were made clear to them? The Theosophical Society has overspread India far more rapidly and completely than Brahmoism, not because it has preached orthodox Hinduism, but because it has helped to point out its basis, and defended it from malevolent misrepresentation by interested opponents. It has not thriven upon opposition to Brahmoism, quite the contrary; before ever its founders came to India they offered the laurel of peace to Keshub, as to a loving son of India, whose sym-

pathy they ought to be able to count upon. He did not respond, nor ever show the least good-will, but opposed the movement from first to last. He was not wise in this, but he is dead and there is no more to be said.

Preached by its founder, Brahmoism was a philosophical Advaita system; taught by his surviving successors, it is something quite different. The *Indian Messenger* and the *Liberal and New Dispensation*, organ of the Keshubites, are at extreme variance about a very essential point, the Divine Sonship of Jesus. The latter journal will not even exchange papers with the former, though the courtesy was offered. The Keshubites—perhaps as laying the ground for a future claim of Divine Incarnation for their deceased leader—"hold the Christian doctrine of incarnation is true, because it preaches the Son of Man as coming on earth to raise up and reconcile *fallen* humanity to the Holy God:" but the *Indian Messenger*—that is, Sivanath Sastri, answers:

"On behalf of the Brahmo community let us assure our Christian contemporary that the *Liberal and the New Dispensation* does not represent the views of the Brahmos in this respect. The doctrine stated above may tally well with the recent developments of the faith of our friends of the *New Dispensation*, but it is highly repugnant to the spirit and teachings of Brahmoism."

Rammohun Roy had a clear perception of the truth when he said (vide *Monthly Repository* for 1823, Vol. XVIII, p. 433):—

"If a body of men attempt to upset a system of doctrines established in a country, and to introduce another system, they are, in my humble opinion, in duty bound to prove the truth, or, at least, the superiority of their own."

He had a great appreciation of esoteric Christianity, but he found "that the doctrines inculcated by Jesus and his apostles are quite different from those human inventions, which the missionaries are persuaded to profess, and entirely consistent with reason." He turned from the missionaries to the clergy of England, hoping to find his ideal of social purity and consistency in their lives and those of the nation. Alas! that he should have been so disappointed, and that his tender heart should have broken, as it did, in consequence. Had he lived it is impossible to say what good he might not have done, by expounding the esotericism of his beloved Vedanta. As he had foreseen, the system subsequently preached as Brahmoism has been thrown into the crucible and found alloyed metal. Hence the process of disintegration now rapidly going on. Swami Dayanand Saraswati, a thorough patriot Hindu and Vedic Pandit, said a sharp thing about Brahmoism in a discourse I heard him deliver: "The Brahmos are talkers, not doers. I have listened to them for two hours at a time talking to God as a man talks to his peon: paying him, at the same time, no end of compliments. 'O God, thou art great'; 'O God, thou art good'; 'we are worms in thy sight,' etc. They seem to think that they have done all when they have said that. But prayer means work, and if men wish the favour of God they should try to earn it by deeds, not words."

That is it; if Brahmoism falls it will be for two reasons—(1) that it had a weak basis; and (2) that its adherents have not lived up to their professions.

Under Rammohun Roy the Brahmo Church was homogeneous, hence strong: his pupil, Keshub, revolted and thus sowed the seed of destruction. The Mother Church split into two, then into three: now we are to see a fourth, it appears. In the *Indian Messenger* of November 13th, the Lahore correspondent, Babu Bepinchandra Pal, announces that

"The Brahmo reader must, like myself, rest content with the knowledge that in the Brahmo Samaj we are going to have yet one more off-shoot in Pandit S. N. Agnihotri's *Deva Dharma* and *Deva Samaj*."

This latest seceder seems to have fallen in love with Major Tucker's drumming and "Hallelujah lasses" and adopted a Musico-terpesichorean cult, a cross between Chaitanya and General Booth.

Says the Lahore correspondent:

"The Salvation Army appears to have caught Pundit Agnihotri's fancy very strongly, and he is perhaps trying to work out their ideas in the Brahmo Samaj."*

He may or may not succeed in this, but he will certainly help to work Brahmoism out of existence, for it cannot stand many more schisms. It no longer has mere orthodox inertia to overcome, it must itself expose its claims, its scholarship, and its leaders to test by the army of young critics just entering the arena of letters. The leaders who are dead, and the others who survive, have fought a gallant fight, with good motives and marked talent. They are entitled to the kindly sympathy and brotherly regard of every altruistic worker. It is their misfortune, not their fault, that they had a weak cause. Its weakness lay in the fact that it undervalued the strength of Hindu philosophy, and ignored the scientific basis upon which it stands. With the advance of science and the enlargement of the field of psychical research, it would naturally become less and less possible to maintain any "Church," cult, or school which depended mainly upon faith and emotion as its props and supports. All such are doomed, by whatsoever name called: the sun of science has risen, and mere "faiths" are evaporating like the mists of the morning.

D. C. FENNO.

* The Pandit replies to this in the *Indian Mirror*, to the effect that he has "no connection with the local Brahmo Samaj and is quite independent of the Brahmo Samaj," wherefore he has adopted the new name. He may be "independent" of the Brahmo Samaj, but the latter is not clear of him, if his ranks are recruited at its expense, which is alleged to be the case. About one fact there is no dispute: he was a Brahmo leader and is now using all his influence and talent to build up a rival society.

MYTHICAL HISTORY OF JAPAN.*

The Seven Generations of Celestial Spirits.

IN the beginning heaven and earth were not yet separated. Then the yin or female principle was not detached from the yang or male principle. Chaos, having the form of an egg, threw up waves like an agitated sea. But it contained the germs of all things; those that were pure and transparent arose and formed the heavens, while all that was heavy and opaque precipitated, coagulated and produced the earth. The subtle and perfect matter collected together and formed the ether; the thick and weighty matter hardened and became what is compact. The heavens then were first formed, and the earth was finished afterwards. A divine being, Chin Ching, was born in the middle. It is this event which is regarded as the commencement of creation. An island of soft earth swam upon the waters like a fish. There was born at the same time, between heaven and earth, a thing like the stalks of the plant *Asi (Erianthus Japonicus)*, which became metamorphosed into a god *(kami)*, who was given the name of Kouni Toko Tatsi-no Mikoto, and who was the first of the seven celestial spirits which are as follows:

1. Kouni Toko Tatsi-no, Mikoto or "the honourable of the ever existing kingdom," reigned for a hundred thousand millions of years. He is chiefly adored in a temple in the province of Oomi.

2. Kouni Sa Tsoutsi-no Mikoto, or "the honourable of the middle handling the *maket*," reigned during a period of equal length, and by the virtue of water. His temple is in the province of Kavatsi.

3. Toyo Koun Nou-no Mikoto, or "the honourable who draws up salt slime in abundance," reigned as many years by the virtue of fire. His temple is in the province of Oomi.

According to the laws of heaven these three divine beings were self-born and were pure males.

4. The male genius Oufti Tsi Ni-no Mikoto, or "the honourable who bakes clayey earth." He reigned by the virtue of wood. His companion was the female genius Sou Fitsi Ni-no Mikoto, or "the honourable who bakes sandy earth." These two genii reigned two hundred thousand millions of years. Their temple is in the province of Ize. After them there were males and females, but there was as yet no carnal generation.

5. The male genius Oo To-no Tsi-no Mikoto, or "the ancient of the great gate," and the female genius Oo Toma Be-no Mikoto, or "the honourable of the border of the great mat." These two celestial spirits reigned by the virtue of metal, and reigned for as many years as the preceding ones. Their temple is in the province of Yetiszen.

6. The male spirit Omo Tarou-no Mikoto, that is to say, "the venerable full face," and the female spirit Kassiro Ne-no Mikoto, or "the honourable of the root of fear." They reigned by the virtue of earth for two hundred millions of years.

7. The male genius Isa Naghi-no Mikoto, or "the honourable who has granted too much," and the female genius Isa Na Mi-no Mikoto, or "the honourable who excites too much."

The three couples of divine beings that preceded this one followed the laws of heaven and earth, and reproduced themselves as males and females by a mutual contemplation.

The period of the seven generations of spirits lasted from Kouni Toko Tatsi-no Mikoto to Isa Naghi-no Mikoto and Isa Na Mi-no Mikoto.

These two latter mounted on the bridge of heaven (said by the commentators to symbolise the idea of sexual love and attachment), and said, should there not be down there at the bottom countries and islands? Consequently they thrust down the peak of the precious red stone and raised up what was below. As they drew the peak out of the troubled waters some drops fell from it, and these formed the island Ono Koro Sima or "the island that was formed spontaneously." The two genii then descended upon this island and dwelled thereon. This island is the centre column on which the empire is based.

The male genius walked on the left side and the female genius followed the right side. They met at the column of the empire, and, having recognised one another, the female spirit sang these words: I am delighted to meet such a beautiful youth. The male genius replied in a tone of vexation: I am a man, thus it is for me to speak first; how then do you, a woman, dare to begin? They then separated and continued their road. Meeting again at the point whence they had started, the male genius first sang these words: I am very happy to find a young and beautiful woman. And this was the beginning of the union of males and females.

His spouse became pregnant and first brought forth the island Awasi-no Sima (island of foam) which was the first place created in Japan. Afterwards she brought forth the island now called Si-kokf and afterwards five other islands. All these countries are called by a name that means the eight great islands or countries. After this were born a great many other islands, all produced from foam.

After this were born the sea, the rivers, the mountains, the Kougou-no tsi, which became the ancestor of trees, also a sort of heath, which is the mother of all plants. These two genii, having reflected that there was still wanting a being to govern the world that they had pro-created, the female genius brought forth a divine being named "Precious intelligence of the celestial sun." This girl had a shining body and an intelligent mien. Her parents were enchanted with her appearance, but, finding her too beautiful for the earth, they resolved to send her to heaven, and there to give her charge of the government of the universe. After this the mother brought forth the goddess of the moon. Of less resplendent countenance, she also was sent to heaven, and there she governs the world conjointly with her sister.

* Translated from Klaproth's French version of the Chintai Kinan or History of the Divine Dynasties. "Annales des Empereurs de Japon," Oriental Translation

Afterwards was born Firou kou or "the leech." This child was unable to walk or to stand on his legs till three years old. His parents sent him to sea in a celestial boat made out of the trunk of a camphor-wood tree. Lastly, the goddess brought forth the god of winds and tempests. He became furious at the least contradiction, and on such occasions he was very strong and enterprising, otherwise he was mild and always had tears in his eyes. But, when provoked, he broke everything, rooted up the trees and set fire to the mountain forests. His parents chid him, and gave him to understand that he was too rough and intractable to remain on earth and that they would send him to the nether regions. He asked and obtained permission to first pay a visit to his sisters in heaven.

Having finished the creation, the genius returned with his wife to heaven, after having constructed, on the first created island, a small cabin in memory of their sojourn. Their palace in heaven was called "the palace of the young sun."

The Five Generations of the Terrestrial Spirits.

1. The god of wind and storm approached the heavens with a terrible noise. His sun sister, knowing the turbulent disposition of her brother, was very frightened; she presumed that, although her parents had confided a separate department of government to each of their children, the object of this visit was to invade the domain assigned to her. However she took courage, knotted her hair on her head, and girded up her vesture. In one hand she took the five hundred strings of the precious red stone; she decked her hair with garlands which fell down to her shoulder, and on her back she hung two quivers, one containing a thousand and the other five hundred arrows. On her arm she put a leather gauntlet, such as archers use, and in the other hand she took a bow. Thus equipped she went to meet her brother, and asked him in a sharp tone what brought him there. He replied: I have no evil intentions, but my parents having ordered me to go to the infernal regions, I have obtained their consent to first take leave of you. I had much difficulty in piercing the air and the clouds in order to get to you, and I did not expect that my arrival would so vex my sister. She then asked him how he could convince her that his intentions were not hostile. He offered to conclude a pact with her that if he should create three girls she might know that his heart was bad, but if three boys his heart would be pure. She accepted the offer, took her brother's sword, broke it into three pieces, washed it in the well called "the well of pure heaven," then she chewed the pieces in her teeth and rejected them. At the same time a thick fog came out of her mouth and there appeared three virgins. The brother then took the garlands from his sister's hair and the five hundred strings of precious stones, washed them in the same well, chewed them and rejected them with a thick fog, out of which came five boys. He pretended that these were his sons. She replied that being produced by her jewels, they belonged to her; but that the three girls produced by his sword, which she had chewed, were his: consequently the treaty was broken. These

three virgins afterwards possessed the island Kiou ziou, composed of nine provinces.

The treaty thus broken, the storm-god committed all sorts of havoc. When his sister sowed the earth in spring, he sowed tares and tore up the paths with his feet. In autumn he turned the horse of snow and hail into the fields to destroy the crop. In a word he vexed his sister in every way. She became so terrified that she involuntarily wounded herself with her shuttle. This made her so angry that she fled to a cavern of rock situated in heaven, and barring the entrance with a great stone, immediately the world was covered with darkness.

Then the eight hundred thousand gods assembled near the river Ama-no yasou gawa to consult as to the best means to induce the goddess to come out of her cavern. The god of destiny proposed to assemble the birds there and to make them sing while the "strong god with the powerful hand" guarded the entrance, and two others went to the holy mountain to root up the five hundred trees that grew there and plant them before the cave; then they were to suspend the five hundred strings of imperial precious stones (said by some commentators to represent the fertilising influence of the sun) on the tops, the mirror (emblem of purity) in the middle, and votive banners on the lower branches; after this the chief dancer was to be made to dance with a garland of tree-branches on her head and with her robes looped up with bands of grass; lastly, a great fire was to be lighted. All this was approved by the other gods and put into execution.

The goddess, hearing this tumult, said to herself: Since I have shut the door of the cavern there must be black night over the universe. Tempted by curiosity to see why the dancer was dancing to the sound of music, she moved the stone a little; at once the "strong god with the powerful hand" slipped his hand into the opening, seized the stone with both hands, threw it aside and made the goddess come out of her cavern. At the same time a cord (denoting the distinction between pure and impure, good and evil) was stretched before the entrance to prevent it being again closed.

All the gods then begged the sun-goddess not to hide herself again, and, in order to appease her, they pulled out the nails and hair of the storm-god. Then he made submission to the goddess and descended to earth on the borders of the river Fi-no kawa in the province of Idzoumo.

There he heard sighs: to discover whence they came he walked along the bank of the river, and presently he came upon an ancient couple (the two first inhabitants of Japan), between them was a young and beautiful girl whose name signifies "field of new rice." The god asked the cause of their sorrow, and the old couple told him that they had had eight daughters of whom seven had been devoured by a serpent with eight heads and eight tails, and they were afraid that it would come every instant to devour the last remaining daughter. The god told them to take courage and demanded their daughter in marriage. The parents having consented, he ordered them to prepare eight large vases of *saki*, and made a sort of scaffolding with eight openings in which he placed the vases;

then he hid himself on the top to await the serpent, who soon arrived. His eyes were red, on his back there grew pines and cypresses, and the trail he left behind him was like eight valleys between eight ranges of hills. He thrust a head into each of the vases and then went to sleep.

The god immediately drew his sword and cut the serpent into little pieces. In this operation the sword was somewhat notched. The conqueror then saw another sword in the tail of the serpent, but presuming that it belonged to some god, he thought he had no right to keep it for himself and made a present of it to the celestial gods. Having found in Idzoumo a convenient spot, he built a house and married the young girl; he confided the care of the house to her parents and conferred on them the title of "guardians of the palace of Ina da fime." He had a son by his wife, after which he departed for the lower regions as he had promised to do.

2. Masa ya ya Katsou-no faya fi Ama-no osi wo Mimi-no Mikoto, the son of the storm god, married and had a son.

3. Ama tsou fiko fiko fo-no ni ni ghi-no Mikoto, who succeeded him. His maternal grandfather made him governor of the middle kingdom of the plain of the *Eryanthus Japonicus*. This country was then full of brilliant spirits under the form of shining worms, of evil genii who buzzed like flies, and of grass and trees. To clear the land he assembled the twenty-four *kami* or celestial gods, informed them of his intention to drive the bad demons out of Japan, and asked them who they thought most capable of carrying out this design. All pointed out Ama-no fo fi-no Mikoto, who was accordingly sent off, but, instead of fulfilling his mission, he lent himself entirely to the views of the son of the storm-god, and remained with him three years without returning to heaven. His son was then sent, but followed the example of his father and did not return. Then the gods held a consultation and proposed that Ame waka fike should undertake the enterprise. They gave him the bow of the celestial deer and the arrows called the plumes of heaven, and ordered him to descend to earth. He also remained there and married, and proposed to make himself the governor of the land instead of purifying it. When it was found that he did not return, the celestial pheasant was sent to find out the reason. The pheasant perched on a tree near the house of the messenger, whose wife informed him that an extraordinary bird was on the tree. Ame waka fiko thought that it was a present she had sent for to give him, took his bow, and shot the bird through the breast. The bird fell dead, but the arrow went up to heaven and alighted at the feet of the god who had sent the pheasant. He recognised it at once, and seeing that there was blood on it, he concluded that there was war with the terrestrial deities. He picked up the arrow and threw it down to earth again, there it struck Ame waka fiko, who was sleeping after dinner, in the breast, and killed him. The cries of his wife reached the ears of the father of the slain man in heaven. Thus informed of the death of his son, the father at once despatched a rapid wind to bring up the body, and constructed an edifice wherein it was interred. The wild ducks

and sparrows accompanied it, and lamented eight days and eight nights.

During his stay on earth Ame waka fiko had had a friend who closely resembled himself. The friend ascended to heaven to condole with the bereaved parents. These divinities, on seeing him, thought he was their son restored to life, and removed his sash. This displeased him; he changed colour and asked them how it was that they had taken him, the friend who had come so far to condole with them, for their lost son. In his anger he drew his sword and hacked the house of mourning to pieces, the pieces fell into the province of Mine, where they formed a mountain.

The gods were again assembled and informed that the earth was not yet purified though several braves had been sent down for the purpose. It was then decided that another brave, together with a god who himself offered to go, should be sent. They put to death all the terrestrial deities who would not submit to them and returned to heaven.

4. Fiko fo fo be mi-no Mikoto, the eldest son of the third terrestrial god, took the government of the sea, while his younger brother presided over the mountains. Sometime afterwards they agreed to change positions, the second gave his bow and arrows to the first, from whom he received the fish-hook. Not liking the new arrangement, each wanted to return to his former occupation, but the fish-hook was lost and the younger wanted to give the elder brother another one. This, however, was refused. The brother was much distressed, and walked along the shore trying to find the lost hook. There he met an old man called "the ancient of the salt earth," who asked him why he was so sad. Having learned the cause, the old man told him to take courage, and promised to help him. He then constructed a sort of diving bell, and putting the brother into it sent him to the bottom of the sea. There he came to the palace of the sea-god. This was a most magnificent structure. At the entrance there was a well under a tree, the branches and leaves of which shaded the ground around. A young girl of great beauty came out of the house to draw water, having in her hand a bowl made of Oriental jade. The new arrival approached the well; she was frightened, ran into the palace and told her parents what had happened. They at once laid down eight double mats in the reception room to receive the stranger, and went out to meet him, and brought him into the house. After the first compliments he informed them of the object of his voyage. When they had heard his adventures, they ordered all the fishes, great and small, to assemble before the room. Not seeing the fish called the "red lady," they asked the other fishes the reason of her absence. These replied that she had something the matter with her mouth, and so was unable to come. Some of the fishes were then sent to her, and they returned with the missing hook.

The brother then married the daughter of the sea-god and built a palace under the water, where he lived with her for three years. But the recollection of his country always tormented him and he burned to return thither. His wife perceived this and told her parents who gave him permission to return to take back the hook.

At his departure they gave him the precious stone of the flow and the precious stone of the ebb of the tide, and said : If your brother will not allow you to return, you must throw the first stone into the sea and then the whole country will be submerged, if he then grants permission, throw the second stone into the sea and the land will become dry again.

When he was about to depart his wife said to him : Your wife is pregnant, when her time draws near she will, with the help of a great wind and a strong tide, gain the sea-shore. There you must prepare for her a convenient dwelling. He bade her farewell and went to his brother. When he had given back the hook he asked permission to return to the sea. But, refused, he was obliged to have recourse to his talisman, and threw the jewel into the sea which soon submerged all the land. His brother became much frightened and offered to grant him all he asked, provided he might escape with his life. The brother then threw the other jewel into the sea which immediately retreated from the land.

Soon there arose a great wind accompanied by a very high tide. The brother recognised his wife and ran to meet her. Her sister accompanied her. But as he offended his wife by looking at her when forbidden to do so, she turned herself into a dragon and plunged into the sea and was never seen again by her husband.

5. Of this god only his name with that of his wife and children and the place where he died are related.

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*THE PRINCIPLE OF POLARITY.**

"SCIENTIFIC speculations," says Mr. Samuel Laing, "are found to be linked together by the leading idea of the Universality of Law, while unity is given to these speculations by the all-pervading principle of polarity, which manifests itself everywhere as the fundamental condition of the material and spiritual Universe."

What is the magnet? It is a special manifestation of the more general principle of polarity, by which energy, when it passes from the passive or neutralized into the active state, does so under the condition of developing opposite and conflicting energies: no action without reaction, no positive without a negative, no north pole without a south pole—like ever repelling like, and attracting unlike. As polarity produces definite structure, so definite structure everywhere implies polarity. The same principle prevails not only throughout the inorganic or world of matter, but throughout the organic or world of life, and specially throughout its highest manifestations in human life and character, and in the highest products of its evolution, in societies, religions, and philosophies.

Because the principle of polarity pervades alike the natural and spiritual worlds, it is not to be assumed that the laws under which it acts are identical; and that virtue and vice, pain and pleasure,

* As treated by Mr. Samuel Laing, the author of "Modern Science and Modern Thought," in his new work "a Modern Zoroastrian," published by F. V. White & Co., London.

ugliness and beauty, are products of the same mathematical changes of sign and inverse squares, or cubes of distances, as regulate the attractions and repulsions of molecules and atoms.

Polarity in Matter.

The ultimate elements of the material Universe are ether, energy and matter.

First, ether: a universal, all-pervading medium, unponderable or infinitely light, and almost infinitely elastic, in which all matter from suns and planets down to molecules and atoms, floats as in a boundless ocean, and whose tremors or vibrations, propagated as waves, transport the different forms of energy, light, heat and electricity, across space.

Secondly, energy: a primitive, indestructible something, which causes motion and manifests under its many diversified forms, such as gravity, mechanical work, molecular and atomic forces, light, heat, electricity and magnetism, all of which are merely protean transformations of the one fundamental energy, and convertible into each other.

Thirdly, matter: the ultimate elements of this are atoms, which combining form molecules, or little pieces of ordinary matter, with all its qualities, which are the bricks used in building all the varied structures of the organic and inorganic world. Of these atoms some 70 have never been divided, and therefore, although we may suspect that they are merely combinations or transformations of one original matter, we must be content for the present to consider them as elementary. In like manner we may suspect that matter is in reality only another form of energy, and that the impression of solidity is given by the action of a repellent force which is very energetic at short distances. If this were established, we might look forward to the generalization that energy was the one reality of nature, but for the present it is merely a speculation. Matter like energy is indestructible.

Minute as the atoms and molecules are, we must conceive of them not as stationary and indissolubly connected, but rather as little solar systems, in which revolving atoms form the molecule, and revolving molecules form the matter held together as separate systems by their proper energies and motions, until some superior force intruding breaks up the system and sets its components free to form new combinations.

What is the principle which thus forms, unforms, and reforms the various combinations of atomic and molecular systems by which the world is built up from its constituent elements? It is polarity.

If we place an iron bar in contact with the pole of a magnet, the bar becomes itself a magnet with opposite poles to the original one, so that as opposite poles attract, the iron bars adhere to it. Bring a lump of nickel in contact with the further end or free pole of the iron bar, and the nickel also will be magnetized and adhere. Let the lump of nickel be as large as the pole of the iron bar is able to support, and now bring a lump of soft iron near this pole. It will drop the nickel and take the iron. This is exactly similar to those cases of chemical affinity in which a molecule

drops one of its factors and takes on another to which its attraction is stronger. If iron rusts in water, it is because the oxygen atom drops hydrogen to take iron just as the magnet dropped nickel.

The polarity of chemical elements is attested by the fact that when compounds are decomposed by the electric current, the different elementary substances appear at different poles of the battery. Thus oxygen, chlorine, and non-metallic substances appear at the positive pole; while hydrogen, potassium and metals generally appear at the negative one. The inference is irresistible, that the atoms had in each case an opposite polarity to that of the poles to which they were attracted. This is confirmed by the fact that the radicals, *i. e.*, the elementary atoms or groups of atoms which have opposite polarities, combine readily; while those which have the same polarity, as two metals, have but slight affinity for each other. Like therefore attracts unlike, as in all cases of polarity, and the greater the degree of unlikeness the stronger is the attraction.

The polarity of chemical elements manifests itself in different ways. In some cases it appears like that of a magnet with two opposite poles. Thus oxygen is bi-polar. Others, like hydrogen and chlorine, seem to have only a single pole, and have to create for themselves the opposite pole, which is the indispensable condition of all polarity, by induction in another body. Other atoms are multi-polar and seem as if made up of more than one magnet or rather as if the atom had regular shape like a triangle, square, or pentagon, and each angle was a pole thus enabling it to unite with three, four, five or more atoms of other substances. Thus one atom of nitrogen unites with three of hydrogen, one of carbon with four of hydrogen, and so on.

Every substance has, therefore, what is called 'quantivalence' or power of uniting with it a greater or less quantity of other atoms, and conversely that of replacing in combinations other atoms, or groups of atoms, the sum of whose quantivalence equals its own.

Polarity involves opposition of relations or two poles, and electrical only differs from magnetic polarity in the fact that in the latter the two poles are in the same body, while in the former they are in separate bodies. Atoms and radicals, which are multi-polar, can attract and form molecules with as many other atoms or radicals as they have poles. This is called their degree of atomnity, which is the same as their quantivalence.

The qualities of substances depend not only on the qualities of their constituent elements, but also on the manner in which these elements are grouped. Two substances may have exactly the same chemical composition and yet be very different. As an instance of this, butyric acid, which gives the offensive odour to rancid butter, has exactly the same composition as acetic ether, which gives the flavour to a ripe apple. They consist of the same number of atoms of the same elements—carbon, hydrogen and oxygen—united in the same proportions. This applies to a [illegible] substances, and is called Isomerism, or formation of different [illegible] from the same parts.

The principle of polarity, therefore, aided by the subsidiary conditions of quantivalence, atomnity, and Isomerism, gives the clue to the construction of the inorganic world out of some seventy elementary substances. Of the substances thus formed, some are stable and some unstable. As a rule the simpler combinations are the most stable, and instability increases with complexity. Thus diamond, which is merely a crystal of pure carbon, is very hard and indestructible; while dynamite or nitroglycerine, which is a very complex compound, explodes at a touch.

The universe consists of atoms which are endowed with polarity, and that as diminished temperature allows these atoms to come closer together and form compounds, matter in all its forms is built up by the action of polar forces.

Polarity in Life.

The material to which all life is attached from the speck of protoplasm to the brain of man, is strictly a chemical product of atoms and molecules, bound together by the same polar laws as those of inorganic matter. In like manner all the essential processes by which life lives, moves, and has its being, are equally mechanical and chemical.

But when we come to the conditions of life proper, we find the influence of polarity mainly in this: that as it developes from simpler into more complex forms, it does so under the law of developing contrasts or opposite polarities, which are necessary complements of each other's existence. Thus, as we ascend in the scale of life, we find two primitive polarities developed: that of plant and animal, and that of male and female.

The scientific observer finds that the plant feeds on inorganic ingredients out of which it manufactures living matter or protoplasm; while the animal can only provide itself with protoplasm from that already manufactured by the plant. The ox who lives on grass, could not live on what the grass thrives on, viz., carbon, oxygen, hydrogen, and nitrogen. The contrast is so striking that the vegetable world has been called the producer and the animal world the consumer of nature.

The researches of science in various directions, particularly in geology, point strongly to a process of evolution by which the animal and vegetable worlds, starting from a common origin in protoplasm, have gradually advanced step by step, along diverging lines, until we have at last arrived at the sharp antitheses of the ox and the oak tree. This evolution has gone on under the generalized law of polarity, by which contrasts are produced of apparently opposite and antagonistic qualities, which however are indispensable for each other's existence. Plants and animals cannot exist without each other. Nature is one huge aquarium in which animal and vegetable life balance each other by their contrasted and supplemental action, and, as in the inorganic world, harmonious existence becomes possible by this due balance of opposing factors.

Polarity of Sex.

At first sight the distinction of sex appears as fundamental as that of plant and animal, but by far the larger proportion of living

forms, in number at any rate, if not in size, have come into existence without the aid of sexual propagation.

The monera or simple specks of homogeneous protoplasm multiply by self division. The next stage is that of propagation by germs or buds, in which the organism does not divide into two equal parts, but a small portion of it swells out at its surface, and finally parts company and starts on a separate existence. Advancing further, we find these germ buds reduced to spores or single cells which are emitted from the parent, and afterwards multiply by division until they form a many-celled organism which has the hereditary qualities of the original one. This is the general form of propagation of the lower plants.

Next comes sexual propagation, which has become the rule in all the higher families of animals and in many plants. In the great majority of plants, and in some of the lower families of animals—for instance snails and earth-worms—the male and female organs are developed within the same being, and they are what is called hermaphrodites. Thus in most of the flowering plants the same blossom contains both the stamens and anther, which are the male organ, and the style and germ which are the female.

In the higher families, however, of animal life, the distinction of sex in different individuals has become the universal rule, and it produces a polarity or contrast which becomes ever more conspicuous as we rise in the scale of creation, until it attains its highest development in the highest stage hitherto reached, that of civilized man and woman.

In providing for the birth of nearly equal numbers of each sex, nature clearly establishes monogamy, or union of single pairs as the condition of things most in accord with natural laws.

The polarity of sex displays itself as conspicuously as that of the magnet in the fundamental law of repulsion of like for like, and attraction of like for unlike.

In each case there must be an identity of essence developing itself in opposite directions. In each individual, as in each union of individuals, harmony and perfection depend on the due balance of the opposite qualities. The man in whom strength and hardihood are not tempered by gentleness and affection, becomes brutal and tyrannical; while the woman who has no strength of character becomes silly and frivolous. Marriage involves the highest ideal, for the well assorted union of the two in one gives a more complete harmony and reconciliation of opposites than can be attained by the single individual, who must always remain more or less within the sphere of the polarity of his or her respective sex.

Heredity and Variation.

As the earth is kept in its orbit, which makes life possible by the balance of the antagonistic centripetal and centrifugal forces, so is that life evolved and maintained by the balance of the two conflicting forces of heredity and variation. Heredity, or the principle which makes offsprings resemble their parental organisms, may be considered as the centripetal force which gives stability to species; while variation is like the centrifugal force which tends to make them develop into new forms, and prevents organic matter from remaining ever consolidated into one uniform mass.

How ancestral peculiarities can be transmitted through many generations, each individual of which originated from a single microscopic cell, which had been fructified by another cell, is one of the greatest mysteries of nature.

Variation evidently depends mainly on the varying influences of environment. The diversities of living species may be shown to have developed in the course of evolution from simple origins, just as the inorganic world has from atoms, by the action and reaction of primitive polar forces between the organism and its environment, and between heredity and variation.

The Knowable and the Unknowable.

The ultimate basis of all knowledge is perception. Impressions are created on the grey matter of the brain by the surrounding universe, and hence all our knowledge.

The mind and all its qualities are indissolubly connected with matter, but it by no means follows that they are matter or merely qualities of it. We know absolutely nothing of the real essence of the atoms and energies, and it is the same with mind, soul or self. We feel an instinctive certainty of their existence, but of their real essence or existence we know nothing, and it is as unscientific to affirm as to deny.

The brain, spinal marrow, and nerves consist of two substances: one white, which constitutes the great mass consisting of tubes and fibres; the other grey, which is an aggregation of minute cells, so minute that there are several millions of them in a space no larger than a sixpence. The grey nerve tissue is really the organ of thought. Injuries to it, or diseases in it, invariably affect what is called the mind; while considerable portions of the white matter may be removed without affecting the thinking and perceptive powers. A certain amount of it is indispensable for the existence of the intellect.

The brain does not act as a whole, receiving indiscriminately impressions of light, sound and heat; but by separate organs for each, located in separate parts of it.

In extreme cases where experiments on the brain have been tried on lower animals, it is found that it can be entirely removed without destroying life, or affecting many of the actions which require perception and volition.

Thus, when the brain has been entirely removed from a pigeon, it smoothes its feathers with its bill when ruffled, and places its head under its wing when it sleeps.

If the skull could be removed without injury to the living organism, a skilful physiologist could play with his finger on the human brain, or that of a dog, pigeon or other animal, and by pressure on different notes, as on the keys of a piano, annihilate successively voluntary motion, speech, hearing, sight, and finally will, consciousness, reasoning power, and memory. But beyond this physical science cannot go. It cannot explain how molecular

motions of cells of nerve centres can be transformed into, or can create, the phenomena of mind, any more than it can explain how the atoms and energies to which it has traced up the material universe were themselves created or what they really are.

All attempts to further fathom the depths of the unknown follow a different line, that of metaphysics or introspection of mind by mind, and endeavour to explain thought by thinking. On entering this region we at once find the solid earth giving way under our feet. Instead of ascertained facts and experiments, we have a dissolving view of theories and intuitions accepted by some, denied by others, and changing with the changing conditions of the age, and with individual varieties of characters, motions, and wishes. Thus mind and soul are with some philosophers identical, with others mind is a product of soul. With some soul is a subtle essence, with others absolutely immaterial, with some it has an individual, with others a universal existence; by some it is limited to man, by others conceded to the lower animals. With some it is pre-existent and immortal, with others created specially for its own individual organism, and so on *ad infinitum*, the greatest philosophers come mostly to the conclusion that we know nothing about it.

Our conceptions therefore are necessarily based on our perceptions and are what is called anthropomorphic.

Religions and Philosophies.

The distinction between the conclusions of science and those of religious creeds might be expressed by saying that the former are "working hypotheses that never fail," while the latter are "working hypotheses which frequently fail."

Religious ideas in all cases are found identical with the first origin of science, and taking the form of attempted explanations of natural phenomena, by the theory of deified objects and powers in nature. As time rolled on and civilization advanced, simple nature worship and deification of astronomical phenomena developed into larger and more complex conceptions. Following different lines of evolution, polytheism, pantheism, and monotheism began to emerge as religious systems with definite creeds, rituals, and sacred books. The religions of the East are, however, very philosophical, and have clearly kept in view the fundamental distinction between the knowable and the unknowable.

Practically the contest of the present day is between the supernatural or miraculous, and the natural or scientific hypotheses. According to the former the operations of the Universe are carried on by a supernatural being who, with will, intelligence, and design, frequently intervenes to alter the course of events. The other hypothesis has it that the Great First Cause created things so perfect from the first that no such secondary interferences have ever been necessary, and everything is evolved from the primary atoms and energies in necessary and invariable succession.

A great blow has been dealt against the miraculous theory by the singular lack of intelligence displayed in the exercise of miraculous powers as commonly recorded. The *raison d'être* or effect desired be produced by miracles is to convert mankind from sin, or to prove a divine mission by convincing proofs. Even

ordinary human intelligence—and much more so that of a superior Being—must see that to attain this end the means must be to make the proof convincing. Reliable testimony is required to prove the commonest facts, how much more must it be requisite to establish the fact so antecedently improbable as that one man among those many millions, after having died, came back to life. The Pharisees demanded of Jesus a sign to attest his Messiahship, when he replied, "Why doth this generation seek after a sign? Verily, I say unto you, there shall no sign be given unto this generation." (St. Mark ix. 12). Now had he been possessed of the power of working miracles would he have given such a reply?

Christian philosophers generally assume the Great First Cause to be a personal Deity with attributes conformable to human perceptions. Their god is essentially a magnified man. To this theory there is the fatal objection that it gives no account of the origin of evil, or rather it makes the Divine Creator directly responsible for it. The existence of evil in the world is as palpable a fact, as the existence of good. There are many things which to our human perceptions appear to be base, cruel, foul and ugly, just as clearly as other things appear to be noble, merciful, pure and beautiful. Whence come they?

The only escape from this dilemma is to accept existing facts and not evade them. It is a fact that polarity is the law of existence. Why, we know not, any more than we know the real essence and origin of the atoms and energies, which are our other ultimate facts. But if we accept the atoms and energies, and accept the law of gravity and other laws, why not accept the law of polarity and admit that it forms a part of the "original impress:" one of the fundamental conditions under which the evolution of creation from its ultimate elements is necessitated to proceed? This the human mind can understand; beyond it is the great unknown or unknowable, in the presence of which we can feel emotions of reverence and of awe and 'faintly trust the larger hope,' that duality may somehow ultimately be merged in unity, evil in good, and 'every winter turn to spring.'

Morality.

The fundamental precepts of moral law are not chance inventions of a few exceptional minds, or the teachings of doubtful revelations, but are the necessary growth and products of human nature, in the course of the evolution of society from rude beginnings to a high civilization. The element of morality is of the latest to be developed in religious conceptions.

Without freedom of will there can be no conscience, no right or wrong in acting in accordance or otherwise with the instincts of moral law, however these instincts may have been derived. The will, like life, memory, consciousness, and other mental functions, is, so far as human knowledge extends, indissolubly connected with matter and natural laws, in the form of certain motions of the cells which form the grey substance of the nerves and of the nervous ganglia. In the human brain there are certain portions which, if destroyed by injury or disease, will paralyze the power

of giving effect to the will by muscular movements; while the destruction of other portions will paralyze the will which originates such movements. In sleep also and the abnormal states of the brain, such as somnambulism and hypnotism, the action of the will is suspended.

Free will, like space and time, is one of the categories of thought, or primary moulds in which thought is cast. We do not know what space and time are in their essence, or why they are the necessary conditions of thought, any more than we do in the case of will. They may be illusions, but we accept them of necessity, as facts. Perhaps the principle of polarity may assist us in understanding that matter and spirit, necessity and free-will, may be opposite poles of one fundamental truth which is beyond our comprehension.

For all practical purposes let us assume that 'right is right' and that the moral instincts, however they have been formed, are imperative laws. That: Man is man and master of his fate, and that we have to a great extent the power of deciding what to do and what not to do.

Zoroastrianism.

Zoroaster or Zarthustra, the Bactrian sage who lived in the time of King Vestasp, appeared as a prophet or reformer about 3,200 years ago to abolish the polytheism and idolatry that prevailed in Iran and restore the ancient faith in a loftier and more intellectual form, adapted to the use of an advanced and civilized society.

The doctrines of this 'excellent religion' are extremely simple. The leading idea is that of monotheism, but the one God has far fewer anthropomorphic attributes, and is relegated much farther back into the vague and infinite than the God of any other monotheistic religion. Ahura Mazd, of which the more familiar appellation Ormazd, is an abbreviation, means the 'All knowing Lord;' he is said sometimes to dwell in infinite luminous space, and sometimes to be identical with it. He is in fact not unlike the inscrutable First Cause, whom we may regard with awe and reverence, with love and hope, but whom we cannot pretend to define or understand. But the radical difference between Zoroastrianism and other religions is that it does not conceive of this one God as an omnipotent Creator, who might make the Universe as he chose, and therefore was directly responsible for all the evil in it; but as a being acting by certain fixed laws, one of which was—for reasons totally inscrutable to us—that there could be no good without corresponding evil.

The great Iranian sage of remote antiquity solved the difficult question of the origin of evil, philosophically, by the supposition of two primeval causes which, though different, were united and produced the world of material things as well as that of spirit.

These two principles—called "Spento Mainyush," the beneficent spirit, and "Angro Mainyush or Ahriman," the hurtful spirit,—are said to be twins, united from the beginning. They are present everywhere in Ahura Mazd, the supreme deity, as in man. Ahura Mazd, the great unknown First Cause, comprehends within himself both principles as a necessary law of existence, and believers may hope in Him evil and good will ultimately be reconciled.

Anquetil du Perron, the first European translator of the Zend-avesta, thus sums up the Parsee creed: "The first point in the theological system of Zoroaster is to recognize and adore Ormazd, the principle of all righteousness, with purity of thought, word and deed—a purity which is marked and preserved by purity of body. Next, to have respect accompanied with gratitude for the Intelligence to which Ormazd has committed the care of nature; to take in our actions their attributes for models, to copy in our conduct the harmony that reigns in the different parts of the Universe, and generally to honour Ormazd in all that he has produced. The second part of the religion consists in detesting Ahriman, the author of all moral and physical evil, and his works; and contributing, as far as in us lies, to exalt the glory of Ormazd, by enfeebling the tyranny which the evil principle exercises over the world."

It is evident that this simple and sublime religion is one to which, by whatever name we may call it, the best modern thought is fast approaching. Men of science like Huxley, philosophers like Herbert Spencer, poets like Tennyson, might all subscribe to it; and even enlightened Christian divines like Dr. Temple are not far from it. Admit that Christ is the best personification of the Spenta Mainyush, or good principle in the inscrutable Divine polarity of existence, and a man may be at the same time a Christian and a Zoroastrian.

The religion of Zoroaster has, however, the great advantage in the existing conditions of modern thought, that it is not dragged down by such a dead weight of traditional dogmas and miracles as still hangs upon the skirts of Christianity.

The code of morality enjoined by the Zoroastrian religion is as pure as its theory is perfect. It is the most complete and comprehensive code of morals to be found in any system of religion. It comprises all that is best in the codes of Buddhism, Judaism and Christianity, with a much more ample definition of many vices and virtues which, even in the Christian religion, are left to be drawn as inferences rather than inculcated as precepts.

The only special rites which would be unsuited for modern European society are the worship of the sacred fire, and the disposal of the dead.

The miraculous theory of the universe being virtually dead, the only theory that can reconcile facts with feelings, and the ineradicable emotions and aspirations of the human mind with the incontrovertible conclusions of science, is that of a remote and incomprehensible First Cause, which has given the original atoms and energies so perfect an impress from the first, that all phenomena are evolved from them by fixed laws, one of the principal of such laws being that of polarity, which developes the ever-increasing complexities and contrasts of the inorganic and organic worlds, of moralities, philosophies, religions and human societies.

True religion consists in the recognition of this truth, a feeling of reverence in presence of the unknown, and, above all, a feeling of love and admiration for the good principle in whatever form it is manifested, in the beauties of nature and of art, in moral and physical purity and perfection, and all else that falls within the

domain of the Prince of Light, in whose service, whether we conceive of him as an abstract principle, or accept some personification of him as a living figure, we enlist as loyal soldiers, doing our best to fight in his ranks against the power of evil.

The application of the all-pervading principle of polarity is exemplified in the realm of art. The glorious Greek drama turned mainly on the conflict between resistless fate and heroic free-will. The greatest of modern dramas, Göthe's 'Faust,' might be called a Zoroastrian drama. It is the picture of the conflict between the two opposite principles of good and evil, of affirmation and negation, the beautiful and ugly personified in Faust and Mephistopheles, and it is painted on a background of the great mysteries unknown.

The affinity between Zoroastrianism and art is easily explained when we consider that in one respect it has a manifest advantage over most Christian forms of religion. Christianity in its early origins received a taint of Oriental asceticism which it never shook off, and which, in the declining centuries of the Roman Empire, and in the barbarism and superstition of the Middle Ages, developed into what may be almost called a devil-worship of the ugly and repulsive.

In view of the approximation between the Zoroastrian religion and the forms of modern thought, it is interesting to note how the former works among its adherents in actual practice.

Zoroastrianism has made good its claim to be called the 'excellent religion.' Its followers, the limited community of Parsees in India, are honourably distinguished for probity, intelligence, enterprise, public spirit, benevolence, tolerance, and other good qualities. By virtue of these qualities they have raised themselves to a prominent position in our Indian Empire, and take a leading part in its commerce and industrial enterprise.

The equality of the sexes is distinctly laid down in the Zoroastrian Scriptures, and the Parsees in this respect stand high—far higher than any other Oriental people,—and on a level with the best European civilization. Another prominent trait of Parsee character is their philanthropy and public spirit.

Mr. Andrew Carnegie, on witnessing the Parsees at their prayers by the sea-side on a new-moon, thus describes the beautiful scene.

"Fire was there in its grandest form, the setting sun, and the water in the vast expanse of the Indian Ocean outstretched before them, the earth was under their feet and, wafted across the sea, the air came laden with the perfumes of 'Araby the blest.' Surely no time or place could be more fitly chosen than this for lifting up the soul to the realms beyond sense. I could not but participate with these worshippers in what was so grandly beautiful."

"As regards its forms of worship, the Zoroastrian theory affords great advantages. It connects religion directly with all that is good and beautiful, not only in the higher realms of speculation and of emotion, but in the ordinary affairs of daily life. To feel the truth of what is true, the beauty of what is beautiful, is of itself a silent prayer or act of worship to the Spirit of Light; to make an honest, earnest effort to attain this feeling, is an offering or act of homage, cleanliness of mind and body, order and propriety of conduct, civility in intercourse, and all the homely virtues of every-day life, thus acquire a higher significance, and any wilful and persistent disregard of them becomes an act of mutiny against the power whom we have elected to serve.

"The identification of moral and physical evil, which is one of the most essential and peculiar tenets of the Zoroastrian creed, is fast becoming a leading idea in modern civilization. Our most earnest philanthrophists and zealous workers in the fields of sin and misery in crowded cities are coming, more and more every day, to the conviction that an improvement in the physical conditions of life is the first indispensable condition of moral and religious progress."

Conclusion.

The very short summary given above of Mr. Samuel Laing's excellent and remarkable book called "A Modern Zoroastrian," will serve to show the reader that the author, having a clear and comprehensive grasp of scientific subjects, is besides a lucid and accurate thinker. With the true instinct of a precise scientist, he possesses enough of the religious sentiment and veneration which, without branching off into vague speculations, is ever found to be in accord with the conclusions of exact knowledge.

The cold negations and denials of scientists and students of science have led astray many a mind, and educated young Indians who have come in contact with this portion of Western literature have lost a good deal of their balance. A reaction, however, is slowly setting in, and Mr. Laing's book is extremely well fitted to serve as a corrective against rank materialism. As there is polarity in everything, so is there polarity in scientific thought. Mr. Laing shows the luminous side of this thought to dispel dark and diresome forebodings.

To the Parsees especially this book ought to be most welcome. It forcibly points out that the true teachings of Zoroastrianism are in perfect harmony with the highest conclusions of modern science, and are therefore enunciations of sublime truths.

The Parsees are fast becoming Europeanised, and in the rush after material progress, indifference towards religious matters naturally prevails. Old rites, ceremonies and customs which have become crystallised into solemn religious injunctions, are found irksome and unsuited to present modes of life because of their want of elasticity. In condemning these the modern Parsee has not been at any great pains to find out for himself the true philosophy that underlies his religion. Philology has done a great deal to expound the old Avesta texts, and European savants have furnished translations and thrown an amount of light upon the old teachings. Very few of these however have seriously turned their attention to the philosophy of the religion. Mr. Laing's book therefore is a most happy, welcome and useful contribution not only to Parsee religious thought, but also to modern literature.

Almost every Western scholar who has studied and written about the religions of the East, has brought with him a certain amount of bias about the superiority of his own religion, and there is therefore wanting in their works that breadth of view and catholicity of mind which is necessary to understand the deeply philosophical religions of the East. For instance we find Sir Monier Williams, who ought to know much better, talking to the Missionaries about the "sacred books of the East" as containing *false creeds* which they (the Missionaries) have to fight against. What he tells them, however, of the superiority of the Christian religion is so utterly unscientific and improbable, that no other condemnation of his narrow and illogical views is necessary.

Mr. Laing's book reads like a strange and masterly commentary on those dogmatists who thus wildly talk of the "false creeds of the East."

Mr. Laing is no young enthusiast who, owing to a sudden prediliction, has come forward to extol Zoroastrian philosophy. Nearly a quarter of a century back he held the office of Finance Minister of India, having a great love for science, he has for the past half a century closely watched and pondered over the great scientific discoveries of the present age, and he has come to the conclusion that "of all the religious hypotheses which remain workable in the present state of human knowledge, that seems the best which frankly recognizes the existence of this dual law, or law of polarity, as the fundamental condition of the universe, and personifying the good principle under the name of Ormazd, and the evil one under that of Ahriman looks with earnest but silent and unspoken reverence on the great unknown beyond, which may, in some way incomprehensible to mortals, reconcile the two opposites, and give the final victory to the good."

Again he writes: "When I call myself 'a modern Zoroastrian,' it is not that I wish to teach a new religion or revive an old one, to see Christian churches dedicated to Ormazd, or Right Reverend Bishops exchanging the apron and shovel hat for the mitre and flowing robes of the ancient Magi; but simply this: all religions I take to be 'working hypotheses,' and to me 'Zoroastrianism' has approved itself as a good working theory, which reconciles more intellectual and moral difficulties, and affords a better guide in conduct and practical life than any other; and, in a word, it enables me to reduce my own individual chaos into some sort of an intelligible and ordered cosmos. Zoroastrianism gets rid of the antagonism between religion and science, for there is no possible discovery of science, which is irreconcilable with the fact that there is a necessary and inevitable polarity of good and evil, and in the background a great unknown which may be regarded with those feelings and aspirations which are inseparable from human nature. And secondly, there is the still greater advantage that we can devote ourselves with a whole heart and sincere mind to the worship of the good principle, without paltering with our moral nature by professing to love and adore a Being who is the author of all the evil and misery in the world as well as of the good.

"A great deal of what is best in genuine Christianity seems to me to resolve itself very much into the worship of Jesus as the Ormazd or personification of the good principle, and determination to try to follow his example and do his work. In a word, Christianity as it has become more reasonable, more charitable, more pure and more elevated, has approximated more and more to Zoroastrianism, and for practical purposes modern Christians are, to a great extent, without knowing it—worshippers of Ormazd, with Christ for their Ormazd."

The name of Mr. Laing's book might perhaps lead persons into supposing that it contains a picture of present Parsee life, and nothing more, but the book is a valuable contribution to popular scientific literature, and its clear style and lucid treatment make it an instructive volume. Every educated Indian ought to read it, and more especially the educated Parsees, who will find in it a great deal to satisfy their religious aspirations; and enable them to make a proper stand against those grinding customs which form no part of their religion, but which in the name of religion have marred and do mar their progress.

In taking leave of this pleasing author, let us quote the following beautiful sonnet of his, which he says contains the sum of the reflections which he has tried to embody in the book.

"Hail! gracious Ormazd, author of all good,
Spirit of beauty, purity, and light;
Teach me like thee to hate dark deeds of night,
And battle ever with the hellish brood
Of Ahriman, dread prince of evil mood—
Father of lies, uncleanness, envious spite,
Thefts, murders, sensual sins that shun the light,
Unreason, ugliness, and fancies lewd—
Grant me, bright Ormazd, in thy ranks to stand,
A valiant soldier faithful to the end;
So when I leave this life's familiar strand,
Bound for the great unknown, shall I commend
My soul, if soul survive, into thy hand—
Fearless of fate, if thou thine aid will lend."

NAVROJI DORABJI KHANDALVALA.

THE SOURCE AND VALUE OF THE "MYSTERIES."

THAT *Muô*, to shut the lips, to keep silence, is the Greek root of the word "Mysteries," every one readily admits; but to signify what was to be kept silent by those who were admitted 'behind the veil' of initiation, is now and has ever been impossible save to initiates. The lampooners and denunciators of our time have as little succeeded in shaking the faith of believers in the reality and value of mystical initiation, as did their precursors in the olden times that of their believing contemporaries. It has been simply the array of conjecture against experience, of surmise against knowledge. The wise have had but a feeling of contemptuous pity for the army of critics whose conclusions have rested upon wholly mistaken premises, and whose verdict has been coloured by exaggerated prejudice and foolish mistrust. There is not an example recorded of any one speaking irreverently of the course of initiation after having passed through it. On the other hand, the divinest characters in history who have been so blessed, have unanimously expressed their joy at having entered "The Path" and pursued it bravely to the end. Their testimony is that, until man has had this evolution, he cannot conceive of the nature of truth or the possibilities latent in humanity. "Happy," says Pindar, who passed through the august mysteries of Eleusis, "is he who has beheld them, and descends beneath the hollow earth; he knows the end, he knows the divine origin of life." As, in Pantanjali's system of Yoga, the pupil goes gradually onward and upward, from the state of animal man, through the stages of self-mastery and psychic development, until he flowers into the true Yogi and unites his consciousness with the infinite, so in all the mystical schools of Greece, Rome, Egypt, and other trans-Himalayan countries, he had to pass through a like education. Porphyry tells us that his master, Plotinus, was so fortunate as to have six times during his life experienced this blessed union, while he himself had done so but twice. Human knowledge, he avers, has three ascending steps; opinion, science, and *illumination*. The whole body of scientific critics who have discussed the subject of the mysteries *ab extra*, illustrate the first category; they dogmatise upon mere hypothesis. The second includes all seekers after and realisers of psychic powers, all phenomenalists—mesmeric, mediumistic, hypnotic, somnambulic, yogic: of the latter, all who acquire one or more *siddhis* and have gone no higher. The third group embraces the illuminated seers, sages and adepts, in their grades above grades, to the top of the mystical hierarchy. A modern writer* says that the mysteries being "founded on the adoration of nature (!), the forces and phenomena of which were conceived by the imagination and transformed into the characters of the mythology, they appealed to the eye rather than to the reason." If any proof were needed of his critical incompetence, we have it here. He does not seem to comprehend that the "rites of purification and expiation, of sacrifices and processions, of ecstatic or orgiastic songs and dances, of nocturnal festivals fit to impress the imagination, and of spectacles designed to excite the most diverse emotions, terror and trust, sorrow and joy, hope and despair"—were but the incidents of the first threshold, tests to try the persistency, courage, unselfishness, purity and intuitive capacity of the beginner. The calm, the peace, the inward elevation, the growth of spiritual insight, the majestic expansion of the petty ego or *ahankara*, towards universal consciousness, he does not picture to himself. Would the blaze, the awe, and glitter of such ceremonials as shock the very core of the neophyte's being, extort from such masterful sages as Pythagoras, Plato, Iamblichos, Proclus, and Porphyry the reverently appreciative testimonies they have left on record? Those spectacular shows of the antechamber were designed, according to Iamblichos, "to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, though the *awful sanctity* with which these rites were accompanied." The plan was the very reverse of that of the would-be adept, who flees from mankind to the jungle and cave, where he may not see the objects that arouse evil passions. In the mysteries, the neophyte had to see the most voluptuous female forms, and expose himself to their most seductive blandishments; had to look, fasting, upon the most luscious banquets; had to see that by putting forth his hand he could grasp incalculable treasures; had to witness the seeming triumph of his bitterest foe over those in whom he was most interested; had to see manifold phenomena apparently resulting from the universe of powers, seemingly realisable by himself, without much effort; and yet so keep his soul-mastery as to neither give way to lust, appetite, avarice, hatred, revenge, or vanity. In the course of his trials, he would be made to think himself in peril of life from fire, water, lightning, earthquakes, precipices, savage beasts, assassins, and other catastrophies, yet all the while be expected to preserve an equal serenity and dauntless pluck. This was the price exacted in exchange for the attainment of godhood, the ordeal for the discovery of the candidate's innate trustworthiness; this was INITIATION. What wonder that the secret of the mysteries has been inviolably kept by initiates through all times and ages! To men of such stuff as that, the feeble chatter, the wretched persecutions, the "toy thunders" of bigotry, the physical anguish of torture-chambers, all that an ignorant brutal society could visit upon them to wrest their ineffable secret from their lips, were absurdly ineffectual. Where can we find a grander embodiment of this idea than in the story of the discomfiture of Mara, dread sovereign of evil, by our Lord Buddha, under the sacred tree at Gaya? In this splendid epic is depicted the whole sequence of initiations accredited to the mysteries of Eleusis, Samothrace, Lemnos, Isis and Osiris, Mithra, Orpheus, Dionysos, Scandinavia, and the trans-Atlantic Mayas, Quiches and Peruvians. As there is but one secret of life, there could never have been more than one channel for attaining the highest knowledge of it. If the preliminary ceremonials took on the local colouring of mythologies, there was but one truth hidden "behind the veil." Those who, in our own days, have been blessed with personal relations with the "Wise Men of the East," have

* *The New Am. Cyclopedia.* Vol. xii, p. 75.

found them teaching an identical philosophy, whether they were externally Hindu, Buddhist, Christian, Jew, Parsi, or Mussulman as to social environment and nominal caste. And what they are now teaching is the same as that which was taught to students in all countries, at all preceding epochs. It is for the purpose of illustrating this fact that occultists take so much interest in deciphering old temple inscriptions, poring over old MSS., studying old symbols carven on crumbling ruins, and trying to piece together the fragments of books which the vanished fraternities of Asia, Africa, Europe and America, succeeded in saving for us their posterity, when they fell victims to the cruel violence of their persecutors. This is the reason why it is so well worth our while to read the Egyptian books of Hermes, the hieroglyphs in the ruined temples of Khemi, the fragmentary archives of the Rosicrucians, the poetry of the Sufis, the weird sagas of Northern Europe, the mural inscriptions of Central America, and to analyze and synthesise the folk-lore, legends, and folk-songs of many lands. Those who devote themselves to this research are doing it less for their own profit than to collate for the benefit of the thinking public a mass of proof of the eternal unity of esoteric truth. As the geographer traces the dripping cloud through a thousand streams to the river and the sea, and from the sea back to the sky, so do these investigators follow back the boundless ocean of occult truth to its divine source, through multitudinous wanderings of its branchlets among men.

It seems but a waste of energy to dispute as to the comparative antiquity of the mysteries. The end of all the speculation and research of the pandits and professors is that they can fix with certainty no date for their beginning. Reaching a certain point, they are forced to admit that beyond that conjecture alone is possible. The most practical issue is whether the ancient mysteries subserved an immoral or a moral purpose, whether they were designed for the education of students in physical sciences, for supporting local religious beliefs, for enhancing the importance, emoluments and prerogatives of priests, for the overthrow of old and establishment of new theologies, or for the very purpose stated by the sages named, and others who had received full initiation. Dr. Warburton admits (in his "Divine Legation of Moses,") that "the wisest and best men in the Pagan world are unanimous in this, that the mysteries were instituted pure, and proposed the noblest ends by the worthiest means."

The encyclopædist above quoted also testifies that "the Eleusinian were the most venerable of the mysteries, and in every period of classical antiquity commanded the homage alike of the most distinguished poets, philosophers, historians, and statesmen." Can any one, then, believe that they were but a superior kind of *tamaska*, such as are gotten up to excite the wonder of the ignorant masses? Is it presumable that they could have been kept up through successive generations, always winning the same praise and arousing the same awe-begotten reverence in sober minds, if they had been what our modern critics, our Welckers and Maurys, our Magnussens, Vosses, Lobecks and Prellers imagine, or,

as Tertullian and other Fathers of the Church try to imply, a mixture of Christian and Pagan dogmas and ceremonies? When one comes to look through the books written by these worthies, one is struck with the actual ignorance accompanied by hardy guessing, which all display. At the best, they seem but to be looking at the subject from afar through the telescope of conjecture, not even to be getting a peep from the threshold into the vestibule of the sacred caverns. Most exasperating of all is it to read such works as Tom Moore's *Epicurean, or a Day in Athens*, and see him first describing the experiences of a neophyte who has passed through a series of trials, the very recital of which shows how impossible it was to ascribe them to trickery, and then, when the attempt is quite useless, to try and make the reader believe them to have been produced by a lot of stage machinery, such as might catch the fancy of a theatrical audience. One wishes, after reading such a book, that the author had either been more clever himself or less ready to doubt the reader's common sense. Either his neophyte never passed through such scenes, or the author's attempt at explanation is transparently absurd and childish. It reminds one of the endeavours of some prejudiced Orientalists to cramp and crowd Aryan history and literature into the iron frame of biblical chronology, and to trace the families of mankind to three sons of Noah who never existed.

The ancient mysteries, modern initiation, and all mystical occupation rests upon the doctrine that man can never learn through the bodily senses, the secrets of life and the problem of the universe. The eye, the ear, and all other organs of the body are but avenues of perception of the gross physical world about us. Mechanically adapted to our exterior environment, they have no higher function than to record its impressions upon that lower part of ourself which is built out of matter, and destined to resolve into its elements, sooner or later. Reason is but the analyst and synthesist of these impressions. Between it and ultimate knowledge hang numberless veils. Man is a congeries of various 'principles,' some say three, some four, some seven; but whatever the correct number, all are included between two extreme points, the one which is in contact with the grossest, the other, with the most sublime, consciousness. So long as one's perceptions are restricted to sensuous experiences, one's knowledge will be proportionately small; to become truly wise, one must burst the bonds of illusion, tear away the curtain of *Maya*, break the chains of passion, learn the self and put it in command of our consciousness and our actions. The neophyte is never in greater danger of falling a victim to delusion than when he has subjected his grosser passions and begun to develop his psychic sight, hearing and touch. He is like the new-born babe getting its first lessons of cis-uterine life, grasping at the pretty silver moon, clutching at fire and lamp, mis-calculating distances, tottering upon its feeble legs. He has forced himself into the vestibule of the astral world, as yet unprepared to understand his surroundings, ignorant of his latent powers of mastery and insight. If he gets himself out of the body and attempts phantasmal excursions,

he is like the nestling trying its baby wings. "The viewless races of the air," the sprites of the elemental world, rush about him in all sorts of fantastic shapes, some alluring, some terrifying; the larvæ, or undissolved astral bodies—D'Assier's 'posthumous phantoms'—of human dead persons, float past and eddy around, like corpses in river-currents. Then his inner ear opens to the mysterious sounds of this phantom world, and he recoils in affright from the awful tales, the groans and sighs, and other things he hears. Pictures impressed by vivid human thought upon the earth's astral envelope, and fresh ones created by his own untaught imagination, surround him with an unreal world, which yet has to him the actual semblance of reality. He is, as Patanjali describes it, under the influence of the "local gods." Now is his time to acquire psychic "science," to learn the laws of this middle region, and see through all illusions. If he be under a guru's care, (and supremely foolish is he who neglects this preliminary) he will be watched over and looked after, as the tender mother cares for her child; and, as the teacher eagerly helps the willing scholar to master the difficulties of his text-books, so this greater master is ready to meet halfway the aspiring *chela* who TRIES, as the maxim of initiation inculcates. But there are deeper mysteries of the penetralia which are never revealed by the initiator to the neophyte; they must be reached by his unaided effort; for they are personal, pertaining to absolute knowledge, and never capable of communication by third parties. As no description, however graphic, can convey the idea of visible nature to the man born blind, so no help can be given to understand the higher secrets save to him who has forced open the eyes of his inner self and uncovered its senses. When this point is reached, one has arrived at the fifth of the seven stages of the fourth and last division of Yoga; Illusion has faded away like a mist, and the naked loveliness of Truth is exposed. But, while many attempt, few attain this final development: there are fewer potential adepts in an epoch than the superficial imagine. The fate of those who tread this dizzy precipice of wisdom with weak and faltering steps may be readily inferred. What happens to the dizzy-brained and slippery-footed alpine climber? His brain turns, and he falls headlong into the chasm, with a last shriek and a clutching at the air. So, too, falls the rash postulant who has ventured to force nature prematurely. Madame Blavatsky,—whose eloquent and striking remarks upon the whole subject of the mysteries should be universally read—quotes (*Isis Unveiled*, Vol. ii, 119) from the *Talmud*, the story of four Tanaim, who enter the *Garden of Delights*, *i. e.*, present themselves for initiation:

"According to the teaching of our holy masters, the names of the four who entered the garden of delights, are: Ben Asai, Ben Zorna, Acher, and Rabbi Akiba...Ben Asai looked and—lost his sight. Ben Zorna looked and—lost his reason. Acher made depredations in the plantation (*i. e.*, mixed up the whole) and failed. But Akiba, who had entered in peace, came out of it in peace, for the saint whose name be blessed had said, 'This old man is worthy of serving us with glory.'"

Observe the word "old." The implication here is that Akiba had not foolishly exposed himself to lust-provoking 'rites of purification' until the heat of young blood was gone.

In his most admirable work, *Guide of the Perplexed*,* Maimonides, the Hebrew adept, says that "it was considered inadvisable to teach it to young men; nay, it is impossible for them to comprehend it, on account of the heat of their blood and the flame of youth, which confuses their minds; that heat which causes all the disorder, must first disappear; they must have become moderate and settled, humble in their hearts, and subdued in their temperament; only then will they be able to arrive at the highest perception of God, that is, the study of Metaphysics, which is called Maaseh Mercabhah ...Rabbi Jochanan said to Rabbi Eleazar, 'Come, I will teach you Maaseh Mercabhah.'

"The reply was 'I am not yet old;' or, in other words, I still perceive in myself the hot blood and the rashness of youth. You learn from this that, in addition to the above-named qualities, a certain age is also required. How, then, could any person speak on those metaphysical themes in the presence of ordinary people, of children, and of women?"

The "local deities"—Patanjali tells us—"will assail such a Yogi [one who is only in the rudimentary stage], and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications, or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations." The next European philosopher who applies himself to the study of the mysteries, would do well to familiarize himself with the Yoga Philosophy before committing himself to such jejeune hypotheses as were put forth by those who have been mentioned above.

But is there no recompense for those who fail in initiation through mis-calculation of their power to realise the ideal psychic development? Certainly there is: the attainment of perfection is but postponed to a future birth. Every preliminary step in self-conquest and self-knowledge is so much experience and developed power, stored up psychic energy, for the use of the individuality in its next incarnation. The Divine Krishna answers Arjuna, who had put this very question: "Doth not the fool who is found not standing in the path of Brahm, and is thus, as it were, fallen between good and evil, like a broken cloud, come to nothing?" "A man"—says Krishna—"whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above,† at length is born again in some holy and respectable family, or perhaps in the house of some learned Yogi...Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body, and here he begins again to labour for perfection in devotion." [*Bhagavadgita*, Lecture vii.]

* Trübner and Co. London.

† This idea is developed by Mr. Sinnett in *Esoteric Buddhism*.

Thus we see that the ancient mysteries were but a school of spiritual training and perfection in true wisdom; that the preliminary qualification was the purification of the heart from all sensual passions and false preconceptions; that, while the hand of the master might lead the neophyte through the dangers of the stage where, like the infant, he could not walk alone, he was obliged, in the higher paths, to learn to guide and guard himself, as the adult man has to do in ordinary life; that the ultimate goal was the expansion of the self into infinite existence and potentialities; and, lastly, that, however the initial forms and ceremonies may have differed in appearance, an identical aim was in view.

It is impossible to determine the priority of these occult schools until our philologists and antiquarians have proved to us where, if anywhere, was the cradle of the human race. If there was such an evolutionary centre, then there must the adept guardians of mankind have first taught the way to the PATH. Just now we are disputing whether India taught Egypt, and Egypt, Scandinavia and Yucatan, or whether Egypt was the primal centre, or some other place. Finnur Magnusson attempts to trace a connection between the mysteries and the legends of his Frozen North, and certainly the sages embody an esoteric doctrine that strikes the attention of every student of occultism, and that our learned colleague, Mr. Bjerregaard, has begun to demonstrate in these pages. There is also in progress a sharp controversy between Prof. Max Müller and other philologists as to whether the Aryan race came from Scandinavia or Central Asia, and, as above remarked, until this is determined, we need not discuss the priority of Northern, Southern or Eastern mysteries. If the first, then we may well speculate as to why Apollonius and Pythagoras should have come to India to find masters in arcane science, when Norway was so much nearer. That there are such teachers in each of the four quarters of the earth, is more than suspected, and quite naturally, for it is inconceivable,—when we know what adeptship and occultism are, and what their relations to mankind in the mass—that any portion of the teeming earth should be left without those whose help "that great orphan, Humanity," so desperately needs. The book of M. LePlongeon,* noticed in our December issue, deserves the most attentive study. It will be a shame to America if the discoveries amid the ruins of Uxmal and Chichen-Itza, the result of fourteen years of brave research, under the most trying difficulties, by his wife and himself, should not be appreciated at their enormous worth, as contributions to history. One cannot even glance at the photographic and other illustrations in the book without realising the intimate connection between the mystical schools of the two hemispheres. The hieratic alphabets of Egypt and the ancient Mayax country are placed side by side on the same page, and a look suffices to show their substantial identity. What Champollion did for Egyptological science, M. LePlongeon seems to have done for Mayatic archæology. If it be any compensation

* *Sacred Mysteries among the Mayas and Quiches, 11,500 years ago: their relation to the sacred Mysteries of Egypt, Greece, Chaldea and India.* By Augustus LePlongeon. New York, 1886.

for him in his time of sadness, (consequent upon the rebuffs given him where he had every right to count upon honors and reward) to know that his labor is appreciated at least at Adyar, then let him know the fact. Whether it should ultimately prove that the mysteries came to the Eastern from the Western Hemisphere, or *vice versâ*, does not matter so much to us, personally, as the graver fact that he has placed within our reach the unmistakable evidence that one universal truth has been taught by an identical method, the world over. When I first read Stephens' *Incidents of Travel in Central America, Chiapas and Yucatan*—now many years ago—I was struck by the occult significance of the mural stuccos and sculptured monuments in all the ruins he visited, among which may be recognized a picture of the very act of imparting the divinest of all mysteries to the neophyte, in the higher stage of initiation. I was amused just now, upon referring to the copy of this work in the Adyar Library, to read of the perplexity and consternation felt by the Christian priests upon seeing a delineation—admittedly far older than Christianity—upon the altar-wall at Palenque, of the adoration of the cross by ancient Quichean hierophants: "Our friends the padres,—says Stephens—at the sight of it, immediately decided that *the old inhabitants of Palenque were Christians*, and by conclusions, which are sometimes called jumping, they fixed the age of the buildings in the third century!" [Vol. ii., p. 347].

These people have been on the "jump" all over the world, upon being confronted with evidences of the prior existence of emblems, ceremonies, fables and traditions, really the property of the race, but imagined by them to be exclusively Christian. The works of Stephens, LePlongeon, Dessaix, and other Central American explorers should be read together, if one would realise the relative importance of the conclusions reached severally by these authors. Stephens does not explain the meaning of the cross at Palenque, nor that of the scenes represented pictorially and otherwise in the ruins, but says probably the hieroglyphics tell it all. That they do so, LePlongeon now proves by discovering the Mayatic and Quichean alphabet and reading the tablets. We learn from him that that most mystical emblem, the cross, was associated there as in Egypt, Babylon, Assyria, India, Chaldea, Phœnicia, Britain and Scandinavia, with the ceremonies of initiation. It was to those ancient Americans the symbol of rejuvenescence and freedom from physical suffering. In the Bacchic and Eleusinian mysteries it was placed on the breast of the initiate after his "new birth" was accomplished. Exoterically, it was associated in Mayax with the appearance, at a certain period of the year, of the constellation of the southern cross in the perpendicular position above the line of their southern horizon—the sure harbinger of the rainy season.

"The mode of initiation—says LePlongeon—the use of the same symbols, with an identical signification ascribed to them, by peoples living so far apart, whose customs and manners were so unlike, whose religion, so far at least as external practices were concerned, differed so widely, show that these mysteries originated with one people, and were carried to and promulgated among the others. As we do not find it mentioned anywhere that they

originated either with the Egyptians, Chaldees, or Hindoos, and we have seen that their primitive traditions have been derived from the history of the early rulers of Mayax, is it not natural that we should look for the institution of the mysteries among the Mayas, since we find the same mysterious symbols, used by the initiates in all the other countries, carved on the walls of the temples of their gods, and the palaces of their kings? Their history may afford the clue to the original meaning of said symbols, as their language has given us the true signification of the words used by the celebrating priest to dismiss the initiates in the Eleusinian mysteries, or by the Brahmins at the end of their religious ceremonies, and as it has revealed the so long hidden mystery of the mystical *Tau*."*

I am not sure that I am quite prepared to concur with M. LePlongeon in the conjecture that the symbolical degrees of the world's course of mystical initiation, but preserve certain historical incidents in the life-history of the Royal House of Mayax, though he certainly brings together, with patient erudition, a number of facts going to show that the tragedies in question may have supplied the basis for certain of our Oriental mythologies, if even they were not the very scenes represented in the preparatory rites of the Eleusinian and Osiric mysteries.

It is curious to note that the ancient records of Mayax *contain an account of the fearful cataclysm in which the sinful people of Atlantis and their whole continent were engulfed in one day and night.*

The description being "identical with that given by the Egyptians," he adds that "nearly all the nations living on the Western continent have kept the tradition of it." There is a passage in the *Völus-pâ*, in the "Visions of Valla," which may covertly refer to this Atlantic cataclysm, or be, as Mr. Bjerregaard views it (see *Theosophist*, Vol. VIII, February and July 1887), a figurative representation of the ultimate triumph of good over evil. It runs thus:

"The sun turns to darkness, *earth sinks into the deep*, the bright stars vanish from out the heavens, fume and flame rage together, the lofty blaze plays against the very heavens."

True, this is written in the future tense, yet it is not absolutely certain that it was not the veiled narrative of a past event. The divinely majestic poem recounts the "first war in the world," when "they speared gold-weig (gold-draught), and burnt her in the High One's Hall; thrice was she burnt, and thrice reborn, though still she lives," but Mr. Bjerregaard tells us that "this myth is entirely lost." I wish he would compare notes with M. LePlongeon—who is living in the same city with him—and see whether the revelations of the mural records of Mayax throw light upon the mystical epopee of his native land. It is a point of great moment to decide. It may help to unravel the tangled skein of the "Mysteries."

H. S. OLCOTT.

* The "Nature Cross," or *Crux Ansata*, of Egypt, which occupies the central place in the mystical seal of the Theosophical Society, and signifies the same thing as the six-pointed star, or *Sri Jantara*, of the Aryan, Chaldean, and Judaic secret doctrine.

PRASNOTTARARATNAMALIKA.

(A necklace of gem-like questions and answers.)

From the Sanskrit of Sri Sankaracharya.

1. WHO is there, indeed, clever enough to attain the object of life seen or unseen, who is not adorned with this necklace of gem-like questions and answers worn on the neck (the last four words also mean "ready to be recited")?

2. O Lord! What should be accepted?
   The word of the *Guru* (instructor).
   What is to be avoided?
   What ought not be done.
   Who is a *Guru*?
   He who knows the truth and who labours incessantly for the good of his pupils.

3. What should be speedily accomplished by the wise?
   The cutting asunder of the chain of births and deaths *(Sansara)*.
   What is the seed of the tree of *Moksha* (literally release)?
   True knowledge gained from good deeds.*

4. What is most wholesome (for man)?
   Dharma (duty).
   Who, in this world, is clean?
   He whose mind is pure.
   Who is a wise man?
   He who discriminates.
   What is poison?
   Disrespect to the *Guru*.

5. What is the strength of *Sansara* (wheel of births and deaths)?
   The constant thinking about this (the objects of sense).
   What is most to be desired amongst men?
   The life of one who labours for his own good and that of others.

6. What is as intoxicating as wine?
   Affection.
   Who are the thieves?
   The objects of sense.
   What is the creeper of embodied existence?
   Desire.
   Who is the enemy?
   Sloth.

7. What is the cause of fear here?
   Death.
   Who is worse than the blind?
   A lustful person.
   Who is a hero?
   He who is unaffected by the arrow-like glances of women.

* Good actions purify the heart of the doer and thus have the way to the attainment of knowledge, but they are not productive of knowledge in themselves (compare 11th sloka of "*Vivekachudamani* by Sri Sankaracharya).

8. What is fit to be drunk in by the hollow of the ears, like ambrosia?
The instruction of good men.
What is the root of greatness?
Never asking.

9. What is (like) an impenetrable forest?
The ways of women.
Who is a clever man?
He who is not deceived by them (their ways).
What is misery?
Discontent.
What makes a man lightly esteemed?
Begging of a mean person.

10. What is a (lawful) livelihood?
An irreproachable one.
What is dulness?
Want of reflection on what one has read.
Who is awake?
One who discriminates.
What is sleep?
Human ignorance.

11. What is as unsteady as the water on the leaf of a lotus?
Youth, wealth and life.
Tell me again who are like the moon-beams?
Good men.

12. What is hell?
Dependance on another.
What is happiness?
Freedom from all attachment.
What is truth?
That which is beneficial to beings.
What is dear to all beings?
Life.

13. What is productive of evil?
Pride.
What gives happiness?
Friendship with the good.
Who is able to destroy all sorrows?
He who renounces anything and everything.

14. What is death?
Foolishness.
What is invaluable?
That which is given in time.
What is it that vexes like a thorn till death?
Secret sin.

15. Where ought efforts to be made?
In study, in (taking) good medicine, and in making gifts.
What ought to be disregarded?
The wicked, the wives of others, the wealth of others.

16. What should be thought of both day and night?
The unreality of this mundane existence—and not woman.
What should be shown gladly?
Compassion for the poor and friendship with the good.

17. Whom is it impossible to win over or persuade even at the moment of death?
A blockhead, a sceptic, a melancholy man, an ingrate.

18. Who is a good man?
He whose conduct is good.
Who is called a mean fellow?
He whose conduct is not good.
By whom is the world conquered?
By him who is truthful, patient and forbearing.

19. Whom do the gods (*devas*) bow down to?
Those in whom compassion is predominant.
Of what are the wise men afraid?
The forest of changing existence.

20. Who controls all living beings?
He who is modest and speaks what is true and pleasant.
Where should one stand unshaken?
In the path of justice which is full of profit both here and hereafter.

21. Who is blind?
He who delights in bad deeds.
Who is deaf?
He who does not listen to what is wholesome.
Who is dumb?
He who does not know how to say what is pleasant in time.

22. What is a gift?
That which is given unasked.
Who is a friend?
He who saves one from sin.
What is an ornament?
A good disposition.
What is an ornament to speech?
Truth.

23. What is transient as a flash of lightning?
Friendship with bad persons and young women.
Who do not swerve from the conduct honourable to a race even in *Kali Yuga* (the present iron age)?
Good men.

24—25. What is as hard to be attained here as the *chintamani* (a fabulous gem supposed to yield its possessor whatever he requires)? What is it that the wise declare repeatedly and emphatically? Let me say those four excellent things.
(1.) Making a gift with kind words.
(2.) Knowledge without conceit.
(3.) Valour combined with mercy.
(4.) Wealth wedded to liberality.
These four excellent things are rare.

26. What is to be lamented ?
Niggardliness.
What is commendable in the wealthy ?
Liberality.
Who should be respected by the learned ?
He who is always gentle by nature.

27. Who, in a family, shines like the sun ?
He who is humble though possessing good qualities.
Who controls the world ?
He who is devoted to duty and whose words are wholesome and gentle.

28. What charms or pleases the learned ?
True poetry and knowledge.
Whom do no calamities touch ?
One who follows the counsels of his elders and who controls his senses.

29. Whom does the goddess of wealth long for ?
One who is active and upright in his conduct.
Whom does she suddenly forsake ?
One who is slothful and who reviles the gods (*Devas*), the *Brahmins* and the teachers (*Gurus*).

30. Where should one dwell ?
Either in the company of the good or in Kasi (*Anahata-chakram*).
Which country should be abandoned ?
That country where there are calumniators and a greedy ruler.

31. By what is a man free from sorrow ?
An obedient wife and the power of intelligence.
Who, in this world, is to be sorrowed for ?
He who, though rich, never gives in charity.

32. What is the cause of meanness ?
Begging from the low (or uncultivated).
Who is a greater hero than Rama ?
He who is unmoved by the arrows of Cupid.

33. What should be contemplated both day and night ?
Eswara alone and not delusive wordly objects.
Who are said to be blind even though they have eyes ?
Nihilists (*nastikas*, meaning especially atheists).

34. Who, in this world, is said to be a lame man ?
He who goes on a pilgrimage, in old age, to the sacred waters.
Which is the most sacred of waters ?
That which removes the stains of the mind.

35. What should be constantly borne in mind ?
The name of Hari and not the language of the *Yavanas* (the Greeks and other foreigners).
What should not be spoken by a wise man ?
Defects in others and untruth.

* See the article on Benares in the *Theosophist*, Vol. vii. pp. 5—6

36. What should be obtained by men ?
Learning (knowledge), wealth, power, fame and virtue.
What destroys all good qualities ?
Avarice.
Who is the enemy ?
Lust.

37. What assembly is to be shunned ?
That which is destitute of an old and wise counsellor.
Where, in this world, should a man be careful ?
In serving a king.

38. What is more pleasing than life ?
Family duties* and the company of the good.
What ought to be protected ?
Honour and a devoted and virtuous wife, and one's own judgment (understanding).

39. What on this earth, is the *kalpalatá* (a creeper yielding everything desired) ?
The knowledge imparted to a worthy pupil.
What is the everlasting or undecaying Banyanu tree (*Vata vriksha*) ?
A gift offered to a deserving person in due form (according to established ordinances).

40. What is the (best) weapon of all ?
Skill.
Who is the mother ?
The cow.
What is strength ?
Courage.
What is death ?
Carelessness.

41. Where is there poison ?
In the wicked.
What defiles men here ?
Debt.
What is void of fear ?
Freedom from passion.
What is the (cause of) fear to all ?
Wealth.

42. What is difficult for men to attain ?
Devotion to Hari (or Vishnu).
What is sin ?
Injury to others (mental, verbal or actual).
Who is dear to the Lord ?
He who is neither troubled nor troubles others.

43. Whence is success (in obtaining final emancipation) ?
From deep meditation.
In whom is there the power of discrimination ?
In the gods on the earth (Brahmins).
How is this power (gained) ?
By serving the old.

* This includes acting up to noble family traditions and ancestral example.

Who are the old ?
Those who know the truths of Religion or Divine Law.

44. What is more distressing to an honourable man than death ?
Dishonour.
Who is happy on earth ?
He who has wealth.
What is wealth ?
It is (that) from which one obtains what is desired.

45. What is the seed of all happiness ?
Virtue.
Whence comes misery ?
From vice.
Who becomes endowed with supernatural (divine) powers ?
He who worships Sankara (Eswara) with devotion.

46. Who becomes prosperous and happy ?
He who is gentle and modest.
Who is humbled ?
He who is proud.
Who cannot be trusted ?
He who speaks untruth repeatedly.

47. Under what circumstances is lying not sinful ?
When a lie is uttered to protect the *Dharma*.*
What is Dharma ?
That which is accepted by the wise men of one's own race.

48. What is the strength of the virtuous ?
Their good karma *(Dairam)*.
Who is a virtuous man *(Sadhu)* ?
He who is always contented.
What is *Dairam* ?
Good deeds.
Who is said to be the doer of good deeds ?
He who is praised by the virtuous.

49. Who is the friend of a householder ?
His wife.
Who is a householder ?
He who performs sacrifice.
What is a sacrifice ?
That which is enjoined by the Vedas and which confers felicity on human beings.

50. Whose actions are fruitful ?
Those of one who is virtuous and learned.
Who is the learned ?
He who has the Vedas as his authority.
Who is (said to be) lost ?
He who has discontinued prescribed duties.

51. Who is happy ?
He who has renounced everything.
Who deserves to be respected ?
An eminent Pandit.

* This is said to refer to pleading ignorance when questioned about occult secrets or similar solemn promises not to tell what one knows.

Who ought to be served ?
A giver.
Who is a giver ?
He who satisfies the needy ?

52. What is wealth to those who are embodied ?
Health.
Who reaps and enjoys the fruit ?
He who cultivates.
Who becomes sinless ?
He who repeats sacred verses *(mantras)* and meditates (thereon.)
Who is full ?
He who has children.

53. What is most difficult for men to do ?
To keep constant control over the mind.
Who is a celibate (*Brahmachári*) ?
He whose seed is not discharged but drawn up (*i. e.*, transformed) into a spiritual force through strict control over the passions and the mind.

54. Who is said to be the Supreme Goddess ?
Divine wisdom.
Who nourishes the world ?
The Sun.
What is the cause of life to all ?
Rain.

55. Who is a hero ?
He who saves the panic-stricken.
Who is a saviour.
The *Guru*.
Who is the *Guru* of the whole Universe ?
Sambhu (Siva).
Whence is wisdom ?
From *Siva* alone.

56. How is final release (*Mukti*) gained ?
By devotion to the giver of liberation (*Mukanda*).
Who is *Mukanda* ?
He who liberates us from ignorance.
What is ignorance ?
The not shining (in the mind) of the Atma (the real self).

57. Who is without grief ?
He who is free from anger.
What is happiness ?
Contentment.
Who is a king ?
He who pleases his subjects (by his good rule).
Who is a dog ?
He who serves low persons.

58. Who controls *Máya*.
The great Eswara (the Lord or Logos).
What is deceptive ?
This world.

What is like a dream ?
Waking action.
What is real ?
Brahm.

59. What is false ?
That which is destroyed by knowledge.
What is unreal ?
A rabbit's horn and (similar non-existent things).
What is indescribable ?
Máya (the great illusion).
What is the product of imagination ?
Duality.

60. What is the highest truth ?
Non-duality.
Whence comes ignorance ?
It has no beginning.
What nourishes the body ?
Prarabdha (Karma acquired in past incarnations).
What gives food ?
Vital power.

61. Who ought to be worshipped by the Brahmins ?
Siva who dwells in the Gayatri, in the sun and in fire.
What is in the Gayatri, the sun, the fire and Siva ?
That truth alone.

62. Who is the visible God ?
The mother.
Who is the worshipful *Guru*.
The father.
Who is superior to all the gods ?
The Brahmin who possesses divine wisdom and does his duty (*Karma*).

63. What is the cause of the destruction of a race ?
One who causes affliction to the good.
Whose words are not vain ?
(The words) of those who are truthful, reserved and tranquil.

64. What is birth ?
Attachment to objects of sense.
What is subsequent birth ?
A son.*
What cannot be avoided ?
Death.
Where should we place our feet ?
In a place which appears pure.

65. Who is worthy to receive an offering of food ?
He who is hungry.
Who is worthy of worship ?
The incarnation of the Lord (Eswara).

* This means that the birth of a son, resembling the father, is like the second birth of the father.

Who is the Lord ?
Mahesa who represents both *Sankhara*, *Siva* and *Narayana* (*Vishnu*).

66. What is the fruit of devotion to the Lord (Eswara) ?
The attainment of His state of being and the perception of one's own real self.
What is *Moksha* ?
The sunset of ignorance.
What is the source of all the Vedas ?
Om (the Pranava).

67. Those who wear, round their necks, this necklace of gem-like questions and answers, shine out stainless, in the assemblies of the good, like ornaments of pearl.

Correspondence.

READING in an article entitled the "Two Professors," which appeared in a late issue of your magazine, certain extracts from the writings of Professor Monier Williams, it strikes me that it is not uncommon with Orientalists even of very high erudition to misapprehend the Hindu philosophy and its students. Professor Monier Williams in a speech delivered by him at the Calcutta University in January 1884 remarked:—

"Here in India it is difficult for a young student imbued with Indian philosophical thought to get rid of the belief that life is an illusion and a dream, and action a mistake and blunder as leading to future birth and repeated existences. At Oxford, on the other hand, he will learn that life is a solemn reality and work a part of religion."

The Professor, in spite of his life-long study of Oriental literature and philosophy, has been unable to realize that the life of one imbued with Indian philosophical thought is not a life of indolence and inaction. It is one of "serene, tranquillity not indeed without active occupations to the intellectual or spiritual powers—a life gladdened by the untrammelled interchange of gentle affections, in which the moral atmosphere utterly kills hate and vengeance and strife and rivalry." In the eyes of the Professor, life apparently consists in a "systematic perpetuity of troubles and cares and warring passions." He places life's bliss in "the vying with each other in all things so that the evil passions are never in repose—vying for power, for wealth, for eminence of some kind," in a parliamentary political career—and in "rivalry wherein it is horrible to hear the vituperation," the slanders and calumnies, which even the best and mildest and highest among the Professor's class "heap upon each other without remorse or shame."

The Professor does not see that "incentives to action are found in cupidity or ambition or avarice," and the "primary conditions of mortal happiness consist in the extinction of that strife and competition between individuals which render the many subordinate to the few, destroy the real liberty of the individual, and annul that calm of existence, without which felicity, mental or bodily, cannot be attained."

The notion of a student imbued with Indian philosophical thought is that "the more we can assimilate our life to the existence which our noblest ideas conceive to be that of spirits on the other side of the grave, the more nearly we approximate to divine happiness here and the more

easily we glide into the conditions of being hereafter." For surely, all we can imagine of the life of gods or of blessed immortals, supposes the absence of self-made cares and contentions, passions, such as avarice and ambition. In fact, if the wisdom of human life be to approximate it to the serenity of immortals, there can be nothing more diametrically opposed to such wisdom than the Professor's system "which aims at carrying to the utmost the inequalities and turbulences of mortals," nor does a student imbued with Indian philosophical thought see "how by any forms of religious belief, mortals, so acting," as the Professor seems to imply, "could fit themselves ever to appreciate the joys of immortality to which they yet expect to be transferred by the mere act of dying. On the contrary, minds accustomed to place happiness in things so much the reverse of god-like, would find the happiness of gods exceedingly dull, and would long to get back to a world in which they can occasionally quarrel with one another."

PURMESHU DASS.

Note.—Critics of Professor Monier Williams' utterances should recollect that the Boden Professorship he holds was founded, not to encourage the study of Sanskrit for its own sake, but in order to furnish missionaries with an additional weapon to fight those Indians who cling to their ancestral faiths, on their own ground. By a large number of proselytizing Christians in England, it is supposed that the *sastras* are so inherently absurd that it only requires sufficient acquaintance with them to reject them as unworthy of credence. All the works of Professor Williams should be looked upon as missionary efforts and not as the labours of a man who takes up the study of a noble literature for its own sake and endeavour to do it justice.—*Ed.*

Reviews.

SWEDENBORG THE BUDDHIST.*

The writings of Swedenborg are voluminous and at the same time hard to be understood by the multitude, thus they have given rise to a series of commentaries and explanatory treatises which form quite a literature in themselves. Those who have tried to interpret the teachings of the Swedish seer are by no means agreed among themselves as to the meanings he really intended to convey, some among the profane doubt even whether he knew himself. "Swedenborg the Buddhist" is the most recent attempt to explain the doctrines of Swedenborg, and that from a quite novel point of view to professed Swedenborgians.

According to the theory of Philangi Dasa, the true key to Swedenborg's work is to be found in the "Esoteric Buddhism" unfolded through Mr. Sinnett's well-known work, and the present book is devoted to showing that this is the real fact.

The plan of the book is that of a dialogue. The author is, with others, part of an audience admitted to hear the discussion, and the speakers are: a Hindu devotee, a yellow-robed Buddhist monk, a Chinese, a Parsee, an American woman, an Icelander, an Aztec Indian and Swedenborg. The Hindu quotes the Upanishads and the Bhagavad Gita, the monk quotes Mr. Sinnett, the Chinese supports his views from Beal's Catena, etc., the Parsee quotes the Zend Avesta, the American woman asks questions and supplies the modern science, the Icelander

* Swedenborg the Buddhist, or the Higher Swedenborgianism, its secrets and Thibetan origin, by Philangi Dása. Los Angeles, The Buddhistic Swedenborgian Brotherhood, 1887.

quotes his sages, the Aztec gives evidence from the remains of the Mayax civilization, and Swedenborg quotes his own works, while several of the speakers quote the *Theosophist*.

The net result is a very excellent compendium of the "Esoteric Doctrine" as set forth by recent Theosophical writers and supported by apt references to ancient works.

The style in which the book is written is peculiar—a sort of archaic English distilled in a Carlylean retort. Those familiar with Elizabethan literature will come across many good old English words that have been suffered to drop out of colloquial use, and here and there perhaps one they had themselves forgotten, such as "Ket," a word used to mean flesh or carrion.

The seven principles explained in Mr. Sinnett's work are each discussed in a separate chapter, the fifth being split into two—the higher and the lower.

A very useful guide to the principles discussed, and their corresponding terms as found in different works, is furnished by the introduction of the numbers one to seven prefixed, above the line, to each word that signifies a principle. In this way one is never at a loss to find out which principle or principles are referred to wherever the quotation may be taken from.

The discussion takes place in an eclectic temple over the outer door of which is written the gayatri, and over the inner one: Om mane padma Hum, the Buddhist formula.

A chapter is devoted to the eighth sphere—the "hopeless state"—which has given rise to a good deal of Theosophical speculation. The monk tells us, "it has sixteen grades. In the first fourteen of these the entity loses, after a prolonged period of suffering, its seven astral and seven spiritual senses. The mysteries of the last two grades are never communicated outside the sanctuary of initiation." Then Swedenborg shows that he has somewhere in his writings described the same thing. The Icelander says the eighth sphere is called in the Gothic scriptures Nastrandœ, the Brahman tells us that, in Sanskrit, it is the state of a *Rudra pisacha*.

In the chapter on "Alcohol and Ket" a number of arguments against drinking and flesh-eating are brought together. The American woman objects strongly to "temperance" men. This is what she says (page 228):—

"Spiritual men do not abstain from alcoholic drinks for the superficial and sentimental reasons that the swag-bellied, voracious, screaming teetotallers abstain from it. The spiritual man abstains from alchohol, because the elements of it are in a state of activity so high, that when they come into contact with the elements of the blood, they stimulate them, set them into an abnormal state of vibration, which banefully affects the astral man and through him the spiritual. Swedenborg has just told us that the astral man of a bottle-thrall in Kamaloka stinks alcohol. Now, it is contrary to order that the higher principles should be affected from without; and this is just what happens when we imbibe beverages, either in large or in small quantities. You, Thorlak, asked me a while ago why I can't abide teetotallers. I will tell you: because they are as a rule persons with a strong bent for the cup; which bent however, sentimentality or some superficial reason, hinders them from gratifying. And so they become "temperance" men. Bless us! The bent for alcohol is in them, and like every other bent has to have an

outlet; and it finds one too, either in gluttony, in sexual excess, or in some other, or in many other swinish, goatish, canine habits. I have not yet met a "temperance" man that had not a smack of one or more of these vices about him. To be sure, this emanation is not felt by those that eat carrion, or, as Virgil says, 'softly dissolve their bodies in the joys of love' (Georg. iv, 198), but I feel it, and it sickens me quicker than the stench of alcohol sickens me. Another thing; among these "temperance" men the idea seems to prevail, that alcohol is the cause of the immorality prevailing in every community.

"A fatal idea! For some of the worst debauchees in our Christian communities are strict "temperance" men. But since their unbridled debauchery is generally carried on within the limits of legal marriage, the ignorants smell it as a grateful odor of incense, and thank Heaven for it.

"The spiritual man, who, from rational and profound reason, abstains from alcohol and carrion and the 'joys of love,' is the proper man to preach temperance. Let others hold their tongue! Why, I have seen some of these belly-slaves, these lecherous, screechy teetotalers, ride roughshod over a fellowman, may, diabolically persecute him, for a fault that aside their faults and crimes looked like a molehill aside a mountain. I have seen them behell a saint for ignorantly drinking an alcoholic drink. Beahrew the sanctimonious riffraff!"

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TRAVESTIED TEACHINGS.

V.

Seth, the Replacer.

HE God-idea owes its position in the Hebrew scriptures to a misapprehension of the meaning of the word Elohim, by which evolutional forces of nature had been designated; and to the ıtification of these, through it, with the personating spirit ovah, who in this way acquired the character of a personal ator.

'he Christ-idea, which gained its place in the Hebrew scriptures ough a similar misapprehension, and has in consequence been served therein and handed down thereby in a more or less cular and occulted form, is in reality a transitional aspect of God-idea.

When the Jehovistic teachers took possession of the Elohistic chings, and, adapting them to a preconceived point of view, de them the basis of their own doctrines, their action was greatly ilitated by the multiple sense attributable to certain of the word-ns or ideograms they were dealing with.

At the very outset of their investigations and on the threshold their inquiries they were attracted by the opening word of the ohistic Kosmogony, *Brasith*.

This they saw could be read in many ways.

Four of these ways attracted their attention. On these they velt, and from these they derived their attributed interpretations.

They found that this word-sign could be read *B'rasith*, "in the ginning;" *Bra-sith*, "to create a vesture;" *Br (a)-Asith*, "to eate Asith;" and *B (a) r-Asith*, "the son, Asith."

This they thereupon regarded as an oracular word, as a word tended to be interpreted through all of these several senses; and

it is owing to the frequent occurrence of such words in these scriptures that they have acquired the character of oracles and the attributive designation "Oracles of God."

In the exposition of this primary oracle the Jehovistic teachers saw a full statement of their own fundamental doctrine, that in the beginning, or from the very outset of the work he had undertaken, God's—their God's—aim in that work was to create a human vesture for his only begotten Son, the Divine Word, who was in due course to be incarnated as the promised Asith, the Renewer or Replacer. And as Elohim, the acknowledged Creator of the heavens and the earth, could be thus shown to have created them to this intent, then must he have been and be their own personal God Jehovah, whose son was to become man, when the appointed time should have arrived, as the promised Restorer of mankind.

Thus were the God-idea and the Christ-idea introduced into and made the basis of the Jehovistic promises in the Hebrew scriptures.

Is it necessary to say that this was not the Elohist's idea of the vesture under creation by evolution—that it was not even a shadow or reflection of his doctrine on the subject? The view held and set forth by him was that the energizing forces of nature, acting in succession through a series of progressively advancing matrices, were gradually producing an organic vesture through which finally to manifest the intent of their action and the perfection of its completed result.

The God-idea and the Christ-idea though thus introduced into the Hebrew scriptures, were not derived through these misapprehensions. They were imparted by the manifesting spirit-god Jehovah, and were the foundation of the doctrine that spirit was seeking to inculcate; and the Jehovists, once imbued with the spirit teachings of their God, as a matter of course found that they constituted the starting point of the Kosmogony they had accepted as giving a detailed account of his creative activity; indeed it was the finding of these doctrines in the beginning of the Kosmogony that caused them to adopt it as the opening of their scriptures.

But though the idea of a divine Replacer was not derived from this misapprehension of the Elohist's teaching, the designation *Asith* was so derived. And it was adopted in Gen. iii. 15, from Gen. i. 1, when the declaration was made to the serpent-spirit by Jehovah Elohim that he would raise up Asith (a Replacer) between the spirit and the woman, and between the seed of the spirit and the seed of the woman. And this Replacer was to intervene between the spirit and man, and to rescue from the grasp of the spirit all who proved themselves worthy of such rescue.

But names in the Hebrew scriptures have a fluidic character. Jehovah (Jahveh, *Jeue*, "He is" according to the received interpretation, and therefore rendered "the Eternal" as the sole ever-existent) calls himself *deie* ("I am"—Ex. iii. 14); and later this name is abridged into *Je* (*Jah*).

In like manner *Asith* disappears in *Seth*, the second type of spiritually-minded man.

But the passage of Asith into Seth has some very significant associations.

Seth was the replacer of Abel.

His mother said on his birth, when so naming him, "God hath appointed (renewed unto) me another seed, instead of Abel whom Cain slew." She was penitent now, and, recognizing the spiritual type of the second Abel, called his name Seth, not merely because she believed him to be a God-given seed—the God-given Replacer—but as a proof of her own repentance and an effort to undo, as far as might be, the evil she had done.

In her impenitence, on the birth of Cain she had exclaimed "Where is the retribution (*Sath*) of Jehovah?"

That retribution found her out when her first-born slew his brother.

Realizing this on her repentance, she now makes restitution (*Sath*) to Jehovah, so to say, in the name *Seth*, which she gives to the Replacer, hoping in this way to placate his wrath and thus revoke and appease the *Sath*, she had invoked at the birth of Cain.

This word *Sath*, with which Eve had tauntingly provoked and defied Jehovah on the birth of Cain, is put into the mouth of Jehovah in regard to Cain when, addressing him (Gen. iv. 7) he said—not "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin coucheth at the door: and unto thee shall be its desire, and thou shalt rule over him," according to the revised Anglican version, but—"If thou shouldst amend, will there not be *Sath*? (will there not be a restoration of my regard?) But shouldst thou not amend, sin lurketh at the door. And unto thee is its desire, and thou wilt be subdued by it," as the idiom requires. In this warning utterance the meaning of *Sath* passes from retribution to restoration.

The idea of redemption is not yet included in the expected and hoped-for replacement, and as the official duty of the Replacer. It is only after the Egyptian bondage, when the possibility of redeeming slaves by purchase has been learnt, that this idea finds place in the scheme of salvation.

The first promise in regard to the Replacer is that he is to be a rescuer or saviour—a rescuer from the bonds imposed by seducing spirit. Under this aspect of the Adamic Replacer, is it without significance that in Gen. iv. 4, 5, (where it is said that Jehovah "had respect" unto Abel and to his offering, but that unto Cain and to his offering he had not respect) the biliteral root of the proper name Jesus is used? Is it not rather here and in this regard that the origin of this name is found? It cannot have been otherwise than suggestive to find it imputed to Jehovah that he Jesus'd Abel and his offering, but that Cain and his offering he did not Jesus.

On the birth of Seth, Eve's frame of mind is completely changed. She no longer challenges the retribution of Jehovah. So far is she from doing this that she humbly calls the newly-born babe Seth, as the seed appointed by God to replace Abel, the spiritual, who was slain by his brother. Thus she transfers to God the glory she had, in her impenitence, triumphantly appropriated to herself,

and acknowledges that the retribution she had challenged on the birth of her first-born had come through the hand of Cain.

Seth, as the replacer of Abel, was the renewer of the type of the man, to be manifested as the Jehovist.

But the non-spiritual man, the Elohist, looked upon the spiritual man, the Jehovist, as a corrupted man, a man who in passing under the dominion of spirit had surrendered his natural being to the control of its deadliest enemy, and in so doing had depraved his nature and abandoned the true end of his existence.

Under this, the Elohistic view, it can hardly be considered strange that Seth, the spiritual man, should, according to the Elohist, have been the father of *Enosh*, "the corrupt man"—the more so that Enosh could also be treated as the spiritually developed man, which was what the Jehovist held him to be—for *Enosh* signifies the corrupting influence of developing spirit. And it is still less surprising to find that under this corrupting influence, or in the time of Enosh, men began to invoke the name of Jehovah. Both the Elohist and the Jehovist agree in this, for it is the Elohist, as endorsed by the Jehovist, who is speaking now.

Eve believed that Seth was the promised Asith.

In the genealogy of the descendants of Adam, which immediately follows (Gen. v.) from the pen of the Elohist, the direct line is carried through Seth.

But Seth was not the first-born of Eve, not even in the spirit—for Abel had preceded him—though he stands at the head of the spiritual line.

Hence the genealogy which passes through Seth is not a genealogy of the first-born in the flesh but of the leaders in the spirit.

It would appear, therefore, that the genealogy of the descendants of Seth is rather a commemorative list of the promoters of the progressive advance of spiritual doctrine and of the line followed in their doctrinal development, just as the genealogy of the descendants of Cain formulates the course of the evolution of early civilization.

Beginning with Adam and ending with Noah, there are ten generations of named individuals. Why were these individuals specially regarded amongst their unnamed and unnumbered but numberless brethren and sisters, unless because theirs was the spiritualizing lineage?

Hence, though each name doubtless primarily represented an individual who may have had temporal as well as spiritual headship, and whose attributed age may represent the reputed years of his life, it is far more probable that each name in succession, while designating an historical ruler as a traditional developer of doctrine, embodied in its meaning the special modification of doctrine introduced by its bearer, while the reputed duration of life, even if denoting the continued sway of a given dynasty, more properly indicated the period during which the predominating doctrine prevailed, until submitted to further modifications which merged it in its supplanting successor.

Under this view, the names of these leaders of the spiritualizers of man, rightly interpreted, would give a doctrinal history of the earlier races of mankind.

But this spiritualizing was, according to the Elohist, a corrupting process, and even the Jehovist admits that it was accompanied by a terrible corruption of morals—a corruption so terrible that nothing short of the blotting out of the entire human race by a universal deluge could overcome it.

Noah, the last of the ten generations of the Adamic genealogy, and the connecting link between the prediluvian and the post-diluvian era, was, with his family, alone preserved, that the order of nature might be maintained.

With him man was to take a new departure. But even so, spirit having been unaffected by the deluge, the old leaven still remained and soon recommenced its intoxicating and corrupting work. The true Replacer was yet to come.

HENRY PRATT, M. D.

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*ESOTERIC BUDDHISM AND ITS COSMOGONY.**

"Mysticism is a manifestation of the Unconscious [Absolute Spirit], to which we owe the thoughts, feelings, and desires which, at certain times, occupy the field of our consciousness."—*Eduard von Hartmann.*

"Science is antagonistic to the superstitions that pass under the name of religion, but not to the essential religion which these superstitions merely hide."—*Herbert Spencer.*

"True Science and true Religion are twin-sisters."—*T. H. Huxley.*

"TWO things," said Immanuel Kant, "fill the mind with awe—the starry heavens above me and the moral sense in me." An awful problem is that tacitly propounded by the first of these witnesses to the mystery of being. From ages whose relics are but briefly noted in the geological memoirs of this planet, from nations almost shrouded from our view by the gathering mists of an unrecorded past, comes the cry of the philosopher seeking to unravel the "Wherefore?" of existence. System has been reared on system by titanic thinkers; the pendulum of human thought has oscillated from extreme to extreme; and to-day, as if in mockery of our efforts and aspirations, Agnosticism alone remains the creed of science. But, despite rebuff after rebuff, the mind of man disdains to submit to the alleged inevitability of nescience. It believes that truth is to be found somewhere, though possibly the limitations of our ideality necessitate its presentation in the form of symbol. In the silence of orthodox philosophy it is, therefore, incumbent on the mystic to contribute his quota to the solution of the *vexata quæstio*, What is the purpose of the universe? He is unable to believe, as Mr. Herbert Spencer suggests, that the idea of purpose has no *locus standi* when postulated as immanent in the

* Reprinted from the *Secular Review.*

"nature of things in themselves," in that Unknown and Unknowable Reality of which the sensuous universe is but a mental symbol. He ventures to affirm, on the contrary, that such a position is only tenable on the Atheistic hypothesis, and in support of his claim points to the utterances of leading exponents of negative thought, who, like Eduard von Hartmann, vehemently reject the assumption. It is, however, a question of some interest, as will be subsequently shown, whether an identity of argument characterising many phases of "Agnostic" and Atheistic speculation is not frequently veiled by a dubious terminology in the latter in deference to popular opinion.

The universe being an actuality of experience—whether we regard it from the extreme standpoints of Realism or subjective Idealism—the questions of the How and Why of its origin at once obtrude themselves on the consideration of the philosophic mind. Despite, however, the progress made in the direction of an enlightened tolerance within recent years, a complete impartiality in discussions of this nature is rarely attainable. The ideal disputant who can honestly say with Emerson, "I covet truth," and who is, if necessary, prepared to waive the opinions of a lifetime in pursuit of this end, will, too often, be conspicuous by his absence. In this connection it is to be noted that, unpopular—and, in our opinion, unphilosophical—as Atheism continues to remain, the honest partisan of this extreme system is as fully entitled to our respect as is his most resolute opponent. For how trifling a matter, after all, is an error of judgment on a purely speculative subject! Have we any infallible tribunal of reason before which to arraign a fellow-thinker on the great problems of life and mind? Our most cherished opinions are, mainly, the mental resultant of environmental influences affecting innate tendencies of thought. The clash of sects, the bigtory of rival religionists, and even the vindictiveness of hostile metaphysicians, are, fundamentally, mere incidents of environment. Reason, therefore, dictates that, in all cases relating to speculative inquiry, it is our duty to constitute the mind the balance of a pair of scales for weighing argumentative probabilities. Absolute toleration of opinion is the only rational policy open to controversialists in general, because the very possibility of opposition undermines the foundation of dogmatism. What a commentary, indeed, on intolerance is the fact that equally sincere and intellectual men in the different countries of Europe categorically assert mutually-exclusive tenets! The Mohammedan bigot, again, fiercely inveighs against the Giaour; but his arbitrary view is a mere fungoid growth induced by environment. Had he been born a Giaour, he would have thought otherwise!

It is, consequently, apparent that, diametrically opposed to popular opinion as Atheism remains, its vindication is to be sought in a readiness on the part of its advocates to respond to all the challenges of controversy. This trial of strength has never been evaded by its recognised opponents. To judge, however, from the denunciations of this system penned by certain prejudiced writers, its "criminality" seems to be in the fact that it has ventured to broach what is, without doubt, a perfectly open question—

viz., the true philosophical interpretation of the Cosmic Process. Truth, however, invites discussion, and thrives by the survival of the fittest among contending ideas. Every impartial thinker will allow that the man who is "ready to give a reason for the hope that is in him" is far better entitled to our homage than the dogmatic assertor who is not. It is incumbent on us, as the late Professor Clifford consistently maintained, to examine everything presented for our intellectual acceptance. Surely in the mart of knowledge we must exercise caution in selecting the wares proffered by the scientist or ecclesiastic. Our sole responsibility for our convictions lies in the regard we pay to the requirements of an impartial logic. Legitimate belief is the child of Reflection, not of Will. Accepting this position as incontrovertible, the writer may now glance over the conclusions of modern philosophy before introducing to notice the "explanation" arrived at by Eastern Mystics, as to the origin and aim of the tremendous forces aronnd us. "The savant says, How? the thinker, Why?" declares Victor Hugo. Is there a cosmogony in existence which deals satisfactorily with these two essential problems?

THE ATHEISTIC ARGUMENT.

Briefly stated, the Atheistic position resolves itself into the dogma that the twin-existences, "Matter—Force," constitute the only ultimate reality. Matter and force (= matter in motion) are inseparable, indestructible, and eternal. The existing universe is but a passing phase in an endless series of redistributions of matter and motion—the aggregation of diffused cosmic matter into nebulæ, the consequent segregation of planets from central nuclei, the life-cycle of each sun and its planetary children, and the final dissipation of cosmic matter into the nebulosity of the primæval fire-mist, whether predicated of isolated systems or the cosmos as a grand totality, merely exemplifying a page in the eternal history of things. Consciousness in all its modes is a resultant of molecular complexity, the "activity of certain parts or tissues of the brain," as Büchner remarks ("Force and Matter," p. 319). God is necessarily non-existent; "if we could imagine a thinking universal spirit, it can only be on the basis of a universal brain nourished with oxygenated blood" (Ibid, p. 401). In fine, matter, animated by motion, is All-in-All. Its so-called "laws" are as eternal and necessary as itself. "Natural law," says Moleschott, "is the most stringent expression of necessity."

Starting from the scientific "law" of the persistence of force and the indestructibility of matter *in time*, the Atheist is compelled to infer its validity throughout a past *eternity*. Büchner, the most powerful and consistent writer of this school, devotes no less than eighty-four pages of his famous work to the consideration of this question. What he rightly regards as an indisputably-established fact, under existing cosmic conditions, he assumes as immanent in the "ultimate nature of things," and at this point passes into the realm of pure assumption. This, however, is a subject for subsequent comment.

The insuperable difficulty, to most minds, of assenting, even as a working hypothesis, to the extreme Materialistic doctrine is the

conception of a self-subsistent, mechanical substratum, void of all *raison d'être*, as the basis and ultimate of things. The notion that a blind, extended substance is to be regarded as the *fons et origo* of Being, though frequently expressing the conclusions of the man of science, is rarely championed by the metaphysician or philosopher. A universe ever evolving and dissolving myriad solar systems without end or aim—in ceaseless activity, as barren as it is without final purpose; eternally the same under its varied phases, but realised as existent by no percipient save during the ephemeral evolution of its "bye-product," consciousness, on some stray planet; a mechanism ever grinding on with automatic indifferentism:—this universe is a phantasm of the mind, which no clear thinker can harbour for an instant. It is true that the inconceivability of self-existence, as applicable to an ultimate "matter," holds equally valid of the ultimates of Theistic, Agnostic, and Pantheistic thinkers; but, while these latter postulate some unknown *x*, or absolute spirit, as the basis of all being, and discard all question of a "material" first cause, Atheism attempts to raise the veil of Isis by positing an unconscious matter as the "Great Unknown"—an existence inferior by many a degree to the mind, its mode, which contemplates it!

But, if Atheism presents us with the idea of a mechanical universe, as abortive, as it is without *raison d'être*, it fails also to offer any remotely plausible explanation of the mystery of consciousness. Though not directly relevant to the present discussion, the question as to the genesis of consciousness has an implication too important to be overlooked—viz., the necessity of tracing mental manifestations to a source which, whatever it is, is *not* matter. If, as asserted, mind is to be considered as a mere "resultant of molecular change," we are unable to account for that depth of subjectivity which its most exalted pursuits involve. It has been repeatedly shown, in the first place, that the passage from the physics of the brain to the phenomena of consciousness is unthinkable; that the terms, "consciousness" and "matter," are expressive of things so utterly contrasted as to render all attempts to correlate the former with modes of motion necessarily futile. In the second place, it amounts to a contradiction in terms to suppose that the motion of those molecules which, according to our most eminent physicists, are "unintelligent," and "indifferent" as to their combinations, is transformed into the intelligent, purposive, and concentrated thought of the poet or philosopher. It is equally inconceivable how an "automatically-evolved" product of brain process, mind, is able to meditate on the eschatology of the self-same molecules postulated as its creators; more especially as the corollary of such a proposition is to the effect that, to bring about this consummation, the molecules in question must be regarded as interested in their own motions—a conception which Dr. Tyndall and Du Bois Reymond altogether repudiate. It is difficult, also, to picture to ourselves a "conscious automaton"—the ideal man of modern science—brooding over the problems connected with its own origin, mentality, and the genesis of the planet it inhabits. No mere organic automaton, in the case of which the mind

necessarily occupies the position of a helpless spectator, can exhibit the spontaneity and freedom of ideation which characterise the exercise of the reflective faculty. The alleged ability of a nervous apparatus to "cerebrate" out thoughts regarding the problems of philosophy lands us in the materialistic dilemma: Molecules think; but molecules are strictly non-intelligent! To sum up this line of argument:—If mind is not immanent in matter, it cannot be evolved by mere nervous complexity. A fountain gives forth only what it contains. An *unintelligent* basis cannot *unintelligently* produce intelligence, any more than the combination of two or more chemical elements can give rise to a compound in which something more than the constituent factors are present. If, to evade this conclusion, we endow matter with unconscious intelligence, Atheism is discarded in favour of a form of Pantheism.

Passing over for the present the unique mystery of *self*-consciousness, it is noticeable that the rigidity of ideation implied by the doctrine of human automatism is negatived by our subjective experience. It is a fact resting on the broadest possible inductive basis that we possess—a power within "constitutional limits" to mould our tendencies of thought and control our actions. For instance, our ideas exhibit no unbroken flow automatically determined by the laws of association. Whole trains of them are frequently shifted to a latency below the field of consciousness, as exemplified in those cases of "thought control" in which the eradication of some moral taint is attempted. Nothing is clearer than that the physiological automatism of our Huxleys, Vogts, and Spencers is an essential feature of all theories which correlate consciousness with nervous motion. It is, however, precisely in this quarter that the breach in the wall of negative psychology is to be sought. The doctrine is absolutely inconsistent with that "subjective liberty to think" with which we are directly conversant, and the reality of which is invariably assumed by negative thinkers in their demand for an *impartial hearing*. Surely, again, just as clearly as the ability displayed in self-analysis by negative psychologists proves the reality of a "self" or "ego" competent to review its own mental states, the Materialistic doctrine of mind, by constituting us automata, destroys its own basis and lands us in universal scepticism. Who is to take it as a matter of faith that the molecules constituting the hemispherical ganglia of one organic machine will alone "evolve" the correct interpretation of phenomena? Different automata will "cerebrate" differently, of necessity. It is, however true that some Materialists contrive to evade this difficulty by regarding consciousness as both a product of *and* sovereign over matter! Mind is, to them, both the resultant and cause of molecular motion; *e. g.*, we are told by the leading exponent of Materialistic Atheism, Dr. Louis Büchner, that the "human will is not absolutely bound"—a statement obviously at variance with the same writer's previous designation of consciousness as a "mode of motion." In strenuously asserting as he does that we possess liberty within definite limits, and asssailing the fundamental position of the Necessarian school, Dr. Büchner is inconsistent

with himself on a vital point of his philosophy. If consciousness, as he indirectly admits (and theoretically denies!), is proved to regulate nervous motion, we must look to a source beyond matter to account for its manifestations. Instances such as the above are of not unfrequent occurrence in negative writings, and can scarcely be said to advance the cause championed in these. Attempts to "explain" consciousness are necessarily infertile, if the Œdipus who seeks to solve the riddle presented by the sphinx, Mother Nature, is himself a congeries only of "modes of motions" transformed into thought with automatic rigidity. We shall have occasion to revert at length to this point at a later stage. For the present it is sufficient to state that the inability of Atheism to offer any plausible explanation of the presence of the subjective factor in our constitution is such as to deprive it of all *locus standi* as a philosophy.

Regarded from the purely scientific standpoint, Atheism can give us no reason why the mass of matter in the cosmos is what it is, and neither more nor less (a blind mechanical substratum obviously being unable to fix its own quantity)*; it cannot tell us the "whence?" of motion in its protean forms, but evades the difficulty by making it co-eternal with matter; it does not explain *why* the primæval fire-mist aggregated into nebulæ, and nebulæ crystallised into solar systems with their transcendent beauty and harmony; nor *why* protyle—the primal homogeneous world-stuff of Professor Crookes, corresponding to protoplasm in biology—split up into the seventy odd "elements" of chemistry; nor *why* the genesis of consciousness, which, as John Stuart Mill remarked, is as radically opposed to matter as the N. is to the S. pole, ever took place at all, much less how it rose into the intensity of self-realisation; it can give no account of the reason, order, and beauty which everywhere prevail; and, in denying design in that evolutionary impulse which has resulted in so wondrous a harvest of organic forms, it cannot exclude from our view the constitution of the environment itself, the plasticity of species, and the "spontaneous" (in a universe of matter, force, and *necessity!*) variations offering a field only to the operations of "natural selection." It is unable to deny that the "progress of things upward" is, for the present, at least, fixed by an unalterable destiny. It avers an absolute ignorance as to the whole drift and *raison d'être* of the vast cosmic process—of the travail of a universe in labour. Is there a purposiveness in the mighty effort of Nature, or is the grand panorama of evolution a resultant of blind laws existing from eternity, with no inherent aim, and ever evolving and dissolving solar systems with a persistency as ceaseless as it is futile? It is, on the contrary, as urged even by the pessimist, Von Hartmann, impossible to explain the rationality displayed in the world-proce*f* as consistently with the mere mechanical causality of the Atheistring hypothesis. Somewhere there is a mighty Power behind the veil, a mysterious Presence which is the life and soul of the harmoh Dr. around us. But the veil which hides the features of the as diffi- Unknown is not lifted by the apostles of modern Theism. ston"—the

* An argument first broached by the Bishop of Carlisle. ms connect- he planet it hich the mind

THE THEISTIC ARGUMENT.

Scant recognition though the doctrine of a Personal God receives in modern philosophy—psychologically untenable as the conception is declared to be, the true Theosophist never forgets that a very large number of sincere persons still regard it as a most sacred mental heirloom. When, therefore, compelled to oppose the Theistic hypothesis as apparently incompatible with ascertained data, we do so with a reverent reluctance to assail a belief so firmly implanted by national heredity in the minds of our fellow-thinkers. The question, however, as Mr. Herbert Spencer admirably observes, resolves itself into a choice, not between a Personal Creator and something lower, but between a Personal Creator and something higher. It is not a dispute as to the existence or non-existence of a great First Cause, but as to the degree of majesty we should attach to so lofty an abstraction. We lose nothing in freeing our ideal from the imperfections and blemishes with which ancestral imagery has surrounded it. On the contrary, by discarding all such errors, we perceive the sun of truth more clearly through the cloudrack of ignorance which must ever canopy the proudest summits of human speculation. In what, then, are we to look for the "something higher," when once the determination to repudiate conservative religionism has been arrived at? Some consider the culmination of the "religious idea" to have been arrived at in the "Unknowable" of current Agnosticism; others, again, in the sublime Ultimate of German Pantheism. I venture to maintain that neither of these latter is distinguished by the breadth of basis and the comprehensive symmetry which characterise the grand conception of the Esoteric losophy.

Dismissing as an anachronism the anthropomorphic imagery of pre-scientific eras and the degrading attributes assigned from time to time to the "First Cause," the writer will only offer some incidental observations on that spiritualised form of the doctrine accepted by the riper metaphysics of modern ecclesiasticism. "God is a spirit" was the watchword of the founder of Christianity—an expression which must be held to denote a purely subjective being or essence. This subjective being is endowed with the attributes of thought, volition, and emotion. He is distinct from and independent of the universe declared to be his handiwork. He is necessarily changeless, infinite and omniscient.

Now, thought, volition, and emotion are attributes of Mind. Mind resolves itself, in the light of psychological analysis, into a series of successive states strung together on the continuity of an "Ego" or "Self." If God thinks or wills, there must arise a succession of states in the Divine mind. How, then, in the first place, can changelessness be predicated of such a being? As a purely subjective entity—an "infinite *mind*"—it is obvious that this ascription of changelessness is referrable to the nature of his subjectivity alone. But the latter, being of the order of mind, is conceivable only as constituted of a seriality of states, and must, hence, be considered as illustrative of the feature of change which their sequences imply. Moreover, a consciousness, to be infinite,

ought eternally to mirror in itself all its own states in one unbroken aggregate. Once centred on one aspect of itself, to the temporary exclusion of other aspects from the immediate field of mental vision—a process essential to all ideation of the nature which we term the "activity of mind"—it becomes finite. Again, the existence of objects—the universe of an alleged "creation"—externally to their "Creator" renders the use of the adjective "infinite" unjustifiable from another point of view. We are compelled to take into consideration the objective universe postulated as "creation" by theological Realism. If not identified with its Creator, but held to be a distinct reality called into being by an almighty *fiat*, something evidently now exists which is not God, despite the infinity and omnipresence imputed to Him! Furthermore, did objects, when "created," add to the sum-total of being? If so, God, previously to their "creation," was not infinite (unless we accept the Pantheistic doctrine that Nature is the manifested essence of the Absolute). Did he "mould" the universe out of pre-existing material? Once more, then, he is improperly termed "*infinite*," with the independent co-existence of the "rough material" of creation to disprove the assertion. Mind is, in addition, impotent to create; it perceives and reasons on perceptions alone. To crown all, the doctrine of an Infinite Personality is controverted by the bare fact that our own self-conscious personalities exist. It is not contended by Theists that the egoity of a criminal is embraced in the egoity of God. The corollary of such an admission would, indeed, be too obvious. But, if not, how can the latter be said to embrace the sum-total of being?

How, also, it has been asked, could the Divine mind have possessed intelligence before the existence of objects? Intelligence, as we know it, is the product of dualism. Mind operates by the establishment of relations between ideas—these latter built up primarily out of sensations: that is to say, in the absence of sense impressions set up by objective stimuli, mental states cannot exist, and, consequently, thought is impossible. It is not maintained that an objective basis exists co-eternally with a creator, as such a contention refutes itself.

We are, therefore, not unfairly entitled to characterise the imputation of intelligence to a Personal God prior to the creation over which he is supposed to preside as absolutely untenable. Knowledge, as predicated of *mind*—for we have yet to analyse the conception that *absolute wisdom* is at the base and foundation of being, as held by Esoteric thinkers against Agnostic and Atheistic philosophy—involves the dualism of subject and object. Objective stimuli not existing before creation, the intelligence located in a "*supreme mind*" is a dream of theology.

So far wide of the truth, however, is the allegation that God created the visible universe, that it is we ourselves, as individuals, who create it. This is deducible from the premises of modern metaphysics and psychology, which declare the so-called "external world" to be the subjective creation of the senses.* "Man," as

* The phenomenal world is the objective phase of our own *egoity*. "The senses are the parents of illusion" (Kant). "Nature.....is the continuous illusion of the senses" (Schopenhauer).

even Protagoras said, anticipating the matured verdict of philosophy many a century, "is the standard of all that exists; all that is perceived by him exists; that which is perceived by no man does not exist." We are, indeed, forced to admit the objective reality of an unknown cause, to which we refer our sensations;* but it is an almost demonstrable certainty that the phenomenal universe has its only existence in the consciousness of percipient beings. "Consciousness," wrote the late Mr. G. H. Lewes, "is no mirror of the world; it gives no faithful reflection of things as they are *per se*: it only gives a faithful report of its own modifications, as excited by external things" ("Biographical History of Philosophy," Vol. i., p. 369). Our notions of objects are all manufactured for us by the senses. Matter, Motion, and, *possibly*, even Space and Time, are but symbols in consciousness of unknown realities behind the veil. If this is the case, the God-idea, in common with all others formulated by man, possesses no essentially objective validity. It may be a mere phantom conjured up by the "empirical reason;" it may well, indeed, shadow forth a mighty mystery, finding constant expression in human consciousness as the religious instinct; but, as a stereotyped concept, elaborated as it is in terms of phenomenal experience, it has no possible basis of reality. Finality in religious thought is never attainable. Veil after veil may be raised; but there will always remain—

"Veil after veil behind."

Man, who thinks in terms of empirical data, is unable to transcend his limitations and grasp the absolute truth in this particular instance. The Absolute and Unconditioned is beyond his *intellectual* grasp, not only on account of the relativity of his knowledge, but because the discrimination between objects of consciousness, which constitutes a necessary feature of that same knowledge, must, in this case, be dispensed with—the desired object, as all-in-all, excluding all possibility of contrast with another.† The believer in a Personal God creates an ideal out of his own nature. He projects his subjectivity into Space, and worships a spiritualised counterpart of himself in the hypothetical being enthroned as Ruler of Creation. The history of the attributes ascribed to God in the course of religious evolution will bear out this statement, the loftiness of the conceptions varying with the mental and moral status of the nation or individual harbouring them.

The idea of Universal Evolution has, of recent years, rendered the working hypothesis of "creation" superfluous—irrespective of the fact that the latter is, in any case, only conceivable of Noumena; the world of sense lacking an objective reality. Hence

* In Kant's words "an indescribable something.....of whose ontological existence we are made aware by its phenomenal projections or effects in consciousness." Occultism, however, invests it with the capacity of differentiation.

† *Cf.* Maimonides: "If you give attributes to a thing, you define this thing; and defining a thing means to bring it under some head, to compare it with something like it. God is sole of his kind. Determine him, circumscribe him, and you bring him down to the modes and categories of created things."

all disputes as to possible "reconciliations" of the Mosaic cosmogony with science are, strictly speaking, anachronistic—the Realistic fallacy of the independent existence of the sensuous universe finding no place in the highest modern philosophy. As to phenomena in general, it is an axiom with the scientist that, in every quarter, we discern the reign of immutable law. While the village preacher is imploring the Deity to appear in the form of Jupiter Pluvius, the meteorologist is collating the facts and drawing the generalisations which render his zeal unnecessary. William of Prussia invokes the aid of the Almighty to further the cause of the Fatherland in 1870; but Moltke and military organisation win the day. "Providence is on the side of the strongest battalions," remarked Frederick the Great. History, with its tearful pages of misery and horror, proceeds in unbroken continuity with the Past. "God does nothing," bitterly urged Thomas Carlyle. John Stuart Mill was forced into the conclusion that (granting His existence) he could not be *both* all-good and omnipotent. Would not a being embracing these attributes in their completeness have selected a less cruel and tortuous method of organic evolution than that revealed by biology? Or, to cite Dr. Mansel, "The representation of God after the highest human morality .....is not sufficient.... ....to account .....for all phenomena.....[*e.g.*], the permission of moral evil, the adversity of the good, the prosperity of the wicked, the crimes of the guilty involving the sufferings of the innocent, the tardy appearance and partial distribution of moral and religious knowledge in this world." Gautama Buddha maintained that, had the universe been created by Iswara (a Personal Deity), evil would have been impossible, as also suffering and misery; while philosophical Atheism would not have arisen, owing to an unquestionable primary revelation.

If, despite the above objections, it is urged by Theists that the doctrine of a personal creator must, in any case, claim our respect as an exalted working-hypothesis as to the origin of things, the obvious answer is that religion would suffer if founded on such an ideal basis. The worship of a working-hypothesis is hardly one of a nature to evoke enthusiasm or sincerity. Far more powerful is the contention: "We are conscious of an awful presence. Can we not base our belief in a personal God in that indeterminate intuition of a presence pervading all things—an intuition which seems to saturate thought?" There is an omnipresent something.* But it is impersonal; it is an influence we vaguely realise, but the exact nature of which we are perhaps unable to formulate in terms of experience. The poor Red Indian in mute reverence before the "Great Spirit" is less deeply awed by a sense of the mystery in

* "It is one thing to create or evolve (even unconsciously) a mental image of ourselves which we vainly attempt to magnify to infinity;.....it is another to discern for a moment an august Presence other than the human through a break in the clouds which usually veil him from our eyes, ("*Quarterly Review*," July, 1871). The "Presence" realised is the "Omnipresent Spirit of the Pantheist," *of which object and consciousness are regarded as direct, though finite, manifestations.* See the argument of Jacobi and others, to the effect that the reality of *thought* proves the reality of an Infinite First Cause. The Esoteric Buddhist doctrine is not less that of any European system yet formulated, as will be subsequently apparent.

which we "live, move, and have our being" than the scientist or philosopher, who, unable to wrest from Nature her secret, bows his head before the transcendent sublimity of the "Unknowable."

E. D. FAWCETT.

(To be continued.)

NATURE'S FINER FORCES.

II.

Continued from page 104.

THE theory of the *tatwas* is so interesting that it is worth while to leave for a time the human body and take a trip into the universe. It will be interesting to trace, according to this theory, the development of man, and this investigation will, at the same time, lead to a better understanding of man himself.

The *tatwas*, as we have seen, are the modifications of *swara*. Regarding *swara* we find in our book: "In the *swara* are the Vedas and the *sastras*, and in the *swara* is music. All the world is in the *swara*; *swara* is the spirit itself." The proper translation of the word *swara* is the *current of the life wave*. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. From whence does this motion come? This motion is the spirit itself. The word *atma* used in the book, itself carries the idea of eternal motion, coming as it does from the root *at* eternal motion; and, it may be significantly remarked, that the root *at* is connected with, is in fact simply another form of, the roots *ah* breath, and *as* being. All these roots have for their origin the sound produced by the breath of animals. In the book under consideration, the technical symbol for inspiration is *ha* and for expiration *sa*. It is easy to see how these symbols are connected with the roots *as* and *ah*. The current of the life-wave spoken of above is technically called *Hansachara*, that is the motion of *ha* and *sa*.

This primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe.

The book goes on: "It is the *swara* that has given form to the *first accumulations of the divisions* of the universe; the *swara* causes evolution and involution; the *swara* is God himself, or more properly the *Great Power* (*Maheshwara*). The *swara* is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence."

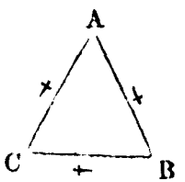
The *swara*, as I have already said, has two different states—the one is known in the animal creation as the sun-breath, and the other is known as the moon-breath. We shall, however,

in the present stage of evolution designate them as positive and negative respectively. The two states make up, of course, *one* entire current of the life-wave, and the current comes back to the same point whence it started. The period of this current is known as the day and night of Brahma. The positive or evolutionary period is known as the day of Brahma or the Kalpa; the negative or involutionary portion is known as the night of Brahma, the *Maha pralaya* or *Vikalpa*. These nights and days follow each other without any break.

When the process of evolution began, this *swara*, this great power, threw itself into the form of *Akasa*, and thence respectively one after the other into the forms of *Vayu* (air), *Agni* (fire), *Apas* (water), and *Prithivi* (earth). It does the same when it enters the involutionary process.

To understand its action we must first examine the five modifications of *swara*. They are different kinds of vibrations. The auditory vibrations correspond to *Akasa*; the tangible vibrations correspond to *Vayu*; the visual vibrations correspond to *Agni*; the gustatory vibrations correspond to *Apas*; the olfactory vibrations correspond to *Prithivi*. The reasons for the adjectives I have bestowed upon these five kinds of vibrations will be seen further on. I shall first try to define the nature of these vibrations. The algebraical symbols for these five kinds of vibrations are respectively H (which means a cypher), P (the first letter of *parana* a synonym of *Vayu*), R (which means fire), V (the first letter of *vari*, water, a synonym of *Apas*), L (earth). I may have occasion to use the symbols. The *Akasa tatwa* (H) is said to move by fits and starts (*sankrama*). This means that the vibrations of this *tatwa* take place in the direction of its motion. The particles which are subjected to this motion return to their places along the path of their motion; it is not a motion of translation. The length of this vibration is one finger's breadth. The shape is spherical, which, represented on a plane, will make something like the ear. These vibrations produce in man the sensation of sound.

The *Tejas tatwa* (R) moves *upwards* from the direction of the wave, i. e., in a direction at right angles to the wave. The range of this upward motion is four fingers' breadth.* It causes the phenomenon of expansion, and the sensation of sight. The shape of the R vibrations is said to be triangular.



The *upward* motion CA causes expansion, the motion AB gives the forward impulse; along BC the particle returns to the same or symmetrical position.

* It is to be remembered that these figures hold good on the plane of human existence alone.

The *Vayu tatwa* (P) moves in curves. This causes what is called *shivering* motion. The range of its vibrations is eight fingers' breadth. The P vibrations produce the sensations of touch; they may produce both cold and heat. The shape of the P vibrations is said to be spiral.

The *Apas tatwa* (V) moves downwards or rather inwards. This direction is the reverse of the motion of the *Tejas tatwa*. It causes the motion of contraction. The range of the V vibrations is sixteen fingers' breadth. The shape of these vibrations is said to be semi-lunar above or below the line of the wave. These vibrations cause taste.

The *Prithivi tatwa* (L) moves in the middle. The direction of this *tatwa* is a combination of the directions of *Agni* and *Vayu*. The shape of the vibrations thus becomes a quadrangle. The range of these vibrations is twelve fingers' breadth. These vibrations cause smell.

We have spoken of these five modifications of the great Power as if they caused the five sensuous sensations separately. Certain *minima* of each however, enter into the composition of all of these, and thus each of these *tatwas* has a colour, a taste, a smell, a peculiar sound, and a peculiar touch.

Thus, H has all colours, taste, touch, taste, smell confused.

P is blue in colour, acid in taste, cold to the touch, has spiral motion and light sound.

R is red in colour, hot in taste, very hot to touch, has rotatory motion and light sound.

V is astringent in taste, white in colour, has rapid motion, is heavier in sound than L, and cold to the touch.

L has yellow colour, a sweet taste, slow motion, heavy sound, slight heat.

The periods taken by these five forces have the following ratios; $\frac{50}{L.}:\frac{40}{V.}:\frac{30}{R.}:\frac{20}{P.}:\frac{10}{H.}$.

The order of their motion is respectively P, R, L, V, H. H comes between the positive and negative currents, and my teacher tells me that H comes after every *tatwa*, and that each *tatwa* takes its start from the same elementary state. H, for example, moves in this way,



This is the primary state, and succeeded by every *tatwa* and succeeds every *tatwa*. This is at first thrown into spirals. This is the *Vayu tatwa*.



The second time it is thrown into the triangular form of the *Tejas tatwa*. The third in order is the *Prithivi*, and the fifth the *Apas tatwa*. The action of these forces on the infinite expanse of undifferentiated matter, has brought into existence the innumerable suns which adorn our heavens, as well as the planets which revolve round these suns, and the moons which belong to these planets.

When in the beginning of the present day of Brahma the *Vayu tatwa* came into action (I shall presently try to give the period of its reign), that part of the heavens which is occupied by the following lunar mansions took form, and the stars contained in these mansions assumed individuality.

1. *Vishákà*; 2. *Uttaraphalguni*: 3. *Hasta*; 4. *Chitra*; 5. *Punnarvasu*; 6. *Ashwini*; 7. *Mrigshirsha*.

During the course of the *Tejas tatwa*: 1. *Bharani*; 2. *Krittika*; 3. *Pushya*; 4. *Magha*; 5. *Purváphálguni*; 6. *Purvábhádrapada*; 7. *Swati*.

During the course of the *Apas tatwa*: 1. *Purváshádha*; 2 *Shleshá*; 3. *Mula*; 4. *Ardrá*; 5. *Satabhisa*; 6. *Uttarábhadrapada*; 7. *Revate*.

During the course of the *Prithivi tatwa*: 1. *Dhanishta*; 2. *Jyéshta*; 3. *Anunradha*; 4. *Sravana*; 5. *Abhigit*; 6. *Uttarásháadha*; 7. *Rohini*.

Before going further in this direction, it will be necessary to calculate the periods and sub-divisions of those periods during which each *tatwa* may be said to have the mastery. I cite Manu for the divisions of time.

18 nimesa (twinklings of the eye)	make	one *Káshtthá*.
30 Ká	Make	1 Kalá.
30 Ká		1 Muhúrta 48 m.
30 M		1 Day and night = 24 hrs.
30 D and N		1 Month (Day and N. of the Pitris)
12 Months		1 year (Day and N. of the Devas).
12,000 years of the Devas or 360 × 12,000 Solar years.	=	1 *Chaturyugi* (four *yugas*.) Satyayuga, Kaliyuga, Tretayuga, Dwaparayuga)
12,000 C.		1 Daivayuga.
1,000 D. Y.		1 Day of Brahmá.
1,000 D. Y.		1 Night of Brahmá.
1,000 Y. of Brahmá ...		1 Day of Brahma.
... ...		1 Night of Brahma.

Here we see in the first place that the nights all through this division are sacred to the negative current, the lunar breath, and the days to the positive current, the solar breath. It is also to be noted that the six months of a year when the sun remains in the northern hemisphere constitute a *day*, and when he travels through the southern hemisphere, a *night*. Similarly the black and the bright fortnight of a month. During each of these period the *tatwic* current travels on. Each of these *tatwas* pervades one place for the same time. Some time is taken by the *sandhis*, the joining points of two *tatwas*. Thus during the day of Brahma each *tatwa* takes about 200 yugas of Brahmá, and 200 yugas are divided among five *sandhis*, thus making the period of *akasá*. Coming lower down, during the sway of Brahmá, each *tatwa* takes 28,800,000 years, and each *sandhi* about 5,720,000 years. Lower still, each year takes about 26 days and some hours for each *tatwa*. Similarly coming further and further down, we have in human life the duration of half *muhurta* for each *tatwa* at a time, the period of *akasá* being completed in the *sandhis*. Similarly the duration of the positive and negative breath in human life is about 2½ *muhurtas*. This equals two hours, which is nearly what was given before, the two or three minutes being omitted in these vast calculations. It may be interesting and instructive to remark that in the scale of life we go yet lower down, and do not make a pause at man. There are forms of life (even in man himself) whose period of existence is fulfilled in one *nimesha*, the positive and negative currents both being completed in that short space. The divisions of time may yet be carried further, until beginning with Infinity, we end in Infinity itself. The tail of the serpent finds its place in its own mouth.

The current of these *tatwas* passes on in a circle. This means that the whole limitless expanse of infinite matter is not subjected to one force at once. The current of each *tatwa* agitates one portion, and as it vacates its place by onward advancement, its place is taken by its successor; or, we may understand it in another way. Let us take these *tatwas*, pervading the whole expanse of matter one at a time, the other succeeding it in the sphere of infinity. We shall then for clearness have to give different names to these *tatwas* in their superior and inferior capacities. Thus, Brahmic *tatwas* are those *tatwas* which run their courses during the days and nights of Brahma. We may call them *B. T.*, and the different modification, BL; BV; BR; BP; BH. The duration of each of these *tatwas* is, as we have seen, the 200 yugas* of Brahmá. The other, and one grade lower, class of *tatwas* are the *tatwas* of *Brahmá*. We shall call them Br. T.; and Br. V., Br. L., etc. This takes about 24,800,000 solar years. Thus we see that during the course of one B. T. many courses of the fine Br. T.'s take place.

* One day and night of Brahmá	= 360 × 288,000,000	...	Solar years.
One month	= 360 × 8,640,000,000	...	Solar years.
One year	= 360 × 103,680,000,000...		Solar years.
One yuga	= 360 × 41,472,000,000,000 (?)		Solar years.
200 yugas	= 360 × 8,294,400,000,000,000		Solar years.

The *breath* of Brahma ever moves on according to the same laws. This alone is the meaning of its unchangeability. This breath is the source of the life and death, in their appointed times, of innumerable universes similar to the one of which we form a part. Each universe is a *Brahmá*. Leaving others we shall now take up our own progenitor. As this *breath* of God set *Prakriti* in motion, it was with the beginning of B. P. thrown into curves. This motion was followed by the motion of the *Agni tatwa*, this by that of the *Prithivi*, and finally by that of the *Apas tatwa*. The curvy motion of the *Vayu tatwa* was the beginning of *formation*, which may also be named consolidation. After this first step in *consolidation*, these curves join their ends, and form a sort of spherical triangles. These are the vibrations of the *Agni tatwa*. These glide very easily into spherical quadrangles, and these into hemispheres of the shape of a half moon. This is the final stage of contraction, and when this *tatwa* has run its course, one centre of development has come into existence. It is of the very nature of the *Apas tatwa*, to move inwards, towards one common centre. This is in fact contraction.

This centre of development, holding in check, in revolution round itself, that form of *Prakriti* which has now come into existence, is called *Brahmá*. This form of matter is as yet, it will be understood, only subtile. It will, however, be also understood that this subtility is only 2nd grade. The No. 1 subtile matter was that which was the vehicle of Brahmic swara. The Brahmic subtile matter has not ceased to exist. That remains in the same state for ever and ever, giving immediate life and death, to *Brahmá*, and through him to all living beings.

Imitating its original, this centre of the one universal existence, this Brahma, has two sides, the positive and negative, the light and dark, the male and female. These two sides are correlative and complements of each other.

We have two grades of subtile matter. The second grade of subtile matter, which fills up one whole *Brahmanda* or universe, gives birth to innumerable other beings. These are known as the *Devas*, which are nothing more nor less than as many suns. It is by the same process of consolidation that this further state of matter comes into existence. These suns are not the creation of one and the same time. They begin to develope at different times, and take, according to the circumstances of their beginning, different times to finish, so as to give birth to other beings. Some begin during the course of the *Vayu tatwa*, others during that of the *Tejas tatwa*, and so on during the courses of the L. and the V. And even during these at different times. Thus in many of these the *Apas tatwa* may prevail in different degrees. The qualities of our sun are the best known to us, he being the immediate source of our own existence.

The ken of present humanity reaches up to this stage. As regards however further developments of matter, this stage is also that of (*sukshma*) subtile matter. This then is the third stage of subtile matter.

In the fourth stage of development we come to what may be called sensuous matter, that is the gross matter which we divide into solids and liquids and gases.

By the same process of consolidation which we have noticed above, this solar matter (the third grade of subtile matter which has the sun for its centre—the *Surya mandala*) is thrown into the form of planetary matter. This matter is nearest to the physical ken of men and is therefore called gross. During the creative process, the sun himself of course represents the positive side of the life current. Wherever the sun is present under certain conditions, the force of life works on under certain conditions to be investigated further. Its absence under certain conditions represents the negative side. This negative side of planetary existence is embodied in the moons, which move round these planets. It will however not be forgotten that the original source of life is the sun himself.

The planets known to us have come into existence at different times, and one or other *tatwa* prevails in the nature of each, according to the course of the *tatwas* during which that planetary centre began to take form.

Each of these planets influences the life of the other planets which constitute the solar system. As far as this earth of ours is concerned, the following planets represent the different *tatwas*.

Mars	(Mangala) represents the	*Tejas tatwa*.
Mercury	(Budha)	*Apas* „
Jupiter	(Vrihaspati)	*Vayu* „
Venus	(Sukra)	
Saturn	(Sâni)	

The sun, as has been said, represents the positive, and the moon the negative side of terrestrial existence.

We have at this point of evolution our earth, with the positive and negative or the solar and lunar currents of life passing in it, by way, as it were, of superposition on that life which has already come into existence. This doctrine of superposition may require explanation. Terrestrial life has come into existence by the influence of the sun; but the influence of the sun has not ceased to exist after terrestrial life has come into existence. This continued influence after the formation of the earth is what I mean by superposed influence.

These superposed currents go to make what is called organic life. The positive current gives existence to the right side of the human body, the negative to the left. And not only to those of the human body, but to those of the vegetable and animal kingdoms as well.

By the same process of graded consolidation which we have noticed above, the mineral world comes into existence, and here at this stage, we have the elements of the chemist. Next to this again is the scale of vegetable existence. Then we have animal existence, the last of which is man.

With all animals the immediate source of humanity is the vegetable kingdoms, then the mineral, then the sun, then *Brahmá*, and finally Brahma. But man, besides all these things, is preceded

The *breath*imals too. I shall in future call the *Brahma*, the Brah-This alone the sun, the three higher principles. Earth-life with all the sanctifications, mineral, vegetable, animal, is manufactured by the marvellous agency of these three principles. That fourth principle which gives shape to minerals may be called the mineral life-principle.

This in process of time becomes the vegetable life-principle, and this again the animal life-principle. This animal life-principle finally evolves into the human life-principle. With the change of the life-principle, corresponding change is made in the shape of the substantial matter in which this principle works. Immediately before the advent of man on earth, we have thus a being composed of the following bodies.

1. The body of substantial matter, called also the gross body, the *Annamaya kosha*.
2. The life-principle, the *Pranamaya kosha*.
3. The solar principle, the *Manamaya kosha*.
4. The Brahmaic principle, the *Vignanamaya kosha*.
5. The Brahmic principle, the *Anándamaya kosha*.

For easier understanding, principle No. 2 may be divided into three, (2*a*) mineral, (2*b*) vegetable, (2*c*) animal. This is however not necessary. It is simpler to say that this animal principle has not lost its mineral and vegetable affinities; it goes on constantly drawing into it these related principles in various forms.

All these five principles are made up of the five *tatwas* in various degrees of subtlety, the finer governing and moulding the actions of the grosser.

In very low animals the three higher principles are almost entirely latent; but the solar principle begins to show itself as the scale ascends. In the highest of the irrational scale, it is only so much evolved, under the constant influence of the sun, as to be a sort of help in the fulfilment of what now begin to be called animal tendencies. In my next I shall attempt a short sketch of these principles.

RAMA PRASAD.

(*To be continued.*)

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*THE GOLDEN RATIO:**

ITS USE IN ANCIENT EGYPTIAN ARCHITECTURE AND ITS PSYCHOLOGICAL SIGNIFICANCE.

IN the first number of this journal *(Sphinx)* Carl du Prel has drawn attention to the connection of the proportion of the golden ratio to psychology and mysticism, and shown that the appearance of that proportion in the human body and in works of human art and technique refer to a twofold identity, viz.:

1. To the identity of the formative principle of our organism with that of our mechanism (I would rather say, of our art products).
2. To the identity of this common formative principle with the unconscious one in the human spirit.

* Translated from *Sphinx*, December 1887.

The relation thus expressed by Du Prel of the golden-ratio with the unconscious and with the organizing principle in man, is, according to the conviction of the writer of the present article, on the whole valid; but for those who have not more deeply occupied themselves with the manifestations of that proportion in nature and art, this connection will not be clear without further explanation. An attempt will be made in this article to set forth this connection, and the architecture of the ancient Sphinx-land—Egypt—will furnish the material, for the buildings of that land are the oldest examples of the "unconscious" application of the golden ratio in art.

It is precisely the "unconscious" application of this proportion that is of interest for psychology, for this points to a psychological law and the identity of the unconscious and conscious psychological principles.

But before we go on to point out the unconscious application of the golden ratio in Egyptian architecture, a few remarks may be made on the signification of the unconscious psychical principle in art.

That it is especially in the domain of artistic activity and artistic enjoyment that the unconscious conformity to reason plays an important part, is already generally recognized. One of the greatest living scientific authorities, Helmholtz, the physiologist, has repeatedly enunciated this truth in his lecture on the physiological reason of musical harmony (delivered at Bonn, 1857). He says, among other things, that mathematics and music, in spite of their opposition in other ways, are inherently connected, "as if they would indicate the hidden consequence which runs through all actions of our mind, and which, even in the manifestations of artistic genius, suggests to us the expressions of a secretly working conformity to reason." Helmholtz says further, at the end of his lecture: "Æsthetics seek the essence of the beautiful in its unconscious conformity to reason." The physiologist whom we have named has specially indicated the working of the unconscious conformity to reason in the domain of the musical art. Among all arts architecture has the closest relationship with music. Fergusson says on this point, with reference to the great temple at Karnak: "Here or nowhere does the soul comprehend, how and why architecture can and ought to be called music in stone."

It would not be difficult to show mathematically the aptness of this dictum of Fergusson's by reference to the above-named and other temples, and that by pointing out that just those simple numerical relations which govern musical harmony, prevail likewise in the arrangements of the columns of the Egyptian temples, especially in those of Karnak. But as the detailed proof would demand too much space and would, moreover, lead us away from our proper theme, a short explanation may suffice for the present. In music the fullest concord is the fifth, in which the number of the vibrations of the two tones of this interval are to one another as 2 : 3. This same numerical relation also occurs very frequently, and in many gradations, in the arrangement of the columns of Egyptian temples. The most simple case of this relation is given

in one of the smaller temples of Karnak.* In a hall of this temple there are 2 × 3 columns, viz., 2 side by side in the breadth and 3 in a row in the length. This hall opens into a smaller one with 4 columns. Thus the number of columns in the smaller hall is to that in greater as 4 : 6 = 2 : 3. In the temple of Ombos two halls follow one another, of which the first, the larger, has 15, and the second, the smaller, 10 columns. The relation is again as 2 : 3, but in such a manner that each term of the relation occurs five times. In the great hall of columns of the great temple at Karnak, there are in all 134 columns, which are so arranged that 12 rows, viz., 6 on either side, which traverse the whole length of the hall, have each 9 columns, giving 108 for both sides. Then come 2 rows of 6 and 3 of 7 columns each, but these last four rows do not extend throughout the whole length. These shorter rows take up the middle of the hall, the longer ones are in the side wings. In the longer rows we again find the relation 2 : 3, but so that each term of the relation is taken three times; for in the direction of the breadth 6 follow on each side, and in the direction of the length, 9 columns follow one another. Moreover, since the rows with fewest columns have 6 each, but those which have the most columns have 9 each, we again find the relation 6 : 9 = 2 : 3. Other numerical relations are indeed to be found in the arrangement of the columns of Egyptian temples, but most of these are again identical with the numerical relations of musical concords. In the great hall at Karnak, for instance, we find the relation 3 : 4, which is the fourth in music, occurring in such a manner that the two terms are raised to the second power, giving the relation 9 : 16; for along the length of the hall, in the side columns, there are 12 rows of 9 each, but along the breadth 16 columns, in all, follow one another in one row.

For the reasons already stated, I shall not now further follow out the arithmetic-musical conformity to law of the Egyptian temples, but will only remark generally, that that law of musical harmony, according to which those tone relations which can be expressed by small figures are in accord and thus are of importance, also holds good, in an analogous manner, in most Egyptian temples with regard to the numerical relations of the arrangement of the columns; for even when we find the absolute number of the columns is very large, the terms of numerical relations governing the arrangement of the columns are small, and in most cases identical with the numerical relations of musical concords. Of this identity the Egyptians could indeed have known nothing, as the musical relations, at the time the temples were built, was absolutely unknown.†

Combined, in Egyptian temples, with the above briefly indicated arithmetical conformity to law, is also a geometrical one, which

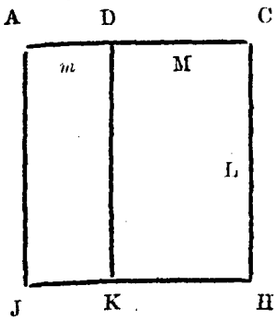
* Marked Z in Lepsius Abt. I. Bl. 74.

† This does not follow. The Egyptian temple was, or ought to have been, a sort of numerical synopsis of the cult to which it was dedicated. The Hindus claim that the same thing can be expressed in terms of musical intervals, etc., as well as by numbers. How do we know that the Egyptian initiates had not this knowledge also?—Ed.

last, however, follows another law, namely, the law of the golden ratio, the actual though unconscious following of which in Egyptian temples will now be set forth by a few examples. But before I make special reference to the proportions of the temple of Karnak, a few general remarks touching the ground-plans of Egyptian temples will not be out of place.

In the first place we have to distinguish between two principal types of ground-plan. The characteristic of the one type is that the whole space enclosed by the temple walls is in the form of a rectangle, which only seldom—in smaller temples—is a square (or nearly a square), but in by far the majority of cases is a long rectangle. The peculiarity of the other type is that, in the long axis or depth of the ground-plan, several rectangular spaces, differing in breadth and length, follow one another, the broadest of these being invariably the space next the entrance. In the ground-plans of the first type, the space enclosed by the walls remains the same breadth throughout the whole length; only the pylons at the entrance sometimes overstepping on either side the boundary line of the space enclosed by the walls.

This first type, however, includes two forms, which specifically differ as to their proportion and their relation to the golden ratio. This difference may be thus mathematically formulated. Let L be the longer side of the rectangle and B or *b* the smaller side. Let L be divided into two parts according to the golden ratio, and let *m* be the smaller and M the greater part. The first modification of the first type is then characterised by the formula $B = L - m$, the second modification by the formula $b = L - M$. Or, in words, if the longer side be divided according to the golden ratio, we get the breadth or smaller side for the first type by subtracting the minor and for the second by subtracting the major.



The temples at Karnak gives examples of both these forms of ground-plan, the larger one being an example of that according to the formula $B = L - m$. The following will serve as proof:

The hall of columns mentioned above has an entrance hall of even more colossal proportions than the hall itself. Both spaces taken together, including the massive pylons and walls, have a total length of 175 metres. Dividing this length according to the golden ratio, and subtracting the minor, we get 108·15 metres for the major. If the breadth corresponds with the formula

B = L — *m*, the breadth must be exactly or very nearly 108·15m. The actual measurement of the breadth, including the walls, is 108m. which does not differ materially from 108·15m.

We obtain almost the same relation, if we compare the inner extension of these two spaces, the entrance hall and the hall of columns, in the direction of the depth. The depth of the entrance hall is 84·75m. Dividing this according to the golden ratio, we obtain 52·375m. for the major, and the depth of the hall of columns measures but little less, namely, 52m. We may say here that the entrance hall alone occupies a much greater area than the whole of Cologne Cathedral (about 8,559 square metres).

Further, we also find the other form of ground-plan, represented by the formula *b* = L — M, represented in the ground-plans of two temples at Karnak. One of these temples is so built on to the pronaos of the great temple, that the wall of the pronaos is broken through on one side and the temple built on to it stretches some distance into the pronaos. This temple has an inner length of 55·865m. According to the formula *b* = L — M, the breadth is 21·34m. And this is the measurement of the inner width. The same formula is also applicable to the temple of Chons (Chensu) at Karnak. The inner length measures 65m. By the formula *b* = L — M, we get 24·823m. for the breadth. The measurement gives only 24·5m., but the difference is relatively small. Before going on to the other type of ground-plan in which spaces of different breadths follow one another along the length, it may be remarked that the *Cella* or sanctuary, including the walls, generally follows the plan according to the formula B = L — *m*.

The second principal type of Egyptian temple plans, has the peculiarity that the whole area included in the temple consists of rectangles of different breadths which follow one another along the length of the edifice, and of these the first, the space next the entrance, is the broadest. This type is found in the great temple at Dendera and the temple of Ombos; in the first two, and in the second three, rectangular divisions of different breadth follow one another along the length of the building. The proportion of the golden ratio is most beautifully carried out in the temple of Ombos, and in such a manner that the plan follows the two formulæ, B = L — *m* and *b* = L — M. If, taking the inner space, we compare the greatest breadth, which is at the entrance, with the whole length of the inner space of all three divisions, then breadth and length answer to the formula, B = L — *m*. When, however, the inner breadth of the farthest part of the plan, which is at once the longest and narrowest, is compared with the total length, the formula *b* = L — M, is found to hold good. These relations may again be expressed in the following form: If the whole inner length be divided according to the golden ratio, the greater part is equal to the greater, and the smaller to the smaller inner breadth. Thus the relation of breadth to length is expressed proportionally in a double manner.

The total length of the temple of Ombos* is 51·8m. Dividing according to the golden ratio we get 32·012m. for the major and

* Lepsius, Denkmäler. Abt. 1, Bl. 103.

19·788m. for the minor. The inner breadth of the hall before the hypostyle is exactly 32m., and the inner breadth of the third and narrowest part of the temple measures 19·75m. The first dimension differs from the major of the length by only 12mm., and the latter differs from the minor by only 38mm.; and again these two breadths have the same relation to one another as the two parts of the golden ratio. In the temple of Chons at Karnak, the subtraction of the dimension of the breadth, which is not to be found in the plan of the temple itself, is carried out in the two pylon buildings belonging to this temple. The temple had, before its entrance, two pylon buildings of different breadths, separated by an alley of sphinxes; the breadth of the greater, at the beginning of the alley of sphinxes, is to the breadth of the smaller, at the entrance of the temple, as the major is to the minor.

These examples might be multiplied, but we now have to show that, in the Egyptian temples, the proportion we have pointed out could not be the result of mathematical knowledge and construction of the golden ratio. The ancient Egyptians could only have openly and knowingly applied the proportion of the golden ratio in their buildings if the mathematical construction of this proportion was then known. That such was not the case, there are many strong reasons, above all the following: Euclid of Alexandria (about 300 B. C.), in whose geometry it can be proved that the golden ratio first appears, proves the correctness of the same by the application of the pythagorean theorem, and in his construction the proof depends wholly on this theorem. From this it at least follows that the construction of the golden ratio cannot have been known before the discovery of the pythagorean theorem. But those Egyptian buildings in which the proportion frequently appear, are about a thousand years older than Pythagoras and the theorem discovered by him.* There is indeed another construction of the golden ratio which does not need the pythagorean theorem; but this is of even later date than that with which Pythagoras is asociated.

A second reason against the theory that the ancient Egyptians were already acquainted with the proportion in question in its mathematical aspect and properties, may be taken from the geometrical figures found on Egyptian monuments and works of art. Dr. Cantor† remarks on those figures in which the circle appears: "Circles divided by diameters into equal arcs frequently occur. Chariot-wheels especially, since Ramses II, have almost invariably six spokes. A division of the circle into ten equal parts by five diameters, or into five parts by five radii, has not, though sought for, come under our notice!" The last-mentioned facts, the absence of circles divided into 5 or 10 equal parts, goes to show that the ancient Egyptians were not acquainted with the golden ratio in its mathematical aspect; for in order to divide

* True, but even so, can it be proved that Pythagoras was the original discoverer? Considering that these mathematical ratios and geometrical figures go the very roots of occult knowledge in all ages, might not Egyptian initiates have known all about them?—*Ed.*

† History of Mathematics 1, 59.

a circle mathematically into 5 or 10 parts, a knowledge of the golden ratio is necessary. If this knowledge was wanting, it is very evident why this circle division is wanting also, which presupposes this ratio.

A mathematician who has specially occupied himself with the history of mathematics—we do not mean Cantor—wrote to me on this point as follows: "I believe that we may speak of an instinctive application of the golden ratio by this nation (*i. e.*, the Egyptian), for it is an æsthetic-architectonic basal rule. But that, even in the time of Pythagoras, all means were wanting for the geometrical demonstration of the ratio, is equally indisputable."

In the cited historical facts referred to, there are three points of psychological importance. The first is the chronological priority of the unconscious application of the golden ratio, before the conscious mathematical construction; the second is the striking frequency of the occurrence of that proportion in Egyptian temples; the third is the essential identity of the architecturally expressed proportion with the mathematical.

The psychological importance of the priority of the unconscious application before the conscious construction of this proportion, consists in this, that this fact is connected with a universal law of psychological development, namely, the law that man, especially in his works and productions, often and for a long time follows unconsciously certain laws and only later clearly recognises by scientific investigation the laws at first unconsciously followed. Besides the golden ratio the above-mentioned laws of musical harmony belong here. The golden ratio is in so far a new confirmation of the law of psychological progress from the unknown to the known.

The second important psychological point in the occurrence of the golden ratio is its frequency. It must here be remarked that, in order not to take up too much space, only a very few of the examples of its appearance that might be adduced from Egyptian temples have been brought forward. From this frequency, we may, however, in any case, conclude that the æsthetic sense of the Egyptians was not wholly indifferent in respect to this proportion. For as the golden ratio is only a special case of the innumerable possible proportions, the probability, if we suppose complete indifference thereto, that just this proportion should appear, would be inexplicable. This conclusion also holds good if we are to suppose that the Egyptians consciously and with an object, applied the golden ratio, for in that case they would have consciously chosen out this proportion, and consequently would not have been indifferent thereto. In any case, whether this frequent application were conscious or unconscious, it is a proof of a special inclination of the æsthetic sense, expressed in architecture, towards this proportion. Whether this inclination deserves the name of law may be left unsettled for the present. If so, we should need a wide expansion of the idea of "law."

The third important psychological point is the identity of the proportion unconsciously exhibited by Egyptian architecture with the mathematical proportion. This identity is connected with a more universal fact, namely, that there is a close relationship

between art and mathematics. This relation has been pointed out by Helmholtz, in the above-mentioned lecture, with respect to music. Another specialist, Hauck, the mathematician, has taken the relation of mathematics to art and science as the subject of a lecture in which he specially dwells on the union of the mathematical with the artistic spirit in the architect Schinkel. It is well known that in Leonardo da Vinci the mathematical spirit was united with the genius of the painter. Besides this we meet with this union of mathematics and art as far back as in the person and school of Pythagoras, whose favourite occupations were mathematics and music as well as philosophy. The common elements which bring about this bond between mathematics and art are plainly forms and proportions, with which the mathematician as well as the artist has to do, only in different ways, inasmuch as the mathematician raises the forms and proportions created unconsciously by the artist into scientific relation and consciousness.

From this inner connection between mathematics and art, especially in music and architecture, it follows, in the first place, that mathematical and artistic activity are two different manifestations of one and the same psychic principle, of one and the same soul. But since, as we have seen, the soul begins by unconsciously producing the proportion of the golden ratio in its artistic activity, whereas the mathematical mind constructs the same proportion with full consciousness, there follows, from the identity of the mathematical and artistic principles, the identity of the principle of conscious and unconscious symmetrical activity. The principle which, consciously in mathematics, and unconsciously in architecture, manifests itself in the golden ratio, is evidently one and the same. Thus the golden ratio appears in two different forms of manifestation, the mathematical and artistic, from one and the same source, which is the human soul.

Since this proportion also occurs in the human body and its limbs, as has been already shown by Zeising, and lately by Bochenek, a painter in Berlin, the question arises whether this third manifestation of the golden ratio, which, to distinguish it from the others, we may call the organic, is to be traced to the same source as the mathematical and the artistic; or, in other words, the question is, whether the proportions of the human body are also derived from the soul.

In answer to this question we may first remark that, if the identity of the soul with the organizing principle may, from the other data, be taken to be proved, the answer to the above question is settled, for if the same soul which manifests itself in science and art, is also the organizing principle of the body, it follows that the proportions of the body are the work of this soul. But if this identity between the soul and the organizing principle be not taken for granted, but must first be proved, the question is whether the proportions of the body, and especially those of the golden ratio, may serve as grounds for proving this identity. My view of the question thus formulated is this: The proportions of the human body and especially of the golden ratio, do not in themselves furnish a sufficient ground of proof of the identity of the soul with the organizing

principle of the body; but we are able to show, from the facts of experience, that the formative activity of the soul which manifests itself externally in art, does not stop at these external productions; but rather that, besides this externally directed formative activity of the soul, there is another immanent one accompanying it, which last is directed partly on the soul and partly on the body. It is a well-known fact that the mental and social life, the intellectual and moral character of a man, reveal themselves in his countenance and imprint thereon a type which is the reflection of the soul. Alban Stolz has aptly set forth this truth in his book "Spanisches" (p. 359) in a description of the portrait of Newton, when he says: "He (Newton) is represented with long white hair, and his countenance is full of the finest mind, it is inspired by noble science and the fear of God." From this we see that the soul, through the mental and moral work which, during earthly life, it does in the body, exerts what we may call an idealising influence on the body, and hence we may trace back an influence which the soul must have exerted on the formation of the body when this latter was first formed in the mother's womb. If the soul has any influence on the body already formed, it must likewise have influence on the body that is to be.

Moreover we have before shown that the human soul unconsciously exhibits mathematical proportions in art, and that this unconscious mathematics precedes the conscious in point of time. There are, however, grounds for supposing that this unconscious mathematical activity in art is preceded by a still earlier one which takes place at the time of embryonic development. As mathematics in art occur earlier than in science, mathematics in nature are again earlier than in art. But the human soul is a principle of science, art and nature; in the first instance it is a nature principle, and only in the second and third a principle of works of art and science. We have already seen that the soul, as far as it is a principle of art and science, produces proportions, especially that of the golden ratio. Why should we resist the postulate that the soul, as nature principle, likewise manifests itself in proportions and especially in this porportion. If this postulate be admitted, then all three forms of the manifestation of this proportion, in the human body, in human art and in human science, are traceable to one and the same source—to the workings of the human soul.

XAVER PFEIFER.

SANSKRIT LITERATURE.*

I AM not going to weary you this morning with a long and dry enumeration of the names of books and their writers, all I wish to do is to offer a few somewhat disjointed remarks on some points that have to be borne in mind in any general consideration of Sanskrit Literature as a whole.

The first thing that strikes us about Sahskrit Literature is that, whatever else it may be, it is above all things religious and philosophical. In any case, it is this aspect which is of the greatest importance to the individual man, for surely none will dispute that, of all things worth knowing, the right way to think and the right way to act are the most precious. What we all want to know is the true end of our existence and the path by which that end may be reached. To enable us to understand the teachings of the Sanskrit scriptures on these points, it will be a great help if we examine for a moment the point of view of the Sanskrit writers. In all of them we find one leading idea—the illusory nature of ordinary mundane existence. This is, of course, a merely negative proposition, and taken alone, does not necessarily lead to any positive beneficial results. But the scriptures tell us more than this. Viewing earthly life with its troubles and changes as a sort of bondage, they all insist that it is possible to gain *moksha*, release from this bondage. This release is to be effected by union with the supreme, and, in the able lectures on Bhagavad Gita, delivered in this place last year by Mr. Subba Row, the general theory is set forth so ably that I need not go into it here. It is enough for my present purpose to note that the possibility of attaining *moksha* implies the possibility of the progressive development of human beings into something that we can only characterize as altogether divine. For, in the first place, all the books tell us that before a man attains *moksha*, he must be firmly established in virtue and absolutely indifferent to all earthly attractions, the great factor that brings about re-birth being an attraction to the things of earth. In the second place, between the ordinary state of human consciousness and that represented by *moksha*, there are a number of grades or intermediate states of consciousness indicated, and those who attain these higher grades are always said to thereby become possessed of faculties, powers and knowledge transcending those at the command of men on the ordinary earth plane. The important point here is that unless we concede this possibility of development—a development that stretches into regions whose immensity baffles thought—the teachings of the *sastras* become little better than a farrago of meaningless speculation.

In the theory of human existence there is further necessarily involved a theory of the universe—of all that is. It is in their teachings regarding the theory of the universe that the great difficulties of the Sanskrit scriptures really begin. We are treated to a dazzling pantheon of deities who rise rank above rank to inconceivable heights. Worlds upon worlds are passed in review, all kinds of transcendent powers are described, space is filled with

* Read before the 1887 Convention of the Theosophical Society, by the Secretary.

strange beings of every possible form and exercising every species of function. And, to our normal experience, one and all of these are complete strangers. Yet we find that there is a certain very definite order prevailing among all this almost infinite multitude. The orders of superhuman beings are kept distinct, all have their work to do, their special part to play in the great economy.

Now what does all this really mean? Are we to suppose, with some modern writers, that the gods are but personations of every-day natural phenomena—such as night, day, dawn and the like, or heavenly bodies—the sun, stars, and planets? And are all the heroes of mythology, such as Rama and Krishna, mere deifications of some great men who were the Ramses and Napoleons of their day and generation? And is the whole structure merely the effect of ages of speculation about the unknowable, interesting to us solely as a mighty example of the vagaries of human minds unenlightened by the scientific discoveries of the last few years?

If we are to answer these questions in the affirmative, then, it seems to me that, for us, the cosmogony and mythology of the *sastras* is only interesting as a sort of spectacular extravaganza, the study of which is a kind of intellectual luxury, useful mainly as a mine in which we may perchance discover the origin of some still existing ideas and customs for which we are unable to find an explanation elsewhere.

But we may look for another explanation, and examine the claims of the books themselves. To begin with, they are looked upon as sacred, the result of divine inspiration in their writers. The writers were, at least, the men most looked up to in their time, and the survival of their works through long centuries down to the present day, is in itself a proof of the reverence in which both author and work were and are held. Moreover these very writers, in their philosophical works, give proof that they were possessed of mental powers distinctly above the average, while yet accepting, apparently in all good faith, those very teachings and traditions which to some appear so absurd.

Now what do we know about these authors? We must go back to the hypothesis already laid down of the possibility of human development—a hypothesis which is further applied to the universe as a whole,—and we must further note that we ourselves only represent an intermediate stage of that development—neither the highest nor the lowest, and of course this development must have been going on from the very beginning of things. If this view be a true one, it would seem to follow that, when we consider the inequalities in men, as we know them, at any given stage of the world's history there must be somewhere in existence men above the ordinary human plane of development. Such men, with their increased powers of perception and intelligence, would, in some sort, be able to take a kind of bird's-eye view of things in general, and naturally their notions of the universe would be wider and more far-reaching than those of their less advanced fellowmen. This hypothesis of the existence of such highly gifted men, goes to the very root of the teachings of the scriptures in every age and country. An old writer has said that "the gods, even the high gods, were once

men." If you compare this saying with what was said in the Bhagavad Gita lectures about the Logos and a man's union therewith, it will be plain that what are called "the immortal gods" were themselves once men, and we might even go a step further and say that unless there are men, there can be no gods. "If thou wilt, thou also mayest be god" was whispered into the ear of the ancient initiate, and here is the true destiny of man in a nut-shell. This is the central point on which all the teaching of the *sastras* hinges.

If we concede that the authors of the *sastras* possessed the superior intelligence claimed for them, although we may be thereby led to pay more attention to what they have said, we at the same time have to acknowledge that we are unable to criticize the accuracy of their description until we ourselves arrive at that plane of consciousness from which their survey was taken. Thus, for the grounds of our belief or disbelief in what has been written, we are forced to fall back upon the probabilities of the case.

Those who are supposed to have travelled along the road that leads to immortality, have left behind them many instructions for those who would follow in the same way. In all these instructions we find the highest morality is inculcated, we find, in fact, that true progress involves as a preliminary the fulfilment of the law of righteousness. Thus the probability is that the instructions were written rather to help than to hinder others, with intent to teach and not to deceive. Again, if the destiny both of man and the universe is progressive development, and if there is, as is always implied in the *sastras*, a certain unity subsisting between all things that are, it is evidently to the interest of each, considered as a part, to aid the progress of those other fragments that help to make up the great whole. While working for his own salvation the initiate is, directly or indirectly, working for that of all men. All we can know of right or wrong, of morality or immorality, after all comes to this one thing: that right or morality is simply action in accordance with the great law that governs the universe, and wrong or immorality is action in opposition to that law. And that law is a law of progress towards higher things. If then we have some ground for believing it probable that the great ones of the earth will not willingly deceive us, we may be inclined to trust them to have at least done the best they could, but inasmuch as they saw "with other eyes than ours," it may not have always been so easy to convey to others the truth *as it appeared to them* by the aid of words alone.

Supposing then that we adopt this hypothesis, we may conclude that the authors of the *sastras* endeavoured to convey to their hearers a picture of the universe as it is, or, at least, as they believed it to be. We have already seen that their picture contains things that utterly transcend our ordinary human experience, and it is this part of their teaching, lying outside every-day experience, which is meant when we talk about occultism.

We may indeed say that the recognition of the existence of what is called occultism is absolutely necessary to a full understanding of the *sastras*. From first to last we find mention made of powers

and beings that are found in the domain of what is called occultism, and not elsewhere; and outside occultism no attempt has ever been made to fully account for these things in any way that seems to accord with the manner in which we find them spoken of.

Now what do we mean by the word occultism? At the present day a good deal of nonsense is being talked in the name of occultism, and many people are inclined to imagine it applies mainly, if not solely, to the production of what are vulgarly called miracles.

The word occult simply means hidden, and occultism includes all those things that are to be known, but which are for the time being hidden from the majority of us. The reason they are hidden from us is simply because our senses and mind are not fine enough to perceive them, just as we know that the ear, for instance, is definitely limited as to the range of vibrations it is able to perceive. Occultism, in its full meaning, includes a knowledge of the universe and all its laws and all its parts. As conceived by the occultist, the universe is a mighty whole composed of an infinite number and variety of parts all organically connected one with another and subject to definite laws. With some of these parts, those which enter the field of our sensuous perception, we are familiar, but the occultist believes that the things we see are but a few of the links in an almost infinite series, no part of which is entirely disconnected from the rest, and which, beginning with the grain of sand, stretches upwards to the boundless and inconceivable *Parabrahm*.

Even to the dullest of us there must surely be something very inspiriting and soul-stirring in the contemplation of this glorious vista of immeasurable progress, this limitless ocean of boundless knowledge, for inasmuch as each one of us is an integral part of the GREAT ALL, there is within each a spark of the divine light which seems to cry aloud for the removal of its encircling veils, that it may shine more brightly, "even unto the perfect day." But, since by the very terms of our hypothesis, these glories are hidden from our view and are beyond our present mental horizon, our natural caution and doubt, children of an existence fraught with repeated disappointment and disillusion, inevitably prompt the question: Is it all true? Can these things be? With the best intentions in the world, may not our teachers be themselves deceived? Where did they get all their knowledge from?

Here again we are compelled to resort to hypothesis and probability.

The favourite way of accounting for the genesis of human knowledge and human progress in general, is to assume that in all cases man started as a mere savage, and, beginning by the simple observation of such facts as came under his notice, gradually reasoned from the data thus acquired and formed theories to account for the observed phenomena. That is, in brief, the received scientific explanation of the growth of knowledge and civilization. Its principal difficulty is that we never seem to find any savages who developed into civilized beings, unless some other already civilized beings came and showed them how to begin. The original genesis of mind I shall not attempt to discuss, if only for the reason that I am myself ignorant of its details. All we are concerned with at present is the knowledge embodied in the *sastras*. Those *sastras* do not support the modern scientific theory I have just noticed. What they say is that when the human race began its course on this earth, one at least of the immortals was entrusted with the task of teaching the first men. Of the mind-born sons of Manu, those who did not procreate became the teachers of mankind, and formed the first occult lodge.

If our other suppositions are correct, there must, at the time of the creation of men, have been a certain accumulation of knowledge, which knowledge was in the hands of some beings then existing. Now is it not at least probable that some means would be taken to make use of that knowledge, and by communicating it to the new beings who would act upon and make use of it, provide for its expansion and increase?

In all the traditions of all the peoples there always seems to be mention made of some person or persons who were the original teachers of the race, and this tradition is so universal that it cannot be lightly set aside. It gains weight moreover the moment we reject the notion that this earth with all its belongings was the result of a fresh creation out of nothing, and recognize it as one of an infinite connected series, as we must do if we grant the existence of unity in *Parabrahm*.

But what was the nature of this teaching, if such there was? For it must have allowed some scope for future progress, all difficulties cannot have been removed at a single stroke, since in all we see and all we know, triumph over opposing obstacle is the constant condition of anything we recognise as true progress. Now all science, both ancient and modern, very strongly emphasizes the fact that the universe and all things in it are governed by definite laws. No one recognises this more clearly than the true occultist, and it is the greatest mistake possible to imagine that there is anything vague in occultism. In that domain the operation of law is probably much plainer than on the ordinary plane of current science, for it professes to account in a regular, rational manner, for all those things that are otherwise inexplicable. If we are able to bring all the operations of the universe within the bounds of certain definite laws, it does not seem unreasonable to suppose that all these are but varying expressions of some single law, or at least of a very small connected set of laws which, taken together, may be said to constitute a sort of formula of cosmic progress. Now the occultists themselves tell us that there are a few general conceptions—less than a score—which are sufficient in themselves to account for all phenomena whatever, and these form what we may call the germ of occult science, and are the real secrets of occultism. Whether such a state of things is likely or not, must be left to individual judgment, but supposing this to be the fact, is it not probable that the first great teachers taught mankind either these conceptions themselves, or, what is more likely, put men in the way of finding out these ideas for themselves by setting their minds to work in certain prescribed directions? Supposing this to be true, and that provision was made in some way (as for instance by the obligation of each

initiate to hand his knowledge on to its successor) to perpetuate these truths, we can understand first, why there was a teacher at all, and next, why he needed to appear only once at the beginning of a cycle, and further, how room was left for the operations of individual intelligence. Further, this theory does not conflict with what we know of nature's laws in general. In the first place it obviates anything like waste—the waste of the results of acquired experience,—and in the second it is an economical method of operation, all it implies being the striking, as it were, of a key-note, after which the other vibrations and combinations of vibrations would follow as a matter of course.

Such, in broad outline, is the statement of the case for the authenticity of the *sastras* in general. It must be further remarked, however, that what has been said leads us to the hypothesis of the existence of what we may term the universal mind, the great storehouse and centre of all intelligence whatever. And here, I think, we shall find the key to the solution of the disputed questions regarding intelligent creation and what may be called mechanical evolution. As we are unable to conceive the possibility of creation out of nothing—a theory distinctly negatived in the *sastras* themselves,—many persons insist on dismissing the idea of any creation whatever as inconceivable. On the other hand, we certainly do find that intelligence of some kind or other seems to be all-pervading. All that is said in sacred books about the beginnings of things implies intelligent action on the part of the demiurge, and in all mystical writings the plan of the universe is frequently referred to. The truth seems to lie between the two theories, if we leave, as we must at present, the origin of things out of the question. What we find is an endless chain of universes, at the beginning of any one of which there seems to spring into manifestation, at the commencement of the first life-impulse, on the one hand material already impressed with potentiality through its previous manifestations, and, on the other hand, intelligence acquired through former experience, which guides the operations of cosmic force and fashions the universe that is to be. That intelligence we find focussed, as it were, in certain centres whence it radiates its influence upon the material, and those centres are what we mean when we speak of gods, and their action it is that we call creation.

With regard to occultism we may here remark that it is of two kinds—theoretical and practical. Theoretical occultism concerns itself with the knowledge of forces and their laws, practical occultism is the actual manipulation of those forces at the will of the operator. Inasmuch as man has within him, however latent, the potentiality of divinity, he must, by himself, be able without extraneous aid to manipulate any of the forces of nature if he only knows how to do so. Of course I am here speaking of the perfected man. Now the reason why occult secrets are so well guarded by those who possess them, is that a knowledge of some of them will enable an ordinary man to manipulate certain forces. When a man acquires this power he also incurs additional temptation, just as a poor man who suddenly becomes rich finds, with his altered

situation, that his power for evil is equally increased with his power for good. The manipulation of any given force may obviously be applied to either good or bad ends according to the intention of the operator. In our present life, the claims of our personality are so strong that, to many, the object of life is simply to increase and strengthen that personality at whatever cost to others. Therefore until a man has conquered his own personality—his own lower nature—he has no right to be entrusted with knowledge which may be the means of causing harm to others. Another reason is that at the same time as he harms others he also harms himself. In the long run the black magician is sure to come to a bad end; when work for self-advancement does not include work for the advancement of all, it can never be permanent. All that is done in opposition to the great law which makes for universal good, whether the injured persons be ourselves or others, must be broken up eventually. Change is universal and nothing can remain eternally fixed; but change is of two kinds, change for the better and change for the worse. On the one hand, we may attain an immortal existence of ever increasing progress, on the other, we may hurl ourselves against the inexorable laws of the universe, and finally become broken into fragments that must be ground up and worked over again.

In the highest branches of practical occultism, the adept is himself the sole instrument required for performing whatever operation he may choose; but there is also a vast literature in Sanskrit relating to what we may call occult operations in which the aid of instruments and materials is required. These adjuncts are necessary when the operator is not sufficiently advanced to do without them, and they concern, for the most part, the lower orders of powers. A knowledge of these is liable to prove a dangerous pitfall to the student, for but little exertion on his own part seems to be required to produce astonishing results. One who practises these operations frequently, will rarely escape falling a victim to the forces he evokes.

In this connection we may mention rituals. In all sacred scriptures, especially Sanskrit, a large place is given to directions for the performance of certain rituals, and the injunctions about following them to the letter are very strict. All rituals whatever belong to occultism. They are all intended to produce some definite effect on the performer, and these effects are produced by the introduction into his life or circumstances of some element which, it is supposed, does not already exist therein. Broadly speaking, the object of ritual is to invoke some influence from a supersensual plane of existence and cause it to act on the ordinary life of the devotee. The theory of ritual is that by carrying out a certain set of operations, these effects will be produced. To give the actual origin of all the different details of any given ritual would be difficult, if not impossible; but, viewing rituals as a whole, we may say that a ritual is a device, by setting up certain combinations of energies, human, animal and material, to form a centre of attraction which will draw within its influence the particular power or powers the evocation of which the ritual was designed to bring about. As every power

that can possibly be evoked in this way has its own definite laws and limits, it is plain that mistakes will alter or nullify the effect of a ritual, just as much as the omission of a constituent element will render impossible the formation of a given chemical compound.

When we consider the infinite variety of possible combinations of the multitudinous powers of the cosmos, it is hardly to be expected that a complete account of every one of them exists. It is probable indeed that ages upon ages will elapse before the combinations of the factors already known will be exhausted.

In Sanskrit we have, however, the most complete body of occult literature now available. Many books on occultism have no doubt disappeared, but I have been told that the published Sanskrit works alone contain enough information for all practical purposes for any one who knows how to make use of them. It may also be added that, from what we read in the *sastras*, it would seem that, in former times, a knowledge of occultism—to an extent that of course depended on the capacity of each individual—was, comparatively speaking, very widely spread. It seems as if at least the lower degrees of initiation might almost be said to have formed part of a liberal education in ancient days. I believe we may trace the decline of occult knowledge in India from the days of the great war, to the fact that certain abuses of occult powers were then committed. In addition to this, as the present cycle progressed, those who really understood the deeper meaning of the rituals, and were acquainted with the methods of practical occultism, had greater difficulties in finding apt pupils, and so the knowledge in great part died out, and its few remaining custodians gradually withdrew themselves more and more from the haunts of men, or at least took pains to conceal the fact that they possessed any special knowledge of these mysterious subjects. Occultism seems indeed to have formed the basis of ancient society, and the best minds were occupied, not in a mad struggle for material possessions and a constant endeavour to find happiness in the gratification of the desire for sensation, but in the investigation of nature's hidden laws, in teaching their fellowmen divine truths, and in so ordering their lives and conduct as to fit themselves for the higher parts in the great drama of existence.

There seems to be at the present time a great wave of renewed interest in all things usually called supernatural passing over the world, and it may be that we are on the verge of a new cycle in which search after the higher truths will be the rule rather than the exception. But in this transition time, if such it be, it behoves all of us who are interested in these mysteries to beware, lest, by talking or acting extravagantly about them, we may imperil their recognition by our fellow-men, and so retard rather than hasten the coming of a brighter day.

The kernel of Sanskrit literature is the Veda. I am not now concerned with a discussion as to whether the Vedas are really, as they are claimed to be, the oldest books in the world. What is more to the purpose is the fact that, whatever their age, they form, together with their appendages, the largest and most important collection of sacred works now available.

We all know in what extreme reverence they have been, and are held, and the care which has been taken to perserve their texts intact. Enigmatical as the *Sanhita*, even with the commentary of Sayana Charya most remain for most of us, we may briefly say that the reason for the regard in which they are held is said to be the fact they claim to be the most complete extant revelation of what Mr. Subba Row has called "The Logos." But, in order to understand their meaning fully, they must be read "within as well as without." By this I do not mean that they are merely symbolical, but that they are said to be a sort of gigantic cryptogram revealing, when properly interpreted, the higher mysteries of nature. All I can tell you about the key to that cryptogram is, that it is almost impossible to discover it unless some one communicates it to the student, because its signs constantly change. Not only, I am told, does a particular word bear a second meaning quite different to that given in the dictionary, but that word will mean a dozen other equally different things in different parts of the same book. The arrangement of the hymns has also to be taken into consideration, as well as the number of times which a particular word is repeated. When the key was lost, the reverence remained, and now there are hundreds of Brahmins who think the whole aim of existence is fulfilled in getting the Vedas by heart, without the least regard to any rational interpretation of them.

It is said that our present recension was made by Vyasa, about the beginning of the present Kali Yuga. He is also said to have written the Mahabharata about the same time. This work is also looked upon by many occultists as a perfect treasure-house of occult lore. The same sage is said to have written the Brahma Sutras, and it is further stated that he was a great adept, part of whose mission on earth it was to close one literary cycle and open another. The tradition is that each cycle is provided with the necessary sacred books for its instruction. Either new ones are constructed or old ones are re-arranged, and, where necessary, added to, the latter being the case with the Vedas. In this way a silent witness to the truth is always available for those who are worthy to receive its instruction.

It may further be added that, for these our days, three great men specially stand out as guides to higher knowledge: Vyasa, Krishna and Sankara Charya.

The first laid the literary foundation, the second showed forth the truth in his life, and the third, especially by his commentaries, added certain elucidations to the already existing works. I may say that there is said to be a certain occult connection between these three great adepts, the connection turning on the fact that they all three belonged to the same type of adeptship, each of the seven rishis representing a different type. I believe there is reason to think that the influence of this type, which has already played a great part in these later times, is not yet wholly exhausted.

To understand the mythological part of the Sanskrit writings, we must, of course, find out its esoteric meaning. In other words we must find out the deep truths presented to us under the guise of stories about gods, human beings, animals and monsters. All

beings endowed with intelligence may be divided into two main classes. First, men, including the divine beings who have once been men, and those lower beings who will in time become men in some other system of evolution, and secondly, all those various beings called devas and elementals. The former are, or may become, immortal, because they, and they alone, are able to unite themselves with their Logoi, the latter can only live until the end of the day of Brahma and must die as individuals when the *pralaya* or night of Brahma begins. Roughly speaking, all mythology deals with one of two things: either it represents man's path towards immortality, its dangers and various stages, or it represents nature-forces, and their powers and correlations. For some reason or other, it seems that the great forces of nature, in their higher manifestations, seem each to be synthesized into a sort of individuality, which individuality is endowed with a certain intelligence of its own. They can hardly be said to have form, yet, when they manifest themselves to the adept, they do seem to take on a certain form. It is said that this form is not necessarily the same, many can assume any shape at will, but in most cases there seems to be some one form which is more often used than any other, and is specially characteristic of the particular power in question. What the ancients understood by real science was the knowledge of occultism and the powers and forces therein revealed. The old sages made many discoveries of nature powers and their correlations, and some of the results of their labours have been recorded. The reason why these records are misunderstood and looked upon as mere fables, is that the terminology they adopted has been forgotten.

One of the most important aids to modern scientific research is the accurate system of terminology with which every science is now endowed, representing, as it does in each case, a system of classification based on natural law and scientific principle. Useful as our present terminology is, however, many of the terms in use are somewhat arbitrary, and to the uninitiated, even at the present day, do not convey much more meaning than the well-known x, y, and z of algebraical calculations. If all our explanatory treatises were to disappear, we should find considerable difficulty in re-constructing the sciences from the technical terms employed therein. The old sages who recorded their scientific observations in Sanskrit, endeavoured to put them in a form that would enable the more clear sighted, for whom alone such records were made, to read them without other help than that afforded by the terms themselves. Thinking that human nature was likely to remain much the same in all stages of the world's history, they wrote their scientific treatises not in terms of x and y, but of men and women. So in this way a mythology may be, in its real meaning, a great scientific treatise. Technical terms indeed they used in plenty, nor, as we have said above, did the words always mean the same thing. Vishnu, for instance, is used for I am afraid to say how many different beings, Saraswati has nearly a hundred different meanings, and the case is similar with the other deities of the Hindu pantheon.

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From what has been said already, it would appear as if the path to real knowledge, when once found, was a comparatively straight, if not an easy one, but when we come to examine the *sastras*, we find that they contain the teachings of more than one school of thought. It is said that in the wide sea of what is called Hinduism, one may find the tenets of almost every religion or sect that has yet appeared. It is a mistake to talk about Hinduism as if it represented a single system of religious thought, because the truth is, it contains a vast congeries of religious sects; one might just as well talk about Aryan philosophy as representing a single school, or modern science as if it included that branch of it only which is called acoustics. It is useless to speculate over what might have been the effect to mankind if they had, from the beginning, started with some one single religious system. What bitterness and strife would have been spared, what a saving there would have been of mental energy! No sect, no missionary padres, no renegades—only two classes, the believers and the unbelievers—no rivalry among the gods of the nations, merely united effort to keep down unbelief as much as possible! Only it is possible that such a state of things would not have been a particularly healthy one for the human mind. If we remove the element of doubt, the mind is apt to fly to the opposite pole of blind credulity, and it may be that the result of the prevalence of a single indisputable religious system would have been to transform the collective mind of humanity into a huge memorising machine—a gigantic receiver able to contain, but not to work up and transmute. If we examine into the causes which led to the foundation of sects, we shall have to trace them, in the first instance, to the seven types of adeptship already mentioned. But even more than this, the solution is to be found in the fact that the whole field of truth is so immense and its details so numerous, that the human mind is only able to take in part of it at a time. You will find, if you look closely, that the difference between the sects is that each pitches upon a different side of the truth which it takes as its centre, making all else subordinate thereto. The root of most mistakes in religious thought lies in failure to recognize the difference between fundamental principles and side issues. Again, different views of the truth are specially applicable to different cycles and circumstances. We find that every nation and every civilization has its own peculiar set of characteristics, which manifest themselves in the religion, institutions, literature, art, customs, etc., of that nation or civilization. As one civilisation succeeds another, each will be found to possess some characteristic not possessed by its predecessor, each seems to have certain limits beyond which it is unable to pass, and when these are reached the decline begins. We might say that each civilisation seems to be like the utmost expansion of a certain formula peculiar to that civilisation.

In Sanskrit literature one of the great difficulties is the fixing of the chronology. The system of marking time by counting the years from the accession of some particular king, without at the same time making clear the chronological relation of that king's

various questions, including questions in Arithmetic, which involved operations of addition, subtraction, &c. All these *vivâ voce* questions were immediately answered by the Pundit in the midst of the card-playing.

The card-playing was over in about half-an-hour, the Pundit winning the game (as he is ever said to do.)

The Pundit then delivered consecutively, the following correct answers to 14 of the 15 questions contained in the paper of questions that had been read to him before the commencement of the card-playing :—

Question.	*Answer.*
1.	1052.
2.	309.
3.	99.
4.	17.
5.	1018081.
6.	707281.
7.	985.
8.	7497.
9.	694090141.
10.	25025025247497497475.
11.	21st January 1831.
12.	Friday.
13.	234915.
14.	4116.

The missing of the answer to the last of the 15 questions proposed, was, however, *more than compensated for*, by the Pundit then and there extemporising a feat still more wonderful than any that had been till then announced. This feat consisted in the Pundit's pointing out, in a pack of 40 or 50 cards, the particular card which I had mentally selected. The like card-identification was made by the Pundit in respect of the mental selections of some others also of the assembled friends. "Ashtadasa-Avad-hanam" or simultaneous attention to eighteen difficult mental operations, was thus completely achieved.

THE ANGEL PEACOCK.

CHAPTER I.

The Great Ceremony.

THE valley of Sheikh Ali, where stands the tomb of the great saint, was filled with devotees who had come great distances across the deserts to worship at his shrine.

This valley lies in a remote province of Persia, where no European had as yet penetrated. And a bold man must he be who came hither uninvited on this great night of the ceremony—whether European, Persian or Turk, if not of that faith in which Sheikh Ali was canonized.

For days the pilgrims had been gathering to the valley; pausing, before they entered it, to bathe in the mountain streams and to wash their clothes free from travel stains. For none, from the rich families of the wandering tribes of the hills of ancient Adiabene, to the poorest villagers of Mosul, would enter the sacred valley without complete purification. The white robes of the most

poverty-stricken were white indeed, before they passed through the narrow inlet to the precipitous ravine where the mystic rites of their faith were to be celebrated.

The evening of the great celebration was now closing in; and the assemblage, which consisted of some five thousand persons, lit torches, which they carried with them hither and thither as they wandered through the forest. These innumerable moving flames, glimmering among the trees, and reflected in the streams and the sacred fountains, produced a most extraordinary and magical effect. It made the heart of a newcomer leap within him, as he entered by the narrow passage to the valley and paused suddenly to look round in amazement at the marvellous scene before him. There was a buzz and hum of human voices all through the valley, but suddenly this ceased and the thousands of voices rose upon the still night air, united in a chant so majestic and pathetic that it sent a thrill of awe through the veins of the new listener.

He was a European; an Englishman. A stalwart, sunburned traveller, with keen bright eyes and long beard that waved across his broad chest. It was easy to see at a glance that this man had faced every adventure which can come to the adventurous. He had grown accustomed to Persia, the land of adventure and mystery, where a European feels that he has stepped into the strange days of the Arabian nights, and knows not from hour to hour what his fate may be. Vernon was habituated to all this, and started upon a ride across the desert, with no companion but his Persian servant, as indifferently as he would have undertaken a railway journey in Europe. He had penetrated most of the mysteries held sacred in the cities and in the temples of the various religions of the fascinating country he was in. It would have seemed as though no startling emotion, no amazement of the soul, was now possible to him. And yet, as that strange chant broke the quiet air of the solemn night, a fever seemed to rage within him, a passion of excitement; he leaned forward on his horse's neck, and swayed like a man intoxicated. He clasped his fingers tight in the horse's mane, so tight, that the horse started, and trembled; for it was a fine Arabian, and though tired out by a forced march, the nerves in its beautiful body were as keenly sensitive as ever. For many a long day he had carried his master and had learned to love him; but he had never felt him succumb to such a sweep of emotion as this before.

Vernon himself had no room left in his mind to wonder at his own excitement; if he had, he might not have regarded it as strange, passionate though it was. For he was better able than any less experienced traveller would be, to judge of the power of the mysterious spell under which he had so suddenly entered.

This chant, so sweet, so rythmical and so unearthly, had never before been heard by any European ears. Vernon knew this well; and felt as if he stood upon an unknown shore, gazing upon an unknown sea. And as the sweet melody thrilled him through and through, he realised that he must stand firm or the sea might wash him away in its great strength; the madness of the devotee might obscure even his soul. For he was in a position unknown, untried to any of his kin or his like before.

reign to previous reigns and events, has given rise to much confusion in Indian, as it has done in Egyptian history. This general absence of a continuous chronological record makes it difficult to prove anything about the dates at which the books were written. Another difficulty is caused by the custom of attributing books to some great author of established reputation rather than the real writer, so that to be told, for instance, in the colophon of a philosophical treatise, that it was written by Sri Sankaracharya, is not of itself the least proof that the real Sankaracharya ever had anything to do with it. At the best of times there is often considerable difficulty in fixing the exact year in which any event took place, and without some continuous record, such as that of the Olympiads, one of the chief sources of European chronology, it may be well-nigh impossible. The earliest date considered as fixed by European authorities is about 900 B. C., the date of an eclipse recorded on a Babylonian tablet. I believe that, in course of time, it will be possible, with the help of inscriptions and family records, to construct Indian history more fully than has been done as yet. This, however, only applies to comparatively modern times; for more ancient ones, I would suggest a careful examination and verification of all astronomical data, particularly any statement of the nature of horoscopes, such as those given in Ramayana and Mahabharata. It is said that a Brahmin of Southern India, who died not long ago, spent some twelve years in verifying these horoscopes, working out the calculations by modern as well as ancient methods, and that he was himself surprised to find how accurately the given positions of the planets coincided with tradition and what was stated in the books. Unfortunately this man's manuscript cannot now be found. This is very much to be regretted, as it may be a very long time before a second person is found able and willing to devote time to this task. Unless, however, these astronomical data are methodically hunted up and verified, it will not be found easy to base the claims for the antiquity of the *sastras* on a really solid foundation.

CALCULATION EXTRAORDINARY.

PANDIT Narayan Martand Sukhatine, who has given exhibitions in various parts of India, seems to be one of the greatest intellectual prodigies of the age.

The following are the feats he offers to perform, to which is added a list of testimonials:

Calculation of (1) The square root of the square of a number of 4 terms; (2) Cube root of the cube of 3 terms; (3) Fourth root of the 4th power of 2 terms; (4) Fifth root of the 5th power of 2 terms; (5) Square of 4 terms; (6) Fourth power of 2 terms; (7) Addition of squares of numbers from 1 to 20; (8) Addition of cubes of numbers from 1 to 20; (9) Multiplication of any 5 figures always by 4 figures downwards; (10) Multiplication of 2, 49,99, afraid to 5 or any other sum which he shall give by any number of hundred figures; (11) Day and month of any one of the last 50 deities according to the Hindu Calendar being given, the corresponding English date will be given; (12) Date and month of any one of the last 200 years according to English Calendar being given, corresponding day of the week will be given; (13) Division of 6 or 8 figures by 3 figures; (14) Interest simple on any sum; (15) Any equation with integral values of x and y. All these will be done while (16) playing at cards, and (17) holding conversation on various topics, and while (18) solving several curious problems.

N. B.—The calculations are over by the time the playing comes to an end.

Pandit Narayan holds testimonials from the following most distinguished persons:

LORD REAY, Governor of Bombay, (August 1887.)
G. W. ANSON, ESQ., Private Secretary to the Lieut.-Governor, Allahabad. (18th March 1872.)
J. GRIFFITH, ESQ., Principal, Queen's College, Benares, (29th January 1872.)
P. S. MELLVILL, ESQ., Agent to the Governor-General, Baroda, (23rd February 1876.)
THO. S. TAIT, ESQ., Principal High School, Baroda, (17th January 1879.)
SCHNEIDER, ESQ., Political Agent, Kholapur, (5th November 1879.)
W. A. EAST, ESQ., Dhoolia, (21st December 1879.)
RAGENDRA LALA MITRA, ESQ., Calcutta, (18th March 1881.)
MAJOR WALLER, Ag. Jt. Ar. of Sangly, (8th September 1885.)
COLONEL BARTON, Political Agent, Bhawnagur, (10th March 1882.)
W. WORDSWORTH, ESQ., Principal Elphinstone College, (25th January 1883.)
J. T. HATHORNTHWAITE, ESQ., Professor of Mathematics, &c., (25th January 1883.)
CHAS. CARTER, COL., Madras, (3rd February 1884.)
J. W. MAJOR, LIEUT.-COL., Madras (3rd February 1884.)
The other witnesses were MAJOR MACKENZIE, MAJOR SAWYER and DR. FOX.

The Nagpur Branch Theosophical Society send the following account of an actual performance which took place at Nagpur:

Proceedings commenced by the Theosophical Brother, Mr. C. Shreenivas Rao, Naidu Garu, consecutively reading, once for all, the following paper of questions to the Pundit:—

1. Find the square root of 1106704.
2. Find the cube root of 29503629.
3. Find the fourth root of 96059601.
4. Find the fifth root of 1419857.
5. Find the square of 1009.
6. Find the fourth power of 29.
7. Addition of squares of Nos. from 5 to 14 both terms inclusive.
8. Addition of cubes of Nos. from 8 to 13 both terms inclusive.
9. Multiply 78847 by 8803.
10. Multiply 249939999975 by 100100101.
*11. Give the English year, month and date corresponding to the 8th Magha of the increasing Moon of the year 1752 of Salivahana.
*12. Give the week day corresponding to the 10th August 1832.
13. Divide 28894545 by 123.
14. Find the simple interest on 8576 for 16 years at 3 per cent.
15. $6x - 7y = 42$; $7x - 6y = 75$.

When the Pundit had taken into his head the questions thus read to him, *i. e.*, when the reading of the question paper was over, Mr. Extra Assistant Commissioner Rambhaji Rao began to play cards with the Pundit.

While playing cards, certain members of the meeting went on conversing with the Pundit, and further proposed to the Pundit

* *N. B.*—These two questions were proposed by the President himself.

Many softly played flutes accompanied the harmony of the innumerable voices; and at intervals the clash of cymbals and tambourines broke in upon it. Now and then the voices rose only from the tomb itself, where the priests and priestesses led the chant; and then again it would be taken up, in perfect harmony, by the thousands of unseen devotees who thronged the precipitous sides of the ravine.

It was the song of the Yezidis, the devil-worshippers of Persia.

No religion in the world is more exclusive, more mysterious in its rites, more absolutely a veritable part of the life of its devotee. A Yezidi will invariably prefer death or torture to the renunciation of his faith, however completely he may be at the mercy of his conqueror; and no Yezidi would dream of revealing any of the peculiar doctrines which he holds, but preserves them sacred at any cost to himself.

That an Englishman should dare to enter the valley of Sheikh Ali on the night of the great ceremony was a strange thing indeed. But Vernon came bearing his credentials. The Yezidis are very marked in their qualities; the most heroic and warlike of men, and the most revengeful where they have been injured, they are capable of great gratitude where they have received kindness. Vernon had accidentally been of some considerable service to their political chief; and consequently a priest had been sent to Mosul to carry him an invitation to the great ceremony. Nasr Bey knew well that, in the oppressed condition of his race, he could offer no present to the Englishman worthy of his acceptance; and had therefore induced Sheikh Ali, the high priest, to send this extraordinary and unprecedented invitation. For Nasr Bey, who was a keen and intelligent man, knew well that to witness this scene would be a privilege prized beyond any other by the European traveller.

Vernon, on his side, knew well that he would witness the ceremonies only as the most absolute outsider, unless his wit and ingenuity could compass anything further. But be that how it might, it was worth while to have ridden, almost without rest or food, from Mosul—it was worth while to have travelled from the other side of the world—only to hear this strange barbaric harmony that now made him feel as though some strong intoxicating wine were mingling with his blood and filling his brain with phantasies.

His Persian servant was behind him, unable to enter through the narrow way, which was blocked up by Vernon's restless horse; and in front was the priest who had taken the invitation and led the visitor to the sacred valley. The priest had paused also to listen to the chant, and to mingle his voice with the others. But now that it died slowly away he turned to Vernon and urged him to commence the descent. Vernon guessed that the man, who was a Cawal, a priest of the second order, desired to finish his duty as quickly as possible, in order to return to his right place in the sacred services of the tomb. He therefore roused himself and followed his guide down into the valley. On every side the pilgrims were encamped; carpets were spread, which marked the several resting-places of the many families. Among the crowd the Fakirs

were moving, dressed in their coarse brown cloth robes, carrying lights and each bearing a pot of oil and a bundle of cotton wicks. They were busied in trimming and filling lamps in every direction.

Already the walls of the tomb and the court-yard surrounding it were brilliantly illuminated, and now the priests were climbing the ravine and lighting lamps on the sides of the black mountain and among the distant trees. As they went through the people carrying their torches which had been lit within the sacred precincts of the tomb, the pilgrims gathered round them to seize an opportunity of touching the flame. They leaned towards it and passed their right hand through the flame; then the hand was passed over the right eye-brow and pressed to the lips. Vernon looked about him at this extraordinary scene, with a wonder which grew momently stronger. Certainly it was one to affect the imagination profoundly. Many of the men were dressed in rich colours, with turbands of great beauty wound about their heads; the women with them wore rich silk antaris, and their long dark hair lay in plaits upon their shoulders, thickly twisted with the gayest of the wild flowers of the mountain. These women wore gold and silver coins upon their foreheads, in such masses that the brow was almost entirely hidden; and strange barbaric necklaces, thick ropes of stones bearing inscriptions of coins, or of coloured beads. These were the tribes of the nomad Kochers; mingled with them were the strong, upright people of the Sinjar, carrying themselves majestically, and wearing white robes that added to the dignity of their appearance. Infinitely varied were the faces and dresses on which the lights flashed and gleamed; and the absorbed and eager expression of those who crowded round the light-bearing priests had an intense fascination for Vernon. He could not gaze enough on this brilliant fantastic scene, set so strangely against the deep darkness of the mountain and the forest; and it was with a feeling of regret that he found he had arrived at the carpet of Nasr Bey, who rose immediately to receive him. This meant that he could no longer be a mere on-looker, an absorbed spectator, but that he must play a part in the scene and play it very carefully. Nasr Bey had conveyed to him a hint that many of the Sheikhs and Chiefs of the tribes might be greatly opposed to the presence of a stranger among them; and that it would need considerable care on Vernon's part to make Nasr Bey's friendship and invitation a sufficient protection for him. All this Vernon clearly understood; and he had come with his life in his hand, as it were; determined to return safely, if possible; and determined also to discover as much as was in any way practicable of the mysteries and secret doctrine of this extraordinary people.

Nasr Bey was not of an attractive or pleasant appearance. His face was scarred with wounds received in battles with the Kurds and Turks, and his eyes had the fierce gleam in them of the born desperado; his dress and carriage were distinctively those of the warrior chief. But nevertheless, though Nasr Bey was little calculated in manner or appearance to inspire confidence, he was highly beloved and respected by the whole sect of Yezidis. Their life had long been one of warfare, of constant struggles against

oppression and tyranny. They were regarded with such hatred by those more powerful than themselves, that they had literally been massacred by successive Pashas, while the irregular troops of Beder Khan Bey were allowed periodically to hunt them as though they were wild beasts. Their children were carried and sold as slaves; and in many a harem of southern Turkey the Yezidi maid grew up in her strength and beauty, the slave of a hated master. For the Yezidis never forget their creed or their own people; and even the children, sold into slavery, held fast to their faith, and in some mysterious manner, which defied all detection, succeeded in holding communication with their priests. Under such dire and bitter oppression the people had become fierce and warlike to the last degree; and such a warrior as Nasr Bey was the chief most certain to be respected by them.

The carpet of the chief was spread close to the walls of the tomb, at the side of the sacred fountain. A circle of the other men of weight among the Yezidis, heads of tribes, sat on their carpets round this fountain; and Vernon found himself at once the centre of attraction to a number of fierce and suspicious eyes. But Nasr Bey turned and spoke two or three words to these others before he even greeted Vernon; and his brief announcement of the arrival of a welcome visitor whom they had been prepared to expect was received by them in a silence which Vernon was unable to interpret as either favourable or unfavourable. But he was not uneasy. His claim on the hospitality of these chiefs was that recently, by a stroke of good fortune, he had been enabled to rescue the young daughter of Nasr Bey from slavery through the intercession of the British Vice-Consulate. True her price had to be paid, but this was willingly undertaken by the Yezidis. Without the accidental assistance given by Vernon, she would have been immediately sold by the Kurdish chief who had stolen her into a distant harem from whence she would never have been rescued. Such a service was deeply appreciated by the Yezidis, and they were disposed to look upon Vernon with a kindliness which hitherto they had never entertained towards a European. This was shown by the quietness with which they accepted his presence in their midst at such an hour; but Vernon, glancing round from face to face, saw that this kindliness was merely tentative. Nevertheless Vernon made himself easy. He knew very well that Nasr Bey's gratitude was no slight thing; and he relied upon this and his own discretion to carry him safely through his strange adventure.

Nasr Bey greeted him with all the courtesy possible; invited him to seat himself beside him until his own carpets were spread. He gave some orders to the people about him, and they immediately went to assist Vernon's servant in his preparations for camping. A convenient spot had been reserved for the spreading of his carpet; and when this was done a message was brought to say that the Fakirs wished to serve the strange traveller with a feast from the sacred kitchen. Vernon was very much surprised at receiving this hospitality from the priests themselves; but he remembered that Nasr Bey, without the countenance of the high priest, could not have invited him at all. In fact, the high priest, Sheikh Ali, was

the actual host on this extraordinary occasion. Guessing this, Vernon accepted the offer as a matter of course, and rose immediately to retire to his own carpet. He was in great need of food, though his keen excitement had made him forget the fact; and he was glad to find his carpet spread in a sheltered place, beneath a gigantic tree, and on it platters of boiled rice, roast meat, and fruit. Some special dishes arrived later, which were sent by the wife of the high-priest; and Vernon saw that so far as the priesthood itself was concerned, he was to be treated with all honour and consideration. It was not till later that he learned that the child he had helped to rescue was, through her mother, a priestess by heredity; and that he therefore had an even greater claim upon the kindness of the priesthood than upon Nasr Bey himself.

The night had now completely fallen; as the twilight had vanished, the scene had grown more animated and brilliant. Before Vernon had satisfied his hunger, he again forgot it; for there rose from within the tomb the voices of the priests and priestesses in a new melody, more weird, more fascinating than that which he had heard before. Very slow, very measured and solemn were the first notes that fell on his ear; yet he recognised in them a wildness and a rising surge of excitement which filled him with a wonder of expectation.

Nasr Bey rose and approached Vernon, who had started to his feet.

"It is the song of the Great Angel" he said in a low voice. "It will cease, and then rise again. I will take you to the tomb before then, for when next it is sung you shall see the dance of the devotees."

Vernon stood beneath the shade of the great tree and laid his hand upon its rough bark. Yes, it was real; he was not dreaming. Yet the strange song which came from the tomb filled him with a sense of unreality such as he had never experienced in any nightmare or vision seen in delirium.

MABEL COLLINS.

(To be continued.)

Reviews.

THE KABBALAH UNVEILED.*

THE Sage Epictetus, in the days of Nero, was wont to satirise the æsthetic Roman youth who grew long hair and donned the robe of the philosopher before he had acquired the first principles of philosophy. At Athens, about four and a half centuries earlier, Socrates, in his defence, employed his remorseless logic against the fashionable pseudo-philosophers of the day, to prove that he was wiser than they, in that he was well aware that he knew nothing, whereas they were ignorant even of their own ignorance. Many more instances might be adduced to show that every great civilisation produces, together with the flowers of the age, a crop of pseudo-philosophers, pseudo-mages, pseudo-all-sorts-of things, whose works are, as it were, impermanent bye-products in the evolution of knowledge. But at no period of the world's history have these gentry had such golden opportunities as in this nineteenth century, when the facilities of the printing press enable them to issue their lucubrations a thousand copies at a time, and the wide spread of what is known as higher education has prepared a large area for their reception.

We have before us a book by one Mr. S. L. MacGregor Mathers, entitled "The Kabbalah Unveiled." It is dedicated to Anna Kingsford, M. D., and Edward Maitland, for whose work, as honest labourers in the cause of truth, however we may differ from them in the conclusions we have arrived at, we entertain a sincere and respectful appreciation. The question arises in our mind, what is meant by the term 'Unveiling' as applied to occultism? In the Bible it is said that at the time of the crucifixion the veil of the temple was rent in twain from the top to the bottom, and herein, we take it, the final initiation is indicated when the last veil of the godhead is removed and the Initiate sees his Logos face to face. Setting aside, however, this high aspect of unveiling the Logos, which is impossible in a book, it is only reasonable to expect of an author who claims to unveil a system of occultism, that he should extract the philosophy of that system and express it in such a manner, that a reader, who starts with some general acquaintance with the subject, may, with a due amount of study, acquire a theoretical knowledge of that system. Whether Mr. Mathers has satisfied this requirement will be seen as we proceed in the examination of his book.

In his preface the author tells us:

"Before finally presenting to the public the first English translation of three of the most important books of the "Zohar," a few additional remarks are necessary. These three books are so closely connected in sense as to be practically inseparable, the last two forming consecutive developments of the first. But, as to launch the unprepared reader on these abstruse Qabalistic writings without some preparatory explanation of the tenets of the Qabalah, would be simply to hopelessly bewilder him, I have written a long and full Introduction, in which I have endeavoured to explain thoroughly the principal dogmas of the "Zohar," and have further added explanatory notes to the actual text for the better elucidation of difficult passages. Therefore I would advise the reader first to carefully study the Introduction, and then to read the three books of the "Zohar" in the order in which they stand."

"To explain thoroughly the principal dogmas of the Zohar" to the general public is no light task to undertake. For the three books which Mr. Mathers has dealt with, the "Siphra Dtzenioutha," the

* Containing the following books of the Zohar: (1) The Book of Concealed Mystery; (2) The Greater Holy Assembly; (3) The Lesser Holy Assembly, translated into English, by S. L. MacGregor Mathers. London: George Redway, 1887.

"Idra Rabba" and the "Idra Zuta," belong to the technical department of occultism, and were never intended to be understood by any but practical occultists, and for their purposes a translation would not be of much use, as the system depends to a great extent on a numerical system which it would be well nigh impossible to reproduce in another language. To prevent misunderstanding, we may state that by a practical occultist we do not mean a mediumistic person through whom a few trumpery physical phenomena may be produced by some power, nor what is called a clairvoyant, nor yet a mesmerist, nor even a person who can invoke a spook or an elemental, and fondly believes he gets out of his body and wanders through the realms of space in an aëreal form. But we mean the man who has approached the Logos, been connected with it through initiation, and spends his time in a manner which it would be as hopeless for a non-initiate to comprehend as for an ox to understand the delights of literature. On these books of the Zohar learned men in Europe have racked their brains for many generations in the vain attempt to discover the key to their mysteries, Templars, Rosicrucians, Illuminati and Masons, the last of the long list who is worthy of note being Eliphas Levi (Abbé Constant). Scholar though he was and brilliant writer, his works testify to the fact, that, after a life-long study, he totally failed to grasp the higher truths of the Kabbalah, and drifted hopelessly through the great sea of astral light. It is not the writer's intention to claim for himself a knowledge which he denies to others; but, having been for some time himself a labourer in the field, he considers it his right to test the claims of those who profess to know.

We will now pass on to the Introduction by Mr. S. Liddell MacGregor Mathers, which the unprepared reader is to carefully study before being launched upon the abstruse Kabbalistic writings. Addressing himself to the English people, the author says (page 2):

"I say fearlessly to the fanatics and bigots of the present day: You have cast down the Sublime and Infinite One from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and of love; you have perverted the teachings of the crucified One. Therefore, at the present time, an English translation of the Qabalah is almost a necessity, for the Zohar has never before been translated into the language of this country, nor, as far as I am aware, into any modern European vernacular."

If the 'unprepared reader' be a devout member of one of the churches of Christendom, we fear his feelings will receive a shock from this little display of rhetorical fireworks which will be calculated to upset that calm and serene state of mind which is so necessary for the investigation of the mysteries of religion. Even supposing that the Christianity of the present day is such as the author describes it, we fail to see how the translation of a book, which must be incomprehensible to all but the very few, whom we need not consider, since they have passed beyond all formal religion, can possibly work the miracle of a transformation from 'a deity of disorder and jealousy' to 'a God of order and love.'

For the history of the Kabbalah Mr. Mathers falls back upon Dr. Ginsburg and quotes from his essay. The following is a specimen (page 7):

"The Qabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it and the other Eastern nations could introduce it into their philosophical systems....."

Ye shades of Hermes Trismegistus and the mighty ones of Egypt, was it then from the droppings of a wandering Hebrew that your hierophants were enabled to build up their mighty systems, some few outward emblems of which remain to this day in the Pyramids, Sphinxes and Obelisks of that sacred land? Was it from these crumbs of Kabbalistic lore, after they had been consumed by the Egyptians, that the Maha Rishis of Asia obtained their wisdom, and that the works of Vyasa and Sankara were composed? Moreover this is supposed to have taken place during the last 5,000 years, for Mr. Mathers shows (on page 12) from the numerical value of the word *Berashith*, which occurs in the beginning of the book of Genesis, that the number of years between the creation of the world and the birth of Christ was 3,910, which about takes us back to the commencement of the Kali Yug, leaving out of count those yugas which are supposod to have preceded it. The idea of God holding forth on the Kabbalah to a select angelic party, who graciously communicated it to the naughty Adam, who gave it to Noah, from whom it passed on to Abraham, any one who has read the translations of some of the sacred books of the East will appreciate at its true value. Like the man with the apple cart, when all his apples rolled down to the bottom of the hill, words fail us to do justice to the occasion.

On page 7 the author treats us to a disquisition upon Gematria, a kind of cypher which is also used in some of the Sanskrit theosophic works. Mr. Mathers says:

"Gematria is a metathesis of the Greek word *Grammateia*. It is based on the relative numerical values of words, as I have before remarked. Words of similar numerical values are considered to be explanatory of each other, and this theory is also extended to phrases. Thus the letter *Shin*, Sh, is 300, and is equivalent to the number obtained by adding up the numerical values of the letters of the words RVCh ALHIM, *Ruach Elohim*, the spirit of Elohim; and it is therefore a symbol of the spirit of Elohim. For R = 200, V = 6, Ch = 8, A = 1, L = 30, H = 5, I = 10, M = 40; total = 300."

Now in an Alphabetical Table which he gives, the author assigns to final M the numerical value of 600, which would make the total numerical value of *Ruach Elohim* 860, in which case it would not equate with *Shin*. Which is incorrect, Mr. Mathers' Table of numbers or his instance of Gematria? We are inclined to think that the table is wrong, for in our Hebrew alphabet the number 600 is not assigned to final M, and in many instances of Gematria, which are given in Rosenroth's Kabbala Denudata, the number 40 is assigned to it. Furthermore in the glossary of the above-mentioned work under the letter *Shin* (page 694), we find "In Sohar it refers to the three Fathers with allusion to the three *Vaus*; Nezach, Hod and Jesod, which are the appendices of those letters, being however included." Seeing that the letter *Vau* does stand for *Ruach* in Kabbalistic symbology, and that the 3 *Vaus* are the 3 Fathers, the same, we presume, as are alluded to in the "Sephir Jetzirah" or "Book of Creation," and that we read in Genesis, "In the beginning Elohim created," Elohim being here used for the seven Logoi who combined for the purpose of creation, it is quite possible that the letter *Shin* might stand for *Ruach Elohim*, but the student who tried to fix that meaning on to it wherever he found it, would occupy his valuable time in discovering mares' nests. The author continues:—

"Similarly, the words AChD, *Achad*, unity, one, and AHBH, *Ahebah*, love, each = 13."

No doubt they do: but there are other words in Hebrew which make 13; for instance, GIIH, a medicine or cure, and HHG, to bring or carry forth, in act, sound, word or thought. But we cannot see that

love, unity, medicine and sound, though of the same numerical value, are explanatory of each other.

"Again, the name of the angel MTTRYN, *Metatron* or Methraton, and the name of the Deity ShDI, Shaddai, each make 314, so the one is taken as symbolical of the other."

Now this instance is taken from the glossary of the "Kabbala Denudata," page 528, where we read, "And concerning him (Metratron) it is said that his name is as the name of his Lord, because it is equal in number to Shaddai. And he is said to have 70 names, as God has." Now all that this means I take it is that Metatron represents the power of his Master on the lower plane (the astral); for he stands in much the same relation to Shaddai as the Duke of Cambridge to Queen Victoria, being Commander-in-Chief of the heavenly hosts and therefore the representative of his Lord in the field. I take it, it is only in the sense that Mr. Mathers' servant, who wears Mr. Mathers' livery, is symbolical of Mr. Mathers, that Metatron is symbolical of El Shaddai, and *vice versâ*.

We will now take up one or two instances of Gematria which Mr. Mathers gives in foot-notes as explaining the text. On page 174, commenting on the kings who reigned in Edom (Gen. xxxvi. 31), whom he takes as symbolical of unbalanced force, the translator says:

"ADVM (Edom) = 1 + 4 + 6 + 40 = 51 = NA = Failure. AN also = 51, and means pain. *Ergo*, also unbalanced force, is the source alike of failure and pain."

We say KhLA, a prison or fold = 20 + 30 + 1 = 51. Therefore unbalanced force = failure = pain = prison. But AKhL (to eat) = 51. *Ergo*, we assert that eating is the source of unbalanced force, of failure, of pain and of prison. Furthermore AIM, an adjective meaning terrible, = 51 (1 + 10 + 40). *Ergo*, all these things are very terrible. *Quod non erat demonstrandum.*

Again, commenting on the 613 paths proceeding from the parting of the hair of the Ancient of Days, the translator says:

"The precepts of the law are said to be 613 in number, which is also expressed by Gematria in the words 'Moses our Rabbi'; MShH RBINV, *Moshch Rabbino* = 40 + 300 + 5 + 200 + 2 + 10 + 50 + 6 = 613."

Now let us take the word Moses alone. MShH = 40 + 300 + 5 = 345. But we find in the Hebrew dictionary the word RQMH, meaning needlework, or broidered work of diverse colours, which = 200 + 100 + 40 + 5 = 345. Also the root ShMH, meaning to rejoice = 300 + 40 + 5 = 345. Herein, if we exercise our theosophical intuition, we can find an esoteric interpretation for the allegory on the banks of the Nile and the exodus of the children of Israel. For what the Egyptian princess found was not the embryo-thaumaturge Moses, but her embroidery, which a careless handmaid had lost amongst the bull-rushes; and the discovery was a source of rejoicing. Also it was in search of needle-work, which many of them have now found in the east of London, that the Jews went out of Egypt. There is no end to the absurdities which Gematria will lead to, if practised without a proper understanding of its laws. Amongst other things we discovered, by following Mr. S. Liddell Mac Gregor Mathers' method, that Jehovah = to be heavy, dull, grievous, = the liver, which organ in the Kabbalah is assigned to Samael, the prince of darkness and the father of lies. We fear we have been somewhat prolix over this subject of Gematria. But if we have exploded it as an infallible method of unravelling the mysteries of the Kabbalah, we have at any rate discovered a delightful drawing-room game. Assign numbers to the letters of the English alphabet—A = 1, B = 2, &c.—then giving a number see who can make most words or sentences out of it in ten minutes, and present the winner with a pretty medal.

We will now pass on to Notaricon, a method of abbreviation sometimes used in Kabbalistic writings. The most familiar instance that occurs to us is ABJA, which is made to stand for Aziluth, Briah, Jezirah and Asiah, the four Kabbalistic planes of matter. We believe this was only used in the case of familiar words and was not so much a cypher as a method of abbreviating writing! In the volume before us we find it described as follows:

"Notariqon is derived from the Latin word *notarius*, a short-hand writer. Of Notariqon there are two forms. In the first every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed. Thus every letter of the word BRAShITh, *Berashith*, the first word in Genesis, is made the initial of a word, and we obtain .....*Besrashith Rahi Elohim Sheyequebelo Israel Torah*: 'In the beginning Elohim saw that Israel would accept the law.' In this connexion I may give six very interesting specimens of Notariqon formed from this same word BRÂShITh by Solomon Meir Ben Moses, a Jewish Kabbalist who embraced the Christian faith in 1665 and took the name of Prosper Rugere. These have all a Christian tendency, and by their means Prosper converted another Jew who had previously been bitterly opposed to Christianity. The first is.....*Ben, Ruach Ab Shaloshethem Yechad Themim*: 'The Son, the Spirit, the Father, their Trinity, Perfect Unity.' The second is.....' the Son, the Spirit, the Father, ye shall worship their Trinity.' The third is.....' Ye shall worship My first-born, My first, whose name is Jesus.' The fourth.....' When the Master shall come, whose name is Jesus, ye shall worship.' The fifth..... 'I will choose a virgin worthy to bring forth Jesus and ye shall call her blessed.' The sixth.....' I will hide myself in cake (baked with) coals, for ye shall eat Jesus, my body.' The Qabalistic importance of these sentences as bearing upon the doctrines of Christianity can hardly be overrated."

The Kabbalistic importance of this childishly simple way to parody the Bible requires no comment. We have given it as a specimen of the methods employed by Mr. Mathers in his noble work of hurling down the 'demon of unbalanced force,' who now rules over Christendom, and re-establishing the God of order and love upon his throne. Several equally instructive instances are given by him of the wonders that can be produced by Notariqon out of that ill-used word Berashith. Then we find the following:

"The term 'Unwritten Qabalah' is applied to certain knowledge, which is never entrusted to writing, but communicated orally. I may say no more on this point, not even whether I myself have or have not received it."

Gentle reader, we will leave it to you to judge from what precedes and from what follows this announcement, whether Mr. S. Liddell MacGregor Mathers is or is not the repository of these awful secrets.

We will now pass on to some of Mr. Mathers' explanations of Kabbalistic symbolism. Of the balance he says (page 16):

"The term balance is applied to the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephira in each ternary."

And further (on page 27):

"Thus, then, the term balance may be said to symbolise the Triune, Trinity in Unity, and the Unity represented by the central point of the beam. But, again, in the Sephiroth there is a triple Trinity, the upper, lower and middle. Now, these three are represented thus: the supernal, or highest, by the Crown, Kether; the middle by the King, and the inferior by the Queen; which will be the greatest trinity."

This question of the Kabbalistic Trinities we do not propose to discuss at present. The balance, we take it, is a symbol that may be applied to any of the seven Logoi, but is generally used with reference to one in particular out of the seven. Some further explanation of it is given in the Introduction to the Book of Sohar, chapter XXIX (See Kabbala

Denudata, Vol. II, p. 297), where it says that the Balance symbolizes the male and female form of the person that came out of the spherical numerations. "Wisdom on this side, Intelligence on that, and the crown above them. Likewise Benignity on this side, Severity on that, and Beauty below.....; and so the Balance was constituted, one scale on this side, one on that and the tag in the middle...." The Crown, Wisdom and Intelligence in the above quotation are the Crown of the Crown, the Wisdom (Chokmah) of the Crown, and the Intelligence (Binah) of the Crown, as is shown in the beginning of the chapter from which we have quoted.

We will now give a specimen of Mr. Mathers' lucubrations on the subject of the Infinite, unknowable, unthinkable Ainsoph, the Hebrew equivalent of the Hindu Parabrahm. Now it is said by the old Kabbalists that the Ain is not discoverable on account of its too great concealment, that it is all being and conceals all being, and none can understand anything about it. And if one asks "What is it?" The answer is "Tò NON," as much as to say, "About it nothing can be postulated." Of this it is said that enquiry may be made from one end of the heaven, to the other, but "Tò NON" denies all apprehension, all knowability; the notion of it cannot be attained by anything except itself. Yet into this gulf of the infinite 'otherness' of things, the young Kabbalist of the year 1887 of the Christian era like Curtius spurs his steed, and declares it to be "the negatively existent," whatever that may be. Moreover he has drawn a pretty diagram of the Ain and its veils to aid our comprehension of it, thus setting bounds to the infinite and unknowable, a far more difficult undertaking than even the squaring of the circle. In the exuberance of his spirits upon the solution of this problem of the ages, our author gives vent to the following peroration, which we can only describe as a splendid specimen of pseudo-Hegelian jargon:

"But the negative existence bears hidden in itself, positive life; for in the limitless depths of the abyss of its negativity lies hidden the power of standing forth from itself, the power of projecting the scintilla of the thought unto the utter (? outer), the power of re-involving the syntagma into the inner. Thus shrouded and veiled is the absorbed intensity in the centreless whirl of the vastness of expansion."

We have found nothing like that in the Hebrew Kabbalah, the Christian Bible, or the Sacred Books of the East. We are told in the succeeding paragraph that the connecting link between the negative and the positive is the possible. So we may inform the reader that in the Kabbalistic system of Mr. S. Liddell MacGregor Mathers the deity has three forms or states.

(1). The negatively-existent form or state,
(2). The possibly-existent form or state,
(3). The positively-existent form or state.

"Thus, then, have I," says the author, "faintly and with all reverence endeavoured to shadow forth to the minds of my readers the idea of the Illimitable One."

We will now pass on to some of the author's explanations of Kabbalistic terminology. Concerning the word Elohim he writes (pages 21, 22):

"The word Elohim is a plural formed from the feminine singular ALH, *Eloh*, by adding IM to the word. But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and therefore capable of producing an offspring. Now we hear much of the Father and the Son, but we hear nothing of the mother in the ordinary religions of the day. But in the Qabalah we find that the Ancient of Days conforms himself simultaneously into the Father and the Mother, and thus begets the Son. Now this Mother is Elohim."

And on page 24 we read :

"The third Sephira...is a feminine passive potency, called BINH, *Binah*, the Understanding, who is co-equal with Chokmah.....It is also called AMA, *Ama*, Mother, and AIMA, *Aima*, the great productive Mother, who is eternally conjoined with AB, the Father for the maintenance of the universe in order.....She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman are created....."

Thus we have an androgyne word—"a female potency united to a masculine idea"—"a feminine passive potency called Binah,"—which is—"the great feminine form of God, the Elohim, in whose image man and woman are created." There seems to be some doubt whether it is androgyne or feminine, but in the last sentence Mr. Mathers decides that it is feminine, but creates man and woman in its image. Surely there is a contradiction here. Moreover we fail to understand how a potency that is passive can succeed in *creating* even a wax doll, much less a cosmos; and also how a power that is in the cosmos, and yet does not constitute the whole cosmos, can create the cosmos. We admit that the name Elohim often stands for Binah. But Binah is only a Sephira belonging (in the Kabbalah) to one Logos; so that she could not be by herself the Elohim, that created the heavens and the earth; nor could anything else except the Elohim in the sense of the seven Logoi, who were classed together under this one name by the writer of Genesis, who, inasmuch as he could not say that Ehjeh or Jehovah created the cosmos, and probably in order to avoid confusing the people by mention of a plurality of gods, included them all under the one name Elohim, which means god or gods in any sense. "I, Jehovah, am your Elohim," indicates that there were others. Von Rosenroth says that the name Elohim must be interpreted according to the context. The powers of Judgment are called Elohim, but they are not Binah, the supernal mother. The gods of the peoples (the false gods who are not the Logos) are called *Elohim Acherim*, the gods of others, as (Ps. xcvi. 5) "All the Elohim of the Gentiles are vain idols." So also we might find other meanings.

Of the Cherubim of Ezekiel's Vision and the Apocalypse, Mr. Mathers says (page 24):

"These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio and Aquarius—the bull, lion, eagle, and man: Scorpio, as a good emblem, being symbolised by the eagle, as an evil emblem by the scorpion, and as of a mixed nature by the snake."

Certainly these four signs of the Zodiac are sometimes classed together, but without any reasons being given, or any authority quoted, we cannot accept the mere assertion that they represent the four cherubim, especially as we have never known the sign Scorpio to be represented by the eagle, though the sun when in it is entitled to special honours. Even allowing that the cherubim are represented by the signs of the Zodiac, we fail to see that we are in any way the wiser, as the author does not explain the signs of the Zodiac. If we accept Mr. Subba Row's interpretation in the article "The Twelve Signs of the Zodiac" (vide which "Five Years of Theosophy,") the bull represents Pranava; the lion the five Brahmás,—the five Buddhas representing in their totality the Jivatma; at present, the scorpion, the universe in thought; and the water-bearer, the four-any of the se[illegible]kas. This cannot however be Mr. Mathers' interpretation, as he particular out of [illegible] 34) that the cherubim represent the world of Asiah, or the the Introduction to [illegible]gram on the material plane." Again (on page 35), he says, [illegible]orms of the soul are akin to the cherubim;" and in a

table facing page 31), he also makes the cherubim an order of angels in the world of Jezirah, or the world of form. Therefore we conclude that Mr. Mathers is not very clear in his own mind about the significance of the cherubim, and we would suggest for his consideration the following explanation: viz., that though the symbology of cherubim may be applied in many ways, the most general one is, that the Bull, which is a slow heavy animal, represents the element earth (the term element being used in its occult sense); the Man, who is more active and walks or runs, the element water, the astral fluid; the Lion, which bounds along and is a fiery, impetuous brute, and also not unfrequently consumes its own offspring, the Fire of *Pragna* (consciousness); and lastly, the Eagle, which soars aloft to unknown heights the Azoth; and in the microcosm, the Bull, the *Sthula Sarira*; the Man, the *Sookshma Sarira*; the Lion, the *Karana Sarira*, and the Eagle, the *Atma*, the wheels being the vehicles in which the cherubim are acting, the four beasts thus representing the four principles in man. Also we might take the figure seated over the cherubim to be Shekinah, the *Daiviprakriti*, the light and wisdom and image of the Logos impressed upon subtile matter.

In a diagram of the Sephiroth (Plate III) Mr. Mathers divides them into three trinities, and Malchuth which he places at the bottom of the plate by itself. They are so divided, and the division doubtless has a meaning, though we can hardly accept that of the author who labels the first Trinity the Intellectual World, the second the Moral World, and the third the Material World. This has the startling effect of making the Microprosopas with three of his members moral, and the remaining three material, whilst his Bride is located somewhere below the material world. Moreover the author takes this Sephira to be the third Person of the Christian Trinity—in which matter we differ from him, looking upon it rather as the house in which the Trinity, the triliteral name JHV, resides. So that, according to this chart, we have what is presumed to be the Holy Spirit located somewhere below the Intellectual, Moral and Material worlds. On the following page, however, he takes the matter from a different standpoint, and introduces us to the four worlds, Aziluth, Briah, Jezirah and Asiah. Of Aziluth we read:

"Now the Sephiroth are also called the World of Emanations, or the Atziluthic world, or archetypal world, OVLM ATzILVTh, *Olahm Aziloth*; and this world gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness."

We will pass this without comment and proceed.

"The second world is the Briatic world, OVLM HBRIAH, *Olahm Ha-Briah*, the world of creation, also called KVRSIA, *Khorsia*, the throne. It is an immediate emanation from the world of Atziluth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter."

Here we would pause a moment to ask, how can anything be created without any admixture of matter, how can anything be reflected in that which contains no admixture of matter, and how can the ten be limited, though they be without any admixture of matter? Being unable to answer these questions, we will pass on to the world of Jezirah.

"The third is the Jetziratic world, OVLM HITzIRH, *Olahm Ha-Yetzirah*, or world of formation and of angels, which proceeds from Briah, and though less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear unto man."

Here again we have difficulties about matter and not-matter; and we would fain ask, how can anything be less refined without matter, or can there be degrees of refinement in spirit without matter? Further

we should like to know whether the luminous garments of the angels have any admixture of matter. We now come to the fourth and last world:

"The fourth is the Asiatic world, OVLM HOShIH, *Olahm Ha-Asiah*, the world of action, called also the world of shells, *Olahm Ha-Qliphoth*, which is this world of matter, made up of the grosser elements of the other three... "

We have at last found the bottom of this illimitable sea of non-matter, and find that the matter which composes it is made up of the grosser elements of three worlds of non-matter. If the author had only read his Kabbalah more carefully, he would have made the startling discovery that there is matter in some more or less subtile form in all four worlds; for the Kabbalists say that all the four worlds are contained in each of them, that there is an Aziluth of Aziluth, a Briah of Aziluth, a Jezirah of Aziluth, and an Asiah of Aziluth; an Aziluth of Briah, a Briah of Briah, a Jezirah of Briah, and an Asiah of Briah, &c. This is equivalent to saying that there are four planes, on each of which are found emanation, separation, form and matter, though each plane has its special characteristic.

We now come to the deity, and read (page 30):

"The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is known to very few. I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets. 'He who can rightly pronounce it, causeth heaven and earth to tremble, for it is a name which rusheth through the universe.'"

Mr. S. Liddell MacGregor Mathers may vociferate twenty millions of mystical pronunciations of IHVH without causing "heaven and earth to tremble;" for the ineffable name cannot be written: it is represented in geometrical figures; these were converted into numbers by the occultists long ago, and for still greater surety and convenience the numbers were subsequently converted into letters. So it will be seen that IHVH, though it rightly stands in writing for the deity, is only a glyph of a glyph of a glyph of the real name, and no amount of mystical pronunciations of it would raise a feather.

The principal thing which the author tells us concerning the holy names Ehjeh and Jehovah (AHIH and IHVH) is that they both "convey the idea of existence," that they are glyphs of existence. He does not in his unveiling of the Kabbalah, as far as we can make out, disclose any other idea concerning the divine Logos than bare existence. Even the metaphysical Hindu in his ultimate abstraction of the Eswara, says that it is *Sat, Chit, Anandam*, existence, consciousness and happiness. But, according to Mr. Mathers, when we shall have finally triumphed over all the difficulties of incarnate life, and united ourselves to the immortal part of ourselves in Nirvana, we shall have nothing but existence, which we have already in common with the jelly-fish and amœba; and we shall not have even consciousness and happiness to make that existence through all eternity endurable. What a dismal prospect of futurity is this!

Before leaving these names we must call the author to task for a profession of knowledge which he does not seem to possess. In a note on the name IHVH, written IHVI, he says (page 63):

"Yod at the end of the Tetragram denotes the synthesis the circular movement by which the end returns to the beginning. In the secret Qabalistic ... known as the "Celestial alphabet." Yod is represented by three circles or angles of an equilateral triangle with the apex uppermost."

I beg to state, and we have the authority of Von Rosenroth and Kabbalists for the statement, that there are two Jods, Jod above and Jod below, the latter being contained in the final H of the Tetragram IHVH and sometimes standing for it. "Malchuth is called the second Jod," says Von Rosenroth. Furthermore we may remark that the sign of the triangle with a circle at each angle in the Hieroglyphic alphabet, or as Mr. Mathers calls it the "Celestial alphabet," has nothing whatever to do with the Tetragram IHVH, but is represented by one of the letters of the Tetragram AHIH. Again in a note, page (231), he says:

"For five is H, *He*, the number of the feminine letter of the Tetragrammaton, the number also of the Microcosm or Lesser world, the symbol or sign of which is the Pentagram."

Here again the author shows that he does not know the hieroglyphic alphabet, or he would have told us that the two *Hes* represent two totally different Hieroglyphs, though both of them are connected with the number five.

Concerning the soul of man the author says, page (134):

"And 'the mystery of the earthly and mortal man is after the mystery of the supernal and immortal One;' and thus was he created the image of God upon earth. In the form of the body is the Tetragram found. The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final. Therefore, as the outward form of man corresponds to the Tetragram, so does the animating soul correspond to the ten supernal Sephiroth; and as these find their ultimate expression in the trinity of the crown, king and queen,* so is there a triple division of the soul. Thus, then, the first is the *Neschamah*, which is the highest degree of being, corresponding to the crown (Kether), and representing the highest triad of the Sephiroth, called the intellectual world. The second is *Ruach*, the seat of good and evil, corresponding to Tiphereth, the moral world. And the third is *Nephesch*, the animal life and desires, corresponding to Yesod, and the material and sensuous world."

There are several points in this extract in which we differ in opinion from Mr. Mathers. In the first place it is repeatedly stated in the Kabbalah that the Adam or man created in the image of God, was not that 'unfeathered two-leg'd thing,' which our comparative anatomists call a bimane mammal, *genus Homo*. It is, we take it, the heavenly or immortal part of man that corresponds to the Tetragram, not the part which the worms will some day dine upon. Mr. Smith or Mr. Jones may, owing to his Karma, have a hideously distorted body, and yet inside it his soul may be in the process of being worked up in the likeness of JHVH. We do not, however, go so far as to say that there can be no connexion between the form and appearance of the physical body and its divine prototype, though the latter is, to say the least of it, very imperfectly represented by the material body.

We will next consider *Neschamah, Ruach* and *Nephesch*. Regarding the first it is stated in the above extract, that it is "the highest degree of being" corresponding to the "crown," or highest Sephira. But in a plate on the following page the author places another microcosmic principle, *Chiah*, in the archetypal world above and *Neschamah* in the world of creation below it, and makes the latter analogous to the two letters JH of the Tetragram. He also says that *Nephesch* corresponds with the Sephira Jesod, which is one of the six members of Microprosopus and so belongs to the letter Vau. But in his plate he makes it analogous to the final He of the Tetragram JHVH, namely, Malchuth, which is in accordance with our views on the matter. Jechidah, the highest of the Kabbalistic five principles of the soul, is entirely

* By the Queen Mr. Mathers means what we should call the Kingdom, *Basilia* or *Regnum*.—N. C.

omitted. The terms intellectual, moral and sensuous, used in reference to the soul on different planes of existence, give a very false impression, and are likely to mislead the reader.

We would suggest the following explanation of the microcosm and its analogy with the Tetragram JHVH, as viewed from the standpoint of the Kabbalistic system of philosophy, and we claim the authority of Von Rosenroth in support of our view of the question, though he is not so lucid as we could wish. (Vide Glossary to Kabbala Denudata, pages 598, 599, article NRNChJ [a notaricon for Nephesch, Ruach, Neschamah, Chiah, Jechidah], and page 341, article Chiah.) We may mention that we have submitted this division to a Brahmin pundit, who recognised the five-fold classification of the microcosmic principles adopted by the Kabbalists as one which was employed by some of the old Vedantic writers.

The Tetragram JHVH denotes the manifested Logos, or the *Madhyama* form of the Eswara whose *Pasyanti* form is AHJH (Ehjeh, or "I am I"). In its totality it represents and symbolises the *Chaitanyam*, or one life, which is the foundation of the Microcosm. JHVH is in fact the real man, that is the spiritual man, the *bodhisatwa* of the celestial Buddha AHJH, using the term Buddha in its widest sense and not as referring to a special Logos.

The spiritual light represented by JHVH permeates the whole of the Microcosm, and exists in all the three *upadhis* or vehicles. The letters of the Tetragram and the names of the Sephiroth which are represented by them when applied to the Microcosm are as follows:—

(1) H—Malchuth = Nephesch.—The light of the Logos working in the physical body or *Sthula Sarira*: hence also the consciousness (*pragna*) and life (*chaitanyam*) manifested therein.

(2) V—Tiphereth = Ruach (and the other five Sephiroth included in the letter Vau).—The light in the astral body or *Sukshma-Sarira*.

ג) H—Binah=Neschamah.—The light in the soul, or *Karana Sarira*.

ו) J—Chochmah = Chiah.—The Ego—the real one—the reflection of the Logos itself in *Karana Sarira*.

נ Apex of J—Kether or Sephira (The Crown) = Jechidah.—The light of the Logos itself in its purity and unaffected by the *gunas*, or material qualities, of the *upadhis*, or vehicles: the real *Daiviprakriti*, or Light of the Logos, overshadowing the Microcosm and as it were surrounding it.

The real Logos Ehjeh (AHJH) which has JHVH for its name, impresses on its radiating light the elements of JHVH which to work up man in God's image, is above all these. The great trinity this Logos consists of a crowned Father, a Mother and a Son, represented by the letters JHV of the triliteral name. We recommend the perusal of Mr. Subba Row's first lecture on Bhagavad Gita in this connection, as explaining how the Light of the Logos falls upon the *upadhis* and illuminates them (vide *Theos. Feb.* 1887.)

We may mention that the God of the Jews and Christians has played an important part in the destiny of other nations, and that temples exist in India in its honour, in which it is represented with its Sephiroth. One of these temples the writer has visited.

Continuing the text of the Unveiled Kabbalah of Mr. Mathers we read: "All souls are pre-existent in the world of emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this

mortal life the male half encounters the female half, a strong attachment springs up between them, and hence it is said that in marriage the separated halves are again conjoined."

This is a Rosicrucian heresy which has been revived in recent times. It arose from a misapprehension of the true doctrine of the spiritual marriage, the soul of a man being considered as the bride of the Christos in the final union with the Logos. The idea of a soul being split into two halves seems ridiculous, when we consider the fact that even the physical body of man is androgyne, though the organs of one sex are in a rudimentary and undeveloped state. That which is above should correspond with that which is below, so we have the anomaly of two entities, each having both male and female organs, uniting to form one perfect androgyne. It seems to us that the androgyne so formed would have a pair of organs too many. What we believe to be a frequent cause of a strong attachment springing up between persons of opposite sexes, it may be after a very short acquaintance, or what is called love at first sight, is that they have lived together as husband and wife in one or more former incarnations, as is pourtrayed in the story "The Blossom and the Fruit." We believe it is not an uncommon thing for people to go on incarnating together and marrying each other over and over again.

On page 35 we are told that the trinity of Crown, King and Queen is completed by the quaternary of Absolute One, Father and Mother, Son and Bride. How a trinity becomes a quaternary through three persons becoming five other persons is to us incomprehensible. The rest of the introduction is for the most part taken up with extracts from Eliphas Levi and Dr. Jellinek, which do not at present concern us.

We have duly weighed the Prolegomena of Mr. Mathers in the balance of reason, and found that it is both faulty and utterly inadequate to explain the doctrines of the Sohar. We will now pass on to the translation. We warn our non-Latin readers in advance to skip this part of our review, and we apologise to those who know Latin for inflicting upon them mere details of grammar. However, if a translator imposes upon the public a translation which violates all the elementary rules of grammar, and thereby stultifies the author, whose fame he should enhance, the reviewer would fail in his duty if he did not show up the faults of translation, especially when, as in the present case, the text is accessible only to a very few.

In the Siphra Dtzenioutha, v. 2, "Before there was a *Bilanx* (balance)" is translated "Before there was equilibrium." Now the balance is used as a symbol of the Logos just as a cross, a triangle or a square may be used as symbol; but equilibrium is a state, not a concrete thing, so that it cannot be taken as a symbol of anything, and the whole meaning of the verse is lost. Besides I cannot find in the dictionary that *Bilanx* ever has the meaning of equilibrium.

V. 4. *Vestimenta honoris paravit et communicavit*, (Prepared and communicated vestments of honour) is translated "Appeared and communicated vestments of honour." The transitive verb *paro* (I prepare) is confounded with the intransitive *pareo* (I appear). Again, v. 5, *Hæc Bilanx pendet in loco qui non est*, (This Balance—*i. e.*, the Tetragram—hangs in the place which is not), is translated, "This equilibrium hangeth in that region which is negatively existent."

Also in v. 7. *Libra consistit in corpore ejus*, (The scale is in his body), we find translated, "In his form existeth the equilibrium." And in the same verse *Non adhæret* is rendered "It is incomprehensible," which is, to say the least of it, rather overstepping the bounds of free translation

In v. 11, in a description of the Cranium of Macroprosopus filled with crystalline dew, it is said *Membrana aërea clara est et clausa* (The membrane of air—*i. e.*, composed of the subtile element air—is transparent and closed [without apertures]), is translated "His skin is of ether, clear and congealed." It is customary in anatomical parlance to speak of the membranes of the brain, not of its skin; and in translating another passage on the same subject (Idra Rabba, Sect. vii. "Concerning the Menynx" (or brain membrane of Macroprosopus) Mr. Mathers translates it so. *In cavitate cranii membrana aërea est sapientiæ supremæ occultatæ, quæ nullibi aperta est*, (In the cavity of the cranium there is an aëreal membrane (full) of supreme wisdom in occultation, which is nowhere open). Mr. Mathers, "In the hollow of the skull is the aëreal membrane of the supreme hidden wisdom, which is nowhere disclosed." *Occultatus* is a term specially used in astronomy—as *Occultatio stellarum*, Pliny,—*occultus* being the word used in the ordinary sense of hidden. *Apertus* never means "disclosed."

V. 12. *Pendentes in equilibrio* (Hanging in equilibrium). Mr Mathers translates, "Floating through balanced equilibrium."

V. 23. *Eriget* is translated "raiseth up," a future tense by a present.

V. 25. *Ibidem substiterunt ab extra*, (Came there from without) is translated "Therein exist from the Outer," a past tense by a present; and in the same verse, *Illisque proxima sunt judicia quæ vocantur profanum* (and next to them are the judgments which are called 'the profane') is translated, "And judgments are more consonant to these which are called profane;" thus a superlative is translated by a comparative, *proxima* is given a meaning it never had in any author, and a relative pronoun is made to refer to the wrong antecedent. *Quæ septem inferiores Basiliæ emanativæ circumdat ad instar serpentis*, (Which surrounds the seven lower (grades) of the emanative kingdom—*i.e.*, Aziluth, the world of emanation), is translated "Which encompasseth the seven inferior emanations of the Queen after the manner of a serpent." The translator gives us a note to explain what is meant by "the seven emanations of the Queen," though it is hardly necessary to say that he quotes no authority.

V. 26. *Indignatur* (he is wrathful) is translated "He is despised." *Indignor* never has this meaning, and the sense is made still more certain by an explanatory clause, in which it is said that *Ira* (wrath) is his primary attribute.

V. 39. *Efficiet influxu suo ut Tetragrammaton scribatur per Jod*, (literally, He will cause by his influx—*i.e.*, the marital influx—that the Tetragram be written through Jod—the symbol of creation), is translated, "It may be formed from his influx, so that the Tetragram may be written with Yod." Herein is shown a noble disregard of voice, mood and tense.

The word *gradus*, which constantly occurs in the Kabbalah in the sense of a Sephirothic grade, Mr. Mathers always translates by "Path," which makes nonsense; for the word *gradus* signifies a step, a position, a rung of a ladder, but never a path. When the Kabbalists wanted to speak of a path they said *semita*.

In v. 41. *Litera He quæ est nota Intelligentiæ informatricis et Matris supernæ* (the letter He which is the symbol of creative Intelligence and of the supernal Mother) we find translated "...which is the symbol of unformed understanding....."

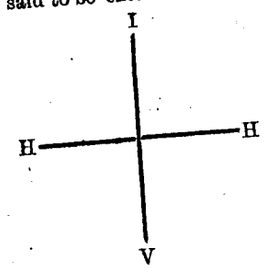
V. 40. *Væ illi qui aperit portam*, [*Portæ dicuntur gradus per quos influentia prodit: illi dicuntur claudi quia influentia alias nimia ab inferioribus non posset capi.*] (Woe to him who opens her gate! [Those grades through which the influence passes are called gates: they are said to be shut, because otherwise the influence being too excessive could not be borne by those below.]) The sense of this is inverted by the translator who renders it, "Woe unto him who shall open her gate! (The gates are said to be paths through which influence rusheth forth; they are said to be closed, because, on the other hand, too much influence cannot be taken away from the inferiors.)" This the translator comments on as follows:

"Following out of the symbol of the equilibrium in the Sephiroth, the sin of the inferior paths would be the introduction of unbalanced force. The reader will at first find a little difficulty in following the reasoning of these last few sections, but after reading them over once or twice, their meaning will seem clearer to him."

We fear the little difficulty of understanding how a gate can be a path, how a path can sin, how a present tense can be a future, how a masculine pronoun can refer to a feminine noun, how *non posset capi* can stand for *non potest auferri*, a subjunctive for an indicative, &c., will bewilder the ratiocinative faculties of the ordinary reader. There is an 'introduction of unbalanced force' in Mr. Mathers' Kabbalistic renderings, where we would fain see the equilibrium of the balance.

We will now pass on to the second chapter on page 72. In a note which has no connexion that we can see with the text, Mr. Mathers says:

"'In the cranium' (or skull) *Begolgoltha*, or in Golgotha. In the New Testament it is worthy of note that Jesus Christ (the Son) is said to be crucified at Golgotha (the skull); while here, in the Qabalah, Microprosopus (the Son) as the Tetragrammaton, is said to be extended in the form of a cross, thus—



—In Golgotha (the skull..."

In the text it merely says that the letters are extended through the whole body of Microprosopus. It is unwarrantable to say that they are in the form of a cross, unless authority can be quoted in support of the assertion. Nowhere in the books of the Kabbalah have we found the cross mentioned, though no doubt the four corners of the square, which is frequently used, serve the same purpose. The figure of the cross with the four letters of the name inscribed at its four extremities is, we believe, taken from Eliphas Levi, who was by no means particular in stating from what source he took his symbols.

In a note on page 73 we are told that, "The 'lights or names' are the ten Sephiroth, and the Divine names associated with them (see Introduction) which are (with the exception of the first Sephira) comprehended in the Tetragram IHVH."

Why except the first Sephira, when in the introduction one of the few true statements the author has made is that the letter Jod represents two Sephiroths, the apex of it the Crown (Kether) and the body of it Wisdom (Chochmah.) If the first Sephira were not poured into the Tetragram every thing would soon go into obscuration, for it is the life giving-spirit or soul of the Tetragram, as the Tetragram is of every thing manifested

In Chapter V, v. 29, we find *Quatuor Reges occurrunt quatuor* [*id est, quatuor literæ Tetragrammati innectuntur quatuor literis ADNI, quæ*] *ab illis dependent ut uvæ in racemo.* (Four kings meet four [that is, the four letters of the Tetragram are joined to the four letters of Adonai, which] hang from them as grapes in a cluster.) This is translated "Four kings slay four..." We sincerely hope Jehovah and Adonai may never come to blows, for the results would be too terrible to contemplate.

In v. 31 we read *Arbor quæ mitigata est* (the tree which was made fruitful). "The tree which is mitigated." The Roman agriculturists, Cicero to wit, talked of mitigating their fields and trees, but the English generally use the term in a figurative sense. "The four animals whirl round it on *their* four sides" is suggestive of a donkey rolling on a village green in the exuberance of its spirits, though the species *Asinus* has anatomically only two sides. If, however, the four sides belong to the four animals, it seems to us that the number should be doubled. As however the text says 'On the four sides,' we are inclined to think that the four sides of the tree are indicated—as North, South, East and West.

In v. 42, *lucrum* is translated "Spirit." If "Filthy Lucre" is to be apotheosised, the world will indeed be transformed. There is some obscurity about the passage, but we should translate *Capitale et lucrum*, capital and interest.

The latter part of the three books of the Sohar, which Mr. Mathers has translated, contain fewer mistakes than that part which we have been criticising. However they contain not a few mistakes similar to those we have quoted. But it would be tedious to go through the whole book picking out mistranslations: we have given a sufficient number to give a true estimate of Mr. Mathers as a translator. He murders the text and writes editorial notes with a smug complacency on the deepest mysteries in occultism, as if he knew all about them and were indeed the confidant of the Almighty. Witness his note on page 346:

"In the "Book of Concealed Mystery," Ch. I. Sec. 31, HVA and ALHIM are shown to be interchangeable, and they are both feminine. And now we come to the "Three Mothers," of the Sepher Yetzirah," the great Supernal Feminine Triad, which is even BEFORE THE TRIUNE FATHER. I may say no more here; in fact, I have almost revealed too much."

Enough of these *soi-disants* special revealers and self-styled occultists, who, for some unknown reason, are ashamed to take their proper place and do good, useful work in the investigation of religion. We totally fail to perceive the motive of a man who comes before the public with long mystificatory phrases intended to convey the idea that he is the possessor of mighty arcana which he may not reveal, as the reader is unworthy of his confidence, through the shallowness of his knowledge is apparent in every sentence he writes. Let us at least be honest. If we don't know a thing, let us say we don't know it, instead of trying to hide our ignorance from the reader who will speedily see through the conceit unless he be specially endowed with the bump of credulity. If we are not straightforward in the quest of Truth, we cannot expect that the goddess will reveal herself to our eyes.

N. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

ELEMENTARY OCCULTISM.

OUR learned brother Papus, of the Isis (French) Branch of the Theosophical Society, has just published an "Elementary Treatise of Occult Science,"* intended to show that occult science is composed "of a body of doctrines with well established foundations," and that it is not "the collection of vague reveries which people imagine its name implies." This work seems, in a small compass, to give an excellent general idea of what is meant by occult science, and as we know of no single book that answers the purpose quite so well, we propose to offer our readers a translation of part, at least, of this work, inserting a few notes from time to time.

I.

At the present day there is perhaps too great a tendency to confound science with the sciences. The latter are as variable, according to the caprice of men, as the former is immutable in its principles; what was scientific a century ago, in physics for instance, has now nearly passed into the domain of fable,† for learning about special subjects constitutes the domain of the sciences,—a domain whose rulers, I repeat, are changing every instant.

No one is ignorant that these special subjects are just those towards which the study of modern savants is directed, so much so that we apply to science the real progress accomplished in a number of special branches. The fault of this conception appears, however, when we try to bind all together, to really constitute science a synthesis, the total expression of eternal Truth.

* Traité Elémentaire de Science Occulte. Paris: G. Carré, 1888. Price 3fr. 50.
† Phlogiston for instance.

This idea of a synthesis embracing within a few immutable laws the enormous mass of knowledge of detail accumulated in a couple of centuries, appears, to the seekers of our time, to become lost in a future so remote, that each only hopes his descendants may see its rise on the horizon of human knowledge.

We shall seem very bold when we affirm that this synthesis has existed, that its laws are so true as to be exactly applicable to modern discoveries, theoretically speaking, and that the Egyptian initiates, the contemporaries of Moses and Orpheus, possessed it in its entirety.

To Egypt let us add India, whose initiates claim that this synthesis, when expressed in words, may be formulated into a few general conceptions and propositions, the whole of which might be included in a couple of printed pages.

To say that science existed in antiquity, is to pass, among most serious persons, for a sophist or a fool, yet I am going to try to prove my parodoxical claim, and I beg the attention of those who contradict me.

In the first place, I shall be asked, Where are we to find any traces of this pretended antique science? What branches of knowledge did it include? What practical discoveries has it produced? How did they learn this pretended synthesis of which you speak?

All things considered, it is not the material that is lacking for the reconstruction of this ancient science. The relics of old monuments, symbols, hieroglyphics, different rites and initiations, and manuscripts, are there in crowds to aid our investigations.

But some cannot be deciphered without a key which few care to possess, the antiquity of others (rites and manuscripts) is far from being admitted by contemporary savants, who consider that they date back, at farthest, but to the Alexandrian School.

In India, living tradition and the feats of many a *yogi* and *fakir*, still keep up a vague, universal conviction, that there *is* such a thing as occult science. Few are the Hindus who have not themselves, or through their relations and immediate friends, had some experiences that seem to transcend ordinary explanation.

We must then seek some more solid bases, and we shall find them in the works of authors much anterior to the Alexandrian School—Pythagoras, Plato, Aristotle, Pliny, Titus-Livius, etc. etc. This time there will be no dispute about the antiquity of the texts.

It has been indeed no easy matter to seek out this antique science piece by piece in ancient authors, and we owe all gratitude to those who have undertaken and succeeded in this colossal work.

Among the most estimable we must cite Dutens,* Fabre d'Olivet,† Saint-Yves d'Alveydre.‡

Let us open the book of Dutens and see the effects produced by antique science; let us read Fabre d'Olivet and Saint-Yves d'Alveydre and penetrate into the temples whence radiates a civilisation, the productions of which would astonish the moderns who pretend to be civilised.

* Dutens. *Origine des Découvertes attrib. aux Modernes*, 1825, 2 vol. in-8.
† Fabre d'Olivet. *Vers Dores de Pythagore. Histoire philosophique de l'humanité.*
‡ Saint-Yves d'Alveydre. *Mission des Juifs*, ch. iv.

Sanskrit literature is, however, the greatest treasure-house of occult science. But just because the old Rishis went more deeply into the absolute basis of things than any others, their writings are harder to be understood. Thousands of volumes on occult science by later writers await intelligent examination, but they are mostly mystical writings written for mystics. Here we are confronted not only with the difficulty of interpretation, but with the colossal mass of available material.

In this chapter I can only glance at these authors, and they must themselves be consulted to verify the affirmations I shall produce, and for which they supply the needful proofs.

In astronomy the ancients knew that the earth moved round the sun,* the theory of the plurality of the worlds,† of universal attraction,‡ of tides produced by lunar attraction,§ of the constitution of the milky way, and especially the law re-discovered by Newton. In this connection, I cannot resist the pleasure of citing two very significant passages taken from Dutens. The one, on universal attraction, is from Plutarch, the other, on the law of squares, is from Pythagoras:

"Plutarch, who was acquainted with almost all the brilliant truths of astronomy, also recognised the reciprocal force which makes the planets gravitate one on another, and, after having undertaken to explain the reason of the tendency of terrestrial bodies towards the earth, he seeks its origin in a reciprocal attraction between all bodies which is the reason that the earth causes terrestrial bodies to gravitate towards itself, just as the sun and moon cause to gravitate to their bodies all the parts belonging to them, and, by an attractive force, retain them in their particular sphere. He afterwards applies these special phenomena to other more general ones, and, from what happens in our globe, he deduces, by applying the same principle, all that ought to take place in the celestial bodies respectively to each in particular, and afterwards considers them in the relation they ought to bear, according to this principle, to one another.

"He speaks again, in another place, of this inherent force in bodies; that is to say, in the earth and the other planetary bodies, which draws towards them all bodies subordinate to them."¶

"A musical string, says Pythagoras, gives the same sounds as another string whose length is double, when the tension, or the force with which the latter is stretched, is quadruple; and the gravity of one planet is quadruple the gravity of another which is at a double distance. In general, that a musical string may be brought into unison with a shorter string of the same kind, its tension ought to be increased in the same proportion as the square of its length is greater, and, that the gravity of one planet may become equal to that of another planet nearer to the sun, it ought to be increased in proportion as the square of its distance from the sun is greater. If then we suppose musical strings stretched from the sun to each planet, that these strings may be brought into

* Dutens, ch. ix.
† Id. ch. vii.
‡ Id. ch. vi.
§ Id. ch. xv.
¶ Dutens, I, p. 160. *De facie in orbe lunæ* (Plutarch).

unison, we must increase or diminish their tension in the same proportions which would be necessary to make the gravities of the planets equal. It is from the similarity of these relations that Pythagoras deduced his doctrine of the harmony of the spheres."*

These are general discoveries which the force of mind might have sufficed to attain; but can we show, among the ancients, experimental discoveries, the glories of the nineteenth century and the proofs of the progress which draws us on?

Since we are speaking of astronomy, consult Aristotle, Archimedes, Ovid, and especially Strabo, cited by Dutens,† and you will find the telescope, concave mirrors,‡ magnifying glasses serving for microscopes,§ the refraction of light, the discovery of the isochronism of the vibrations of the pendulum,¶ etc.

You will be doubtless astonished to see that these instruments, commonly believed to be so modern, were known by the ancients; but this at least you will admit.

I have not yet mentioned the most important questions:

Where are steam, electricity, photography and all our chemistry, in ancient science?

Agathias lived in the sixth century of our era. At that epoch he wrote a book which was reprinted in 1660.‖ At pages 150 and 151 of his book, you will find a complete description of the manner in which Anthemius of Tralla used steam as a motive power in order to remove a whole roof. All is there: the way to place the water, to stop up the outlets to produce steam at high pressure, to manage the fire, etc., etc.

Saint-Yves d'Alveydre also cites the fact in his work,** wherein he shows us that the science was known long before this epoch.

Our electricians would look very small before the Egyptian priests and their initiates (Greek and Roman) who handled lightning as we employ heat and made it descend and fall it at will. Saint-Yves shows us the working of this secret, which constituted one of the most occult practices of the sanctuary.

What then would they say to the use of such weapons as those described in the article "An ancient weapon," which appeared in the November number of this journal? Fancy the effect of a power that could use a hundred-ton gun like a repeating-rifle with a limitless magazine!

"In the *Histoire Ecclésiastique de Sozomène* (Liv. IX, ch. vi.) we see the sacerdotal corporation of the Etruscans defending the town of Narnia, which was not taken against Alaric."††

Titus Livius (Book I, ch. xxxi.) and Pliny (Hist. Nat. Book II, ch. i, iii, and Book XXVIII, ch. iv.), describe the death of Tullius Hostilius trying to evoke the electric force according to the rites of a manuscript of Numa, and dying from the shock through inability to repel the return current.

* Dutens, pp. 167—168, *Loi du Carré des distances* (Pythagore).
† Chap. x.
‡ Chap. viii. t. II.
§ Chap. ix. t. II.
¶ Chap. vi. t. II.
‖ Agathias. *De rebus justinis.* Paris, 1660, in fol.
** Chap. iv.
†† *Miss. des Juifs*, ch. i.

It is known that most of the mysteries among the Egyptian priests, were but the veil wherewith they covered the sciences, and that, to be initiated into their mysteries, was to be instructed in the sciences which they cultivated. For this reason Jupiter was called by the name of Elicius or the electric Jupiter, being considered as personified lightning, allowing himself to be drawn to the earth by the virtue of certain mysterious practices and formulas; for Jupiter Elicius merely means Jupiter susceptible of attraction, Elicius being derived, according to Ovid and Varro,* from the verb *elicere*.

Eliciunt cælo te, Jupiter unde minores.
Nunc quoque te celebrant, Eliicumque vocant.—(Ovid, Fast. Book III, v. 327,328.

Is this clear enough?

The fourth chapter of the *Mission des Juifs* tells us moreover that:

"The manuscript of Panselenus, a monk of Athos, reveals, from ancient Ionian authors, the application of chemistry to photography. This fact has been brought to light with respect to the process of Niepce and Daguerre. The dark room, the optical apparatus, and making metal plates sensitive, are described at length."

As to the chemistry of the ancients, I have strong reason to believe, from my slight acquaintance with alchemy, that it was, theoretically and practically, much superior to modern chemistry. But as we must cite facts and not opinions, listen again to Dutens (Ch. III, t. II).

"The ancient Egyptians were acquainted with the process of metal working, gilding, dyeing silk in colours, glass-making, artificial egg-hatching, extracting medicinal oils from plants and preparing opium, making beer, cane sugar, which they called reed honey, and many unguents; they knew how to distil and were acquainted with alkalis and acids."

"In Plutarch (Life of Alexander, ch. XXIX), in Herodotos, in Seneca, (Natural Questions, Book III, ch. xxv), in Quintus Curtius (Book X, last chapter), in Pliny (Natural History, Book XXX, ch. xvi), in Pausanias (Arcad., ch. xxv) we find our acids, our bases, our salts, alcohol, ether, in a word, the unmistakeable traces of an organic and inorganic chemistry, of which these authors no longer possessed, or would not deliver up, the key."

Such is the opinion of Saint-Yves supporting that of Dutens.

But one question still remains—that of guns and gunpowder.

"Porphyry, in his book on the Administration of the Empire, describes the artillery of Constantine Porphyrogenetes.

"Valerianus, in his Life of Alexander, shows us the bronze cannon of the Indians.

"In Ctesias we find the famous Greek fire, a mixture of saltpetre, sulphur, and a hydrocarbon employed long before Ninus in Chaldea, in Iran, in India under the name of fire of Bharawa. This name, which alludes to the sacerdos of the red race, the first legislator of the black race of India, itself denotes an immense antiquity.

We should like more particulars about this red sacerdos.

* Dutens, t. I, p. [illegible]

"Herodotus, Justin and Pausanias speak of mines which swallowed up under a rain of stones and projectiles and flame, the Persians and the Gauls who were invading Delphi.

"Servius, Valerius Flaccus, Julius Africanus, and Marcus Græcus, describe gunpowder according to ancient traditions; the last even gives the proportions used at the present day." (Saint-Yves d'Alveydre).

In another branch of knowledge we see the pretended modern medical discoveries, among others the circulation of the blood, anthropology and general biology, perfectly well known by the ancients,* especially by Hippocrates.

We may indeed admit what you advance, it will be said, for in each of our new discoveries there will be always found some one to show that some old author spoke more or less about it; but has there been any experiment that we no longer possess, any physical or chemical phenomenon, the production of which would be impossible for us?

There, again, there are a crowd of things to quote; but to weary you no longer, I will only name Democritus and his discoveries, lost for us; among others the artificial production of precious stones; the Egyptian discovery of the art of making glass malleable, that of preserving mummies, of painting in an indelible manner by soaking canvas worked over with different varnishes in a single solution, whence it came out covered with varied colours, without mentioning the products employed by the Romans in their architecture.

Why is all this so little known?

Perhaps, because of the habit among historical authors of copying one another without troubling themselves with works foreign to the question that interests them; perhaps because of the public habit of believing only its journals which believe only in Encyclopædias made God knows how; perhaps...but what is the use of wasting time looking for causes the knowledge of which would not lead us any further?

The facts exist, and that is enough for us, the science of antiquity has given multiplied proofs of its existence, and either they must be believed or human testimony must be denied for ever.

We must now enquire whence this science was learned, and for that purpose the *Mission des Juifs* will be useful (page 79);

"Elementary education and instruction were, after Callipedy, given by the family.

"This was religiously constituted according to the rites of the ancient cult of ancestors and sexes at the hearth, and many other sciences which it is useless to mention here.

"Professional education and instruction were given by what the ancient Italians call the *gens* and the Chinese the *jin*, in a word, by the tribe in the ancient and little known sense of this expression.

"More complete studies, analogous to our secondary instruction, were the lot of the adult, the work of the temples, and were called lesser mysteries.

* Dutens, t. II, ch. i; Saint-Yves, ch. iv.

"Those who had acquired, sometimes after long years, the knowledge of nature and man from the lesser mysteries, took the title of Son of the Woman, Hero, and Son of Man, and possessed certain social powers, such as therapeutics in all its branches, mediation with the ruling powers, arbitration, etc., etc.....

"The greater mysteries completed this instruction by another hierarchy of sciences and arts, the possession of which gave the initiate the title of Son of the Gods, or Son of God, according to whether the temple was or was not metropolitan, and, besides, certain social powers called sacerdotal and royal."

Thus it was in the temple that was confined this science whose existence we have first sought and which we are now about to examine more closely. We have arrived at these mysteries about which so many speak and so few know anything.

But, in order to be admitted to undergo these initiations, was one obliged to belong to a special class, was one part of the nation forced to bow in an ignorance exploited by initiates recruited from a close caste?

By no means: every man, of whatever rank he might be, might present himself for initiation, and, as my simple affirmation might not alone suffice for some, I refer to the work of Saint-Yves for the general development, and I quote an author well versed in all these questions, Fabre d'Olivet, to elucidate this particular point.

"The antique religions, especially that of Egypt, were full of mysteries. A multitude of images and symbols composed the tissue: admirable tissue! sacred work of an uninterrupted succession of divine men, who, reading turn by turn, both in the book of Nature and in that of Divinity, translated the ineffable into human language. Those whose stupid gaze, fixed on the images, on the symbols, on the holy allegories, saw nothing beyond them, were sunk, it is true, in ignorance; but their ignorance was voluntary. As soon as they wished to quit it, they had only to speak. All the sanctuaries were open to them; and if they had the necessary firmness and virtue, nothing prevented their marching from knowledge to knowledge, from revelation to revelation, up to the most sublime discoveries. They could, living and human, and according to the force of their will, descend to the region of the dead, raise themselves up to the gods, and penetrate everything in elementary nature. For religion included all these things; and none of the things that composed religion was unknown to the sovereign pontiff. That of the famous Egyptian Thebes, for instance, only arrived at the culminating point of this sacred doctrine, after having passed through all the inferior grades, after having successively drained the draught of science presented at each grade and having shown himself worthy to arrive at the highest.....

"They did not multiply the mysteries because the mysteries were something real; they did not profane the knowledge of Divinity, because that knowledge existed; and to preserve the truth for many they did not give it vainly to all."*

* Fabre d'Olivet, *La Langue Hebraique restituée*, p. 7, 2nd, vol.

What then was the antiquity of these mysteries ?

What was their origin ?

We find them at the base of all the ancient civilizations, to whatever race they belong.

For Egypt alone, whose initiation has formed the greatest men among the Hebrews, Greeks and Romans, we can go back more than ten thousand years, which shows us how false are the classical chronologies.

Here are the proofs of this assertion.

"Do you speak of Egypt ?*

"Plato, initiated into its Mysteries, may well tell us that ten thousand years before Menes there existed a complete civilization, the proofs of which he had before his eyes;

"Herodotus may well affirm the same fact, adding, when reference is made to Osiris (god of the ancient synthesis and of the ancient universal alliance), that excellent oaths sealed his lips and he trembles to utter a word;

"Diodorus may well certify that he knows from the priests of Egypt that, long before Menes, they have the proofs of a complete social state that had lasted eighteen thousand years up to Horus;

"Manetho, the Egyptian priest, may indeed trace, starting from Menes only, a consecutive chronology, taking us back six thousand eight hundred and eighty three years before the present year:

"He may tell us that before that sovereign Indian Viceroy many immense cycles of civilization had succeeded one another on the earth and in Egypt itself;

"All this august testimony, to which we may add that of Berosus, and of all the libraries of India, of Tibet and of China, are null and void before the miserable spirit of sectarianism and obscurantism which takes the mask of Theology."

At this stage of our enquiry, let us take a bird's-eye view of the points we have raised, and examine the conclusions we are justified in forming.

In the first place, we have determined the existence, in ancient times, of a science that was as powerful as our own in its effects, and we have shown that the ignorance of the moderns with regard to it arose from the nonchalance with which they approached the study of the ancients.

We have next seen that this science was confined in the temples, centres of high instruction and civilization.

Lastly, we have learned that no-one was excluded from this initiation, the origin of which is lost in the night of primitive cycles.

Three kinds of trials were placed at the beginning of all instruction: physical, moral, and intellectual trials. Jamblichus, Porphyry, and Apuleius among the ancients, Lenoir,† Christian‡ and Delaage§ among the moderns, describe at length these trials on

* Saint-Yves d'Alveydre, *Mission des Juifs*, p. 95.
† *La Franc-Maconnerie rendue à sa veritable origine* (1814).
‡ *Histoire de la Magie* (1863.)
§ *La Science du Vrai* (Dentu, 1884).

which I shall not now dwell. What is evident from all this is, that before all things the science was hidden science.

Even a superficial study of the scientific writings left us by the ancients enables as to affirm that if their knowledge attained the production of similar effects to ours, it yet differed greatly as to method and theory.

In order to know what was taught in the temples, we must look for the remains of this instruction in the materials we possess, and which have, in great part, been handed down to us by the alchemists. We shall not trouble ourselves about the more or less apochryphal origin (according to modern savants) of these writings. They exist and that ought to be enough for us. If we can manage to discover a method that will at once explain both the symbolical language of the alchemists and the ancient symbolical histories of the Golden Fleece, the Trojan War and the Sphinx, we shall be able to boldly affirm that we have got hold of a portion of the ancient science.

Let us first glance at the way in which the moderns treat a natural phenomenon, that we may be the better able to appreciate the contrary method of antiquity.

What would you say of a man who would describe a book in this fashion:

"The book you have given me to examine is placed on a shelf two metres and forty-nine centimetres distant from the table at which I sit, it weighs forty-five grammes eight decigrammes, it is formed of one hundred and forty-two small leaves of paper on which are impressed one hundred and eighteen thousand two hundred and eighty printed characters which have consumed, three hundred and ninety grammes of black ink."

This is the experimental description of the phenomenon.

If this instance shocks you, open the books of modern science and see if it does not exactly correspond, as to method, with the astronomer's description of the sun or of Saturn, giving the place, weight, volume and density of the stars, or with the physicist's description of the solar spectrum enumerating the number of the rays!

What interests you in the book is not the material, physical side, but what the author intended to express by the signs, what is hidden beneath their form, the metaphysical side, so to speak.

This instance suffices to show the difference between the ancient and the modern methods. The former, in the study of phenomena, always occupy themselves with the general side of the question, the latter remain *a priori* encamped in the domain of the fact.

To show that this is indeed the spirit of the ancient method, I quote a very significant passage from Fabre d'Olivet on the two ways of writing history.*

"For it must be remembered that the allegorical history of these past times, written in a different spirit to the positive history

* I apologise to the reader for the quotations with which this treatise is loaded; but I am obliged, at each step, to lean on solid bases for support. What I advance seems so improbable to many, and I do not know why, that any number of proofs will hardly serve to combat an incredulity founded on prejudice.

which has succeeded it, in no way resembles it, and confounding these two has led to grave errors. This is a very important observation which I here make again. This history, confided to the memory of men or preserved among the sacerdotal archives of the temples in the form of detached pieces of poetry, considered things from the moral side only, it was never occupied with individuals, it looked at the action of masses; that is to say, peoples, corporations, sects, doctrines, even arts and sciences, as so many separate beings which it called by a generic name.

"It was not, doubtless, that these masses had no chief to direct their movements. But this chief, regarded as the instrument of some spirit, was neglected by the history that cared for the spirit alone. One chief succeeded another without the least mention being made of him by allegorical history. The adventures of all were accumulated on the head of one. It was the moral thing whose career was examined, whose birth, progress or fall was described. The succession of things took the place of that of individuals. Positive history, which ours has become, follows quite a different method, for in it individuals are everything: with scrupulous exactitude it notes dates and facts disdained by the other. The moderns ridiculed the allegorical manner of the ancients, if they indeed believed it possible, just as I am persuaded that the ancients would have ridiculed the modern method had they foreseen its possibility in the future. How can one approve what one does not know? One only approves what one likes; one always imagines one knows all one ought not to like."*

Let us now return to the printed book which we used to establish our first comparison, and note that it may be considered in two ways:

First, by what we see, the characters, paper, ink, that is to say, by the material signs which are but the representation of something more elevated, and second, by this something we cannot see physically: the ideas of the author.

What we see manifests what we do not see.

The visible is the manifestation of the invisible. This principle, true for this particular phenomenon, is likewise so for all others of nature, as we shall see in the sequel.

We see still more plainly the fundamental difference between the science of the ancients and modern science.

The first occupies itself with the visible solely in order to discover the invisible it represents.

The second occupies itself with the phenomenon for itself without troubling itself with metaphysical relations.

The science of the ancients is the science of the hidden, of the esoteric.

The science of the moderns, is the science of the visible, of the exoteric.

Let us bring together these indications of voluntary obscurity with which the ancients have covered their scientific symbols, and we shall be able to establish an acceptable definition of the science of antiquity which is:

* Fabre d'Olivet, *Vers dorés de Pythagore*, pp. 26, 27.

The hidden science—*Scientia occulta.*

The science of the hidden—*Scientia occultati.*

The science which hides what it has discovered—*Scientia occultans.*

Such is the triple definition of OCCULT SCIENCE.

MAURICE FREDAL.

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*ESOTERIC BUDDHISM AND ITS COSMOGONY.**

III.

THE ESOTERIC DOCTRINE AND MODERN PANTHEISM.

WE have previously shown that the actuality of our subjective consciousness is inexplicable on the theories which regard it as the resultant of molecular change, and, furthermore, that the radical contrast presented by mental and physical data justifies us in seeking the source of all manifestations of subjectivity in a deeper and more profound unity than the hypothetical substratum, "Matter." There is, indeed, a central unity in our realisation of "Self," coupled with a sense of what William Maccall terms "instinctive Panontism," which wells up from the fount of an Omnipresent spirit. The cosmic soul mirrors itself in the self-consciousness of man. This brings us to a consideration of the fundamental identity of God and the universe, which constitutes the pivotal doctrine of the Pantheists.

Modern Agnosticism cannot, of course, be considered as at all closely approximating to Pantheism. The two causes which stand in the way appear to be—(1) The problem presented by the existence of matter, or rather of its *Noumenon*. (2) The vicious tendency exhibited by writers of this school in their attempts to correlate consciousness with molecular dynamics. It is certainly difficult to understand how those who regard mind as "brain-function" can consistently accept a First Cause—consciously or "unconsciously" wise—in the absence of a universal brain. The writer is inclined, on the contrary, to agree with Haeckel and Büchner in maintaining that the propositions of fashionable Agnosticism frequently veil a pure Atheism. "The enthusiasts of know-nothingism," remarks the latter, "know how to spread around themselves the deceptive veil of objectivity, while, in reality, their pretence at trimming (!) is based.....on a fear of being taxed with Atheism!" ("Force and Matter," p. 498). In Captain McTaggart's recent work—an "Exposition of the Hylo-Idealistic Philosophy"—Spirit is, apparently, regarded as a primary homogeneous substratum, an undifferentiated basis, which gave rise to differentiated matter, according to some innate law. Clearly this "Spirit" is protyle, matter pure and simple! Even Mr. Herbert Spencer, when speaking of the Unknowable as "an infinite, eternal *energy*," "a *Power* manifested in phenomena," commits himself to a terminology in no way unsuitable to express the Materialistic conceptions of "Force." Elsewhere he contends that mind and matter are merely modes of manifestation of an Unknown Cause,

* Reprinted from the *Secular Review*.

which is, possibly, of neither of these natures in itself. A Moleschott or Feuerbach would not hesitate to affirm as much; both accepting as a fact the relative character of our "perceptions." The Absolute, however, if it exists, must be essentially of the same nature as consciousness, though utterly removed from all phases of the latter falling within the range of our present experience.

The two Western thinkers who have most closely approximated to the ontology of the Eastern Esoteric Philosophy are, undoubtedly, Hegel and von Hartmann—the exponents of Pantheistic Optimism and Pessimism respectively. According to Hegel, the object the Absolute Spirit had in view in undertaking the vast labour of the universe was the realisation of itself as *self*-conscious. Hartmann, indeed, but for this "unique aim," regards the history of creation as an unfathomable folly. He errs, however, according to Occultist notions, in endowing the "Unconscious"—as he terms the Absolute Reality behind phenomena—with the dual attribute of will and idea; whereas the "Parabrahm" of the Indian Vedanta philosophy, for instance, is devoid of any attribute—merely the field of *Absolute Consciousness*. He rightly considers that the rationality observable in the order of things subverts any theory of "necessary" evolution which excludes design (unconscious) from its cosmogony. Nevertheless, while attributing the wisdom evinced in the cosmic process to the ideation of the Unconscious—which, "by a clairvoyant wisdom superior to all [empirical] consciousness," set the wheel of things revolving—he accounts for the imperfections and anomalies in Nature as the outcome of the joint share taken by the Alogical blind Will in carrying out the evolutionary impulse. An explanation is, certainly, desirable as to why a "best of all possible worlds" should be the scene of such moral debasement, suffering, and misery as falls to the lot of our planet. Students of esoteric science believe that explanations exist which solve these and all similar problems compatibly with an exalted optimism. It is surely less difficult to hold that philosophy *may* be in reserve which meets the charges of the Pessimist against the reasonableness of the universe, than to bespatter the "nature of things" with scholastic contempt. Is not the mind which criticises a part of the great whole, and, this being so, is it not probable that the source of mind, the great whole itself, is wiser than its product? "Whence," writes Mr. Roden Noel, "comes what is highest, best, and deepest in us? Whence if not from this much-maligned nature of things in itself?* Meanwhile, it may not be amiss to glance at the system of the great Pessimist before proceeding to give the outlines of the Esoteric Buddhist cosmogony.

Schopenhauer, as is well known, posited a blind Will as the Ultimate of Existence—a theory obviously open to the same objections as that of Atheism. To him, existence is a huge blunder, and annihilation the only goal a true philanthropist need indicate to Humanity. A blind Will "ever rushing into life," unable to check its spasmodic impulses, and possessed of no *raison d'être* is an idle conception. It is psychologically untrue, because Will implies

* "Philosophy of Immortality," p. 183.

antecedent *ideation*, and is itself no ultimate, but resolvable into its constituent elements!* It is philosophically invalid, because it is unthinkable that, in the "objectivation" of the *automatic* Will as mind, the creature should both transcend its creator and possess an individual *spontaneity* of thought regarding its own origin and destiny! Hartmann, who almost accentuates the pessimism of his master, comes forward as a reconciler of his "Will" with the "Idea" (or universal reason) of the Hegelian creed, labelling both as co-attributes of the Absolute. The Will element is the chaotic and discordant factor in the world-process; the Idea the guiding intelligence "which makes for righteousness." To Hartmann (who rejects the subjective Idealism of his inspirer,) matter is the illusion of the senses—these latter, in their turn, being equally unreal as given in the consciousness of a percipient. Matter, in itself, as the Kantian "Noumenon," is an aggregation of so many force-centres of attraction and repulsion resulting from the multitudinous "willings" of the Absolute. This view, so far as its resolution of matter into force is concerned, is that of Boscovitch, adopted also by Herbert Spencer. The objections which appear to weigh against it are—(1) "Force," *as known to us*, is no entity or collection of entities, but moving matter. (2) The property of inertia, common to the extended world, is inexplicable on this theory. (3) That by entifying "force" we attribute an objective reality to a mode only of the matter, which is itself a phenomenon of sense.†

The ideation of the "Unconscious" is not to be regarded as even analogous to the phenomena of that empirical consciousness found in connection with brain. The doctrine of an unconscious universal *Mind* is just as untenable as that of a self-conscious personal God. The impossibility of the existence of stimuli externally to such an entity (which, *as mind*, could only think by establishing relations between sensation-born and successive states of consciousness), apart from other objections, deprives the conception of a logical basis. According to Hartmann, some idea of the reality may be attained by an observation of the facts of clairvoyance, which demonstrate the existence of a higher phase of individual subjectivity than can be grouped under the phenomena of our ordinary mentality. The empirical mind consciousness is a relatively low rung in a ladder of ascending subjective possibilities. The first cause cannot be said to be of the exact nature of Mind—it is *something infinitely higher and grander*. Its consciousness is not composed of a seriality of successive states—a necessary limitation. The ideation of the Unconscious is instantaneous, clairvoyantly omniscient, and absolutely incapable of hesitation.

E. D. FAWCETT.

(To be continued.)

* Motive + Desire + Action (mental or physical).

† The argument here adopted is only valid in its scientific aspect, being directed against those who (*notwithstanding their belief in the basis of all knowledge resting on 'sense' experience*), attempt to grasp the *Noumenon* of "Force." Obviously they cannot attain to the truth, but are dealing with wordy unrealities. How can a Spencer who traces all knowledge to sensation deal with a reality lying beyond sensation? Let us have consistency at least.

TRAVESTIED TEACHINGS.

VI.

Aspiring Priestcraft baffled.

"AND the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime (bitumen) had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And the Lord (Jehovah) came down to see the city and the tower, which the children of men builded. And the Lord (Jehovah) said, Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord (Jehovah) scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore was the name of it called Babel; because the Lord (Jehovah) did there confound the language of all the earth; and from thence did the Lord (Jehovah) scatter them abroad upon the face of all the earth."—*Genesis* ix. 1—9.

This narrative necessarily raises the question, was man ever so ignorant or so silly as to suppose that he could build a tower whose summit should reach unto heaven?

The proposition so stated as necessarily refutes itself, although Jehovah is made to say, "now nothing will be withholden from them which they purpose to do."

But if man was never so silly or so ignorant as to suppose that he could build a tower whose summit should reach unto heaven, what can be the meaning of a narrative which attributes such a design to him? Can it have been intended by its author to be regarded as other than a fable or parable—a teaching myth?

To consider the narrative from this point of view is at once to make its character clear and palpable, and to show that its only historic basis is to be found in the relations of the doctrine it was designed to inculcate to the conditions and circumstances which called it forth.

But to determine these relations, and the conditions and circumstances in regard to which the doctrine sought to be thus transmitted was formulated, and in this way be guided to the historic basis that underlies the narrative, it is necessary to recover the doctrine it was intended to convey and impart.

This doctrine, long lost sight of in the fabulous history which has overwhelmed it, is easily recoverable when that history is regarded in its true light. The narrative starts from an assumed original unity of language, and has been held to inculcate and account for the origin of the diversity of human speech; and unity certainly was at once the instrument and the aim of the attempting builders of the city and tower, while diversity of speech and confusion of tongues—inability to comprehend the original common language, on the due understanding of which the success of their work depended—was the cause of its non-completion.

But this interpretation is an assumption—an assumption moreover which passes over the most important incidents with which the interpreter has to deal. Can the doctrine intended to have been transmitted be embodied in a rendering which gives no meaning to the city and tower whose building was considered so important that Jehovah came down to see them, and found it necessary to confound the language of the builders to prevent the completion of their undertaking? It is not stated, moreover, how Jehovah confounded this primitive tongue—the one language of the builders, and yet this is the all-important point under such an aspect.

Hence it can be positively affirmed that the origin of the diversity of speech was not the doctrine intended to be set forth.

The primary and actual doctrine of the author of the narrative, therefore, has yet to be sought.

This doctrine centres in the prevention of the building of the city and tower by the confusion of tongues of the builders, and is to be learned by discovering: (1) who were represented by the builders; (2) what was figured by the city and tower; and (3) what indicated by the confusion of tongues and its consequence, the non-completion of the original design—its failure as far as the followers of the framer of the parable were concerned.

The character of the builders here is indicated by the aim proposed in their design—to reach unto heaven. They cannot therefore have been other than spiritualizing teachers.

The nature of the building they sought to construct is suggested by the character and aim of the builders. Hence the figurative city and tower must have symbolised an organized spiritual body co-ordinated as an ecclesiastical institution or church, with an hierarchical head invested with authority in things spiritual, whose appointed function was to mediate between God and man, between earth and heaven.

The significance of that which is set forth as the confounding of tongues is to be gathered from the circumstances and conditions under which the builders worked. It points to the confusion of doctrine from which an authoritative escape was thus sought, and cannot therefore but have represented the various ways of reading and interpreting the ancient and venerated scriptures from which the teachers of the people professed to derive their several doctrines.

Hence the key to the whole position is to be found in the right apprehension of the relations of these to each other.

The experience derived from difficulties working in the present is a sure guide to influences which have operated in the past. The impossibility of giving one uniform reading and interpretation to the Hebrew and Greek scriptures of the Jewish and Christian world, or even to any one of the several versions thereof, and the inability due to this of devising a code of doctrines acceptable to

all professing Christians, have been the cause of the manifold divisions of Christianity, and of the consequent failure of its ecclesiastical builders to organize an all-embracing church, authorized and empowered to mediate between man and his Maker. The failure here, with the dividing and scattering consequent thereon, is manifestly due to what is entitled to be termed a confusion of tongues.

The similarity, not to say identity, of the conditions and relations thus compared is palpable. Hence, reading the past through this phase of the present, who can doubt that the parable of the so-called building of the city and tower of Babel points to an early attempt to organize a universal church and inaugurate an authoritative body, and indicates the cause of the failure of its organizers to firmly establish their spiritual kingdom and make it allembracing?

The preservation of this parable, indeed, and its embodiment in the Hebrew scriptures establishes more than this, for it proves that even in those early days there existed a teacher with sufficient influence to raise his voice against the organizing builders, to embody his protest in a form which compelled its wide-spread acceptance, and so to antagonize the attempted organization.

But then this thus venerated teacher was a Jehovist, for this parable though Elohistic in character is Jehovistic as to form.

This combination of characteristics is as significant as it is suggestive.

Hitherto the antagonism between the Elohist and the Jehovist has been illustrated in the travesty of the teachings of the former by the latter. Hitherto ancient Elohistic documents have been read in a Jehovistic sense and embodied in Jehovistic scriptures.

Now the Jehovists are found at issue with each other, and an earlier Jehovistic parable, embodying what might under some of its aspects be considered an Elohistic teaching, is found, in the same scriptures, where it has undergone an analogous travesty.

Why was Jehovist thus at issue with Jehovist?

It has been already pointed out that there was an earlier and a later Jehovistic teaching.

This is only another way of saying that the Jehovistic doctrine passed through a process of evolution, in which at least two well marked stages or phases are distinguishable.

This evolution was accompanied or followed by successive adaptations of earlier formularies to more recent teachings.

These adaptations were necessarily transformations of the original significance of the formularies to which they were applied—travesties of the teaching they were intended to transmit.

The Elohistic teachings were travestied in this way by the earlier Jehovist.

In the received rendering of the Babylonian parable an example is found of the way in which the teachings of the earlier Jehovist have been similarly travestied by his reinterpreting successor.

The earlier Jehovist taught that individual man should hold direct communication or be in personal communion with his God, that he might be divinely guided on all occasions.

The later Jehovist affirmed that a mediator was required to replace the divine guidance which God withheld from sinful man, and attempted to organize a system of priestly mediation, through which an official replacement was to be attained and the work of the delegated Replacer prepared for or continued, as the case might be, in accordance with the prevailing view.

The earlier Jehovist protested against this insidiously introduced and artfully veiled design, as soon as its aim became apparent, and seems to have had sufficient authority to successfully antagonize the crafty scheme, at any rate for a time and as far as his influence reached; and then as a warning to his followers and their descendants, embodied a brief account of the attempt and its failure, as far as they were concerned, in the parable under discussion, with the cause to which his successful resistance was due.

And yet, notwithstanding this energetic and successful opposition of some of his own agents, the proposed organization must have been suggested by Jehovah, for it was the outcome of a legitimate Jehovistic evolution which the earlier Jehovist only succeeded in combating for a time—until the giving of the Law on Mount Sinai, when by the direct command of Jehovah the Levitical order and ordinances were established on an uncompromising hierarchical basis.

The earlier Jehovist is thus found to have been at issue with Jehovah here, though he believed himself to be fighting Jehovah's battles—unless indeed the doctrine that was being unfolded was itself in a transition state as it passed through the mind of Jehovah, undergoing evolution in that mind as Jehovah gained a further and fuller experience of the tendencies of mankind; or unless a conflict of spirits is to be assumed, in which successive personating Jehovahs contradict each other. The antagonism of Jehovist with Jehovist is not without its analogies to the contentions between Protestant and Catholic in the present day, in which each condemns the other in the name of the selfsame God.

Starting from the primitive science of the Elohist, three distinct stages or steps of evolution in the Jehovistic teaching are indicated in the Hebrew scriptures.

In the first place man falls under the dominion of spirit—that is under the dominion of Jehovah according to the Elohist, but of a spirit hostile to Jehovah according to the Jehovist.

Then (in the time of Enosh) man begins to invoke the name of Jehovah, by instituting formal religious worship.

Now a system of organized mediation, in an exclusive church with all inclusive claims, by an authoritatively established ecclesiastical or priestly body, is introduced.

But if passing under the dominion of spirit was rightly accounted as the fall of man; if the introduction of formal religious worship, requiring the institution of a priesthood, was correctly regarded as the work of corrupted man; if the outcome of priestly presumption was an attempt to build up an aspiring priestcraft claiming spiritual supremacy over the whole human race—than which no assumption has exercised so pernicious an influence over

or been so prejudicial to the well-being of mankind: then does it become manifest that each successive step in advance of the pretensions of spirit is associated with further progress in the process of the degradation of man.

Is it not significant in this regard that the Hebrew word-sign *Babel* (interpreted through *balal*, "to confound") bears the idiomatic value *ba-b-el*, "to go against El." When it is remembered that just as the name Jehovah was shortened into Jah, so was the designation Elohim contracted into El, it becomes apparent that in this verbal phrase the earlier Jehovist attributed to the work he was combating that it was "an advance against Elohim," or, as Elohim was then understood and interpreted, an advance against God.

HENRY PRATT, M. D.

Note.—The narrative of the building of the tower of Babel looks somewhat like another version of the history of the Atlanteans and their overthrow. It is said that this race was pre-eminently distinguished by its love of organization in religious as well as social matters. They are further said to have deliberately set themselves up as the only supreme gods of the universe. Tradition says that they got hold of some of the terrible powers that are the special property of the mysterious children of the fire-mist and even threatened to attack these latter. The aspect of occultism especially cultivated by the Atlanteans, is one with which some of the most tremendous forces of nature are connected. They seem to have pushed their researches in practical occultism to great lengths, and to have become as it were intoxicated by the magnitude of their own achievements. It is said that one of the Mighty Ones went to them and remonstrated with them, but they refused to listen, and immediately on his departure the first of the cataclysms which destroyed their country took place. After this, those who remained were naturally shaken in their allegiance to the official doctrines, and this may be the meaning of the confusion of tongues as stated in the article. With regard to the difference existing between one Jehovist and another, it may be said that each Logos has more than one aspect. As time goes on and the original teachings become forgotten or misunderstood, one or other of these aspects is specially reverenced to the exclusion of the others, and the exaggeration of such a single aspect is likely to take a form that will be in apparent conflict with the original teaching. In the case of the Atlanteans their religion seems to have degenerated into a stupendous system of black magic, and this must infallibly have involved a contradiction of the teachings of the right-hand side of the same system.—*Ed. Theos.*

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*THE SANKHYA AND YOGA PHILOSOPHY.**

THESE two systems are so closely linked together that any attempt to treat the one without the other would be incomplete and unsatisfactory. The Sankhya system first demands attention, as being apparently the elder of the two, the Yoga system being in some sort its complement.

The word Sankhya is variously said to mean perfect or true wisdom—the wisdom taught by this philosophy,—or numerical system, or system of numerations, from the importance played in this system by the numbered categories which form its basis.

* A Lecture read by the Secretary before the Convention of the Theosophical Society, December 1887. The quotations from and references to Sanskrit works have been supplied by Pandit Bhashya Charya.

In its numerical aspect the Sankhya system is said to be a version of the system with which the name of Pythagoras is identified. The theory underlying this system may be roughly said to be that the universe and its various parts are capable of a sort of mathematical representation. Each number has a certain mystical meaning, says Madame Blavatsky (Isis Unveiled, ii. 407):

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

As there are now no available works treating the Sankhya system from this mystical point of view, and as I am not in a position to give even an abstract of it, I merely mention the alleged existence of such explanation and pass on to enquire into the sources whence our present knowledge of the system is derived.

The generally received opinion is that the Sankhya philosophy originated with the Rishi Kapila. It is however more probable that Kapila was rather the expander and arranger of the system, as we find evidence that it was previously known to the Vedic writers.

In Rig Veda, Ch. viii, v. 31, it says: the heavens, the earth, the mountains, the creator, everything in the cosmos—are eternal.

In several other passages we find expressions that seem to show that the evolutionary theory, as expounded by Kapila, was already known to older sages. These passages show that the writers conceived all things as being at first latent in *mulaprakriti*, and then, when manifestation set in, it is said that the Creator formed all these things as they had been before.

In the Anushasanika Parva of the Mahabharata, in the Sahasranama Adhyaya, the Sankhya, Yoga and Veda are said to be the main sources of knowledge that have come from Janadharma or Iswara. In the Mokshadharma of the same book, Sankhya, Yoga and others are quoted as fundamental theories that cannot be shaken by argument.

In the Bhagavad Gita, Ch. ii, v. 3, Krishna speaks of himself as the promulgator of Sankhya and Yoga. These two are again mentioned in Ch. v.

These passages go to show that we must trace the origin of this knowledge to Iswara, or the Logos, as its source. Perhaps we may say that the Sankhya philosophy represents one of the aspects of that body of knowledge which formed the heritage of our race, and that Kapila reduced the original ideas to the system associated with his name.

According to the Vishnu Purana and the Bhagavata Purana, Kapila was the son of Kardharma Prajapati by his wife Devahuti. In the Bhagavad Gita Krishna says, "Among the Siddhas, I am Kapila," thus singling out Kapila as the special representative of a particular type of sage. Sri Sankaracharya, in the first sutra of the second chapter of his Commentary on Brahma Sutras, quotes a verse from the Veda to show that the knowledge attributed to Kapila was already known to the Vedic sages. (The author of the Brahma Sutras refers to the Sankhya system when he speaks of the theory held by certain persons that *Prakriti* is the one only material cause of the universe, whereas the Vedantins hold that Brahma is that cause. In other respects the Vedantins do not dispute the Sankhya conclusions, so far as the latter go. This goes to show that the Sankhya system was in existence before the date at which the Brahma Sutras were written.)

The author of the Brahma Sutras, who is supposed to be the founder of the Vedanta Philosophy, criticises the various interpretations of the Sankhyacharyas upon the passages of the Upanishads and expounds them in his own way. This exposition goes to prove the priority of the Sankhya system over the Vedantic doctrine as expounded by Vyasa himself.

In the fourth chapter of his great treatise, Panini mentions the Brahma Sutras. Whoever reads the Bhikshu Sutra—written, as shown by the Yajur Veda, by Párásaiya, is called Párásari. The Bhikshu Sutra is a name given to Brahma Sutras, because it was mostly studied by Bhikshus or ascetics. Párásaiya is a name of Veda Vyasa, the reputed author of Brahma Sutras, as shown in the first Prapathaka of the Yajur Veda Aranyaka. This shows that the Sankhya system existed prior to the Vedanta. Moreover all philosophers, including Jaimini and Gautama, argue about the conclusions of the Sankhya system, thus showing that it was already well established in their day. Kapila himself is mentioned as an ancient *Siddha* among the Rishis, and apparently must have lived before 1000 B. C., though how much before it is impossible to say. Thomson, who calls this "the first and only real system of philosophy to which the Indian mind gave birth," speaks of Kapila as having lived "*at least* seven or eight centuries before Christ."

Kapila is said to have lived on the banks of the Saraswati in Brahma Varta.

Though this system of philosophy may have been, and probably was, as to its main outlines, derived by Kapila from sages who had preceded him, his method of treatment was probably original. He differed from other Indian thinkers and philosophers in this, that he based his conclusions solely on perception and inference without supporting them by appeals to the authority of the scriptures. The problem he set himself was to think out a theory of the universe, as far as it could be constructed from the data furnished by what appeared to him fundamental propositions respecting the nature of things in themselves, to the complete exclusion of any idea, such as that of a single controlling intelligence behind all phenomena, which would have to be derived from the scriptures.

For this reason he is called *Nirishwara*—because he omitted all mention of Iswara in his system. But it by no means necessarily follows because we find no mention of Iswara in Kapila's system, whence indeed such a factor was excluded *ex hypothesi*, that the sage himself had no belief in Iswara. His followers, who in later times earned the epithet *Nastika* or atheist, did entirely exclude Iswara or the Logos from their theory of the universe, and even seem to have denied its very existence on the merely negative evidence of their master's system. Kapila was well aware of the existence of the scriptures and of their value. It was not his intention to supplant them with some newly coined scheme of his own, or we should have found him arguing against their teachings point by point. As we do not find such argument, it seems but fair to conclude that Kapila's design was not to destroy but to support the authority of the scriptures themselves, by showing, in an independent manner, how far their inspired conclusions could be defended and paralleled by an argument founded on purely rational considerations deduced from the nature of things in themselves. In spite of numerous specific instances to the contrary, we are, at the present day, only too familiar with the popular idea that religion and science are necessarily hostile to one another, and the stupid reproaches of atheism levelled at Kapila in ancient days are but another proof that "there is nothing new under the sun." In his Commentary on the Brahma Sutras (Ch. ii, v. 1) Sri Sankaracharya himself tries to remove these strictures passed on Kapila, and to point out that the mistake has arisen from imputing to the sage opinions he never expressed.

Sri Sankaracharya calls the work of Kapila a Tantra, by which he means to say that it deals with realities; some of his successors speak of it in similar terms. From the way in which the system is mentioned in the works of Sri Sankaracharya and his followers, it would seem as if they were in possession of numerous Sankhya works which have not come down to us. Among these may have been one by Kapila himself.

The oldest work now available seems to be the Tattwasamasa, a collection of about eighteen sutras or aphorisms: the authorship of this book cannot now be ascertained with precision, though some attribute it to Kapila himself.

Our largest work is the Sankhya Karika, containing seventy stanzas, written by Iswara Krishna. At the end of this book Iswara Krishna traces it back, from disciple to teacher, to Kapila. There are also the sutras attributed to Panchashika, who learned them from Asuri, the pupil of Kapila. These are quoted by many philosophical writers. In the Commentary on Patanjali, attributed to Vedavyasa, a Sankhya aphorism is quoted which is not now found in the sutras we now possess. This, of course, shows that books once existed on this philosophy which are now unfortunately lost.

Again, in Sarvarthasiddhi, a Commentary on the Tattwamuktakalápa, by Vedantacharya, sutras are quoted from Asuri which are not now found elsewhere. The name of Asuri, above referred to as a disciple of Kapila, is mentioned in the Brihadaranyakopanishad.

On the Sankhya Karika we have a Commentary by Gaudapacharya, the teacher of Sri Sankaracharya, and both the latter and Sri Ramanujacharya quote the Sankhya Karika in their commentaries on Brahma Sutras. Another commentary on the Sankhya Karika was written by Vachaspatimisra, who also annotated Sri Sankaracharya's Commentary on Brahma Sutras. The Sankhya Karika is called by the Vedantins Tattwa Sangraha as is shown by the use of the term in Ramanujacharya's Commentary on Brahma Sutras.

The Sankhya-pravachana is a collection of four hundred and ninety-nine sutras in six Adhyayas or readings. The real author of this book is unknown; it contains quotations from Panchashikacharpa, a follower of Kapila, hence it cannot have been written by that sage himself. The name Sankhya-pravachana Sutra shows that it is intended to be a sort of introduction to the philosophy set forth by Kapila, and this goes to show that it must be subsequent to the original Kapila Sutras, and was probably written by some follower of that school to further elucidate the system as originally set forth. There is a Commentary on this work by Vijnâna Bhikshu. The Sankhya-pravachana Sutra is quoted by neither Sankaracharya nor Ramanujacharya, nor by any Vedantins, and the commentator thereon speaks of Sankaracharya and argues against his doctrines. Hence we conclude that the author of this Commentary must be a modern writer, and probably he did not flourish before the thirteenth century.

Another Sankhya work is the Sankhyasara, in slokas, written by Gaudapadacharya, and this ends the list of available works on this system.

The great object with which Kapila starts on his enquiry as to the realities of the universe and its laws, is to find out, if possible, some means of putting an end to the misery which seems inseparable from embodied existence.

He divides the enquiry into four parts: misery itself, the cause of misery, how misery may be destroyed, and the cause of its destruction. The endeavour to find a solution to these four problems is at once found to involve an enquiry into the foundations of existence. So, in like manner, we find that the great problem Buddha set himself to solve was the cause of evil.

The Sankhya Karika declares at its commencement that, since we are subject to the three kinds of misery, we are under the necessity of enquiring into the way in which that misery may be destroyed. The same reason is given in the first aphorism of the Sankhya Sutras.

The three kinds of misery are Adhiatmika, Adhidaivika and Adhibanddika. The first is personal or internal and arises from the very fact of bodily existence. The second is external and arises from our connection with the various elements of the universe, whence we are exposed to suffering from their action on our bodies in the shape of heat, cold, and the like; and the third form of misery, that which it is totally beyond our power to control, as it implies the direction of hostile energies against ourselves, includes such accidents as snake-bite, attacks by tigers or other wild beasts, and so on.

According to the Sankhya-pravachana Sutra the object of human existence is deliverance from the bondage of this three-fold misery. The question then arises: whence came this misery into existence? and we are told, in reply, that ignorance is the root of all evil. Again, it says that we are under the dominion of ignorance by reason of our connection with matter or *prakriti*. This matter or *prakriti* is said to consist of the combination of the three qualities, *satwa*, *rajas* and *tamas*. Kapila held that *prakriti* had no existence as a thing in itself, but that what we call substance is the combination of these three *gunas*. He differs from other philosophers in not allowing the existence of a separate substance—he says the gunas themselves are the substance.

This *prakriti* is unknowable in its real condition. It can only be inferred from its effects, behind these knowledge cannot reach, and he came to the conclusion that this *prakriti* or *avyakta*, the unmanifested, itself a purely negative conception, is the material cause of the universe.

In its real condition, when it is in a latent state before the universe comes into existence, it has no form whatever. Kapila does not agree with the atomic theory. According to him the simplest atom is a compound object—it is substance having form, and hence is a step beyond *prakriti*. He considers it impossible to form any idea whatever of the universe in its natural condition. He begins by conceiving *prakriti* as entirely devoid of all qualities. All we can say about it is that it is, but as soon as we try to say what it is or how it is, we at once limit it and invest it with qualities, and as soon as that is done it ceases to be *prakriti* in the sense of *avyakta* or unmanifested and becomes *vikriti*, the manifested principle. We can therefore only describe *prakriti* by saying what it is not. It is causeless, endless, produced by no other end, immutable without beginning. But while it is free from qualities it is one, and sovereign because in its real condition there can be no other beside it. All we can know about it is its manifestations which emanate from it.

For the sake of convenience of discussion nine things are predicated of *prakriti*. It is (1) causeless, (2) eternal, (3) universal, (4) immutable, (5) single, (6) independent, (7) free from qualities, (8) simple, (9) sovereign.

From *prakriti* emanates *vyakta*, the developed principle.

This comprises twenty-three categories.

Vyakta is said to have nine attributes, each the polar opposite to what is predicated of *prakriti*. They are: (1) it has a cause or origin (*prakriti*), (2) it is not eternal, (3) it is not universal, (4) it is mutable, (5) it is multiple, (6) it is accidental, (7) it is endowed with qualities, (8) it is compound, (9) it is subordinate, and the reasons given are:

(1). It has a cause, because it emanates from nature.

(2). It has been created, and must therefore perish; it has emanated from nature, and will be re-absorbed into it.

(3). It is this universe only, and must therefore be finite.

(4). It varies in its various component parts, which it produces in order.

(5). It is multiple, being composed of twenty-three parts.
(6). It is accidental, because it depends on *prakriti* for its existence.
(7). It has various attributes.
(8). And components.
(9). It is subordinate to the will of nature, on which it depends.

First itself and then seven *nikritis*, which together make up *vikriti* (change, leading to formation, destruction, etc).

The first of the *nikritis* is Intelligence (Mahat, &c., see Thomson, Bhagavad Gita, page lxxv, &c.)

The seven *nikritis* are said to be the manifestation of *prakriti*. The sixteen *vikaras* are said to be manifestations of *vikriti* and not of *prakriti*. The seven *nikritis* are thus said to form collectively the *prakriti* of the *vikaras*.

In all the details of his system Kapila admits only so much from the scriptures as may be reconciled with pure reason. His authorities are three, perception, inference and the scriptures. He entirely leaves out of account, however, all the ceremonies ordained in the Vedas, and says that the only road to destroy ignorance is by the attainment of true knowledge of the true conditions of realities. This he calls *tatwajnana*.

All those objects we are able to perceive exist as the result of the union of *purusha* with matter. All that we call knowledge is produced in the *atma* by this connection with matter, and forms *manas* and *ahankara*. These objective and subjective phenomena are not the attributes of *atma*, but are like the colour of the flower, the reflection of an object in a mirror, or the appearance of a flower enclosed in a clear glass vessel. The original reflection comes from the potentiality of *prakriti*. When it emanates the categories beginning with the manifested principle, a number of centres of reflection are set up, these reflect themselves on the *vyaktam* and on one another, these reflections give rise to other reflections, and thus all the objects in the universe are produced.

Until the *atma* is entirely separated from matter, misery will not cease. *Atma* is said to be eternal, it is the intellectual form of *prakriti* and *prakriti* is said to give rise to evolution by its own nature. *Prakriti* in fact seems to answer to the *Parabrahm* of the Vedantins, as described in last year's lectures.

When *atma* attains the state of *moksha*, or release, it will go on existing for ever as an eternal reality, but there will be no more self or separation. It is said that when the *atma* is once evolved out of *prakriti*, it becomes eternal, and that this quality of immortality also applies to the individualized *atma* in human beings. But this existence seems to be entirely negative, so that it does not seem easy to distinguish pure *atma* from unmanifested *prakriti*. There is no bliss for it, no state or locality in which it may dwell for ever. The atma simply seems to be able to enjoy bare real existence, a state that an ordinary mind cannot distinguish, for all practical purposes, from annihilation. This view of the state of the released *atma* seems to be the prototype of the popular Buddhist idea of Nirvana in its aspect of annihilation. It is very much to be doubted whether Buddhists

can show any sound authority for proving that Nirvana does not mean practical annihilation, unless they are prepared to admit the conception of something resembling the Iswara of the Vedantins.

The weak point in the conception both of modern Buddhists and Sankhyas is, that by reducing the ultimate destiny of all human beings to a colourless state of Nirvana, no machinery is provided for progessive evolution after the present cycle. What becomes of all the accumulated experience of the millions upon millions of years that make up a day of Brahm? What provision is made for anything like the continued consciousness of the Universal Mind? The occult doctrine that there is a form of the Logos or Iswara which, if it sleeps during the night of Brahm, yet wakes up again when the new day breaks forth and starts the new cycle of evolution on lines that are in some sort founded on what has gone before, is in accordance with the economy of Nature's laws, and makes indefinite progress thinkable. But unless some such provision is made, the aim and end of all evolution is the attainment of a dead level of some sort—which appears to derive all its supposed perfection from its negative character,—and the mechanical arrangement of an indefinable *prakriti* which seems to be able to start into the most varied cycles of activity, each totally unconnected with one another, is quite as hard to conceive as the theory of Creation out of nothing. It may be true that it is useless for us to enquire into the real origin of things; it may be better for us to confine our attention to the means of salvation from the evil of this present life—evils which lie at our very doors and dog our daily steps,—and to leave aside all other speculations as unprofitable. There can, however, hardly be two opinions as to the comparative merits of two systems, one of which merely requires us to postulate one single act of motion at the beginning, which can be logically shown not only to provide for, but to necessitate an infinite chain of illimitable progress; and which, while destroying one limitation after another, goes on ever enlarging our sphere of consciousness, and a system which ends in a state of being which seems to be but another form of annihilation, not only of ourselves, but of all else, and which, providing no single bridge for the attainment of future advancement, seems to demand at least one fresh miracle for every evolutionary cycle. If we are not able to trace the evolution of consciousness to its original source, but must be content, for the present, to postulate its existence, it seems more rational to provide for the continuance of that consciousness in some manner that shall enable it to produce practical results, than to leave it to be inferred that, if not snuffed out like a candle, a "condition of total cessation of changes" will, at some more or less remote period, put an end to the production of effects.

One cannot help thinking that it was part of the intention of Kapila, by showing, as he has done in this system, the limits of material speculation, ending in a sort of universal deadlock, to furnish a powerful negative argument in favour of the teachings of the scriptures. He seems to have tried to go to the

very end of rational inference, based on observation, to prove that the ultimate truths which are the underlying basis of all things and the real springs of the universe, are only to be reached by ascending to higher grades of consciousness, and that unless one can transcend the ordinary modes of thought and rise into the region of occultism, it is hopeless to try to understand the real nature of things as they are, while at the same time, by the systematic working out of his theory, he provides a valuable means of mental discipline, and to no man is such discipline more necessary than to the genuine occultist.

We now turn to the Yoga system. The word Yoga means either "union" or "concentration." It is used in the latter sense by Patanjali. In his commentary on Bhagavad Gita, Sankaracharya seems to use the word as signifying perfect equal-mindedness, resulting from the realisation of the union of the *jivatma* or individualized *atma* with the supreme *atma*.

The Yoga is sometimes called Sankhya-pravachana, because it forms a sort of supplement to the Sankhya system. There is indeed no contradiction between the two systems. Sankhya may be called the theoretical and Yoga the practical aspect of one and the same school of philosophy.

The manner in which concentration may be effected is laid down in the Yoga philosophy; but unless a man is versed in the knowledge of the true realities, he has nothing on which to focus his concentration. In this way the Sankhya system is a necessary preliminary to the Yoga. Although a man may be able to gain some sort of concentration without true knowledge, he cannot, without true knowledge, so separate himself from matter as to utterly destroy the miseries of existence. Thus these two are considered to form together one and the same system of philosophy.

In Bhagavad Gita, Ch. v, verses 4 and 5, it is said that the ignorant look upon Sankhya and Yoga as two separate systems, but not so the wise. In the same chapter it is further said that he who looks upon Sankhya and Yoga as identical will be able to perceive everything. Again, in the Swetaswatara Upanishad, Ch. vi, the knowledge of the Supreme spirit is said to be attainable through Sankhya and Yoga, therefore it was evidently considered that the two systems did not contradict one another.

The original founder of the Yoga system is said to have been Hiranyagarbha, a great Rishi mentioned in the Puranas. In his Commentary on Ch. ii, v. 33, of the Brahma Sutras, Sri Sankaracharya quotes a Yoga aphorism which may have formed part of the original work of Hiranyagarbha—at least it does not appear in Patanjali. It is to the effect that Yoga is the means of true knowledge, whereas Patanjali says that concentration of mind is Yoga. Again, in the Vishnu Purana, two verses are quoted as being by Hiranyagarbha. The book itself, however, seems to have been lost. At the present day our only authority is Patanjali's system of Yoga philosophy.

Patanjali's work consist of four chapters, (1) On *Samadhi*, (contemplation or concentration of thought). (2) On the means of obtaining the same. (3) On transcendental powers acquired by the same. (4) On *Kaivalya* or the ecstatic abstraction of the soul.

By the term *Yoganushasam*, applied to his work in the introduction to the same, it is plain that Patanjali only claimed to be the expounder of some previously existing body of doctrine. Vyasadeva, the commentator on Patanjali, makes a statement to the same effect.

The system of Patanjali is theistic. He admits the existence of Iswara, though not in the exact sense of the Vedanta. He says that whoever has become free from all grief and sorrow, all actions, all results and all *ashaya* is *purusha*. Iswara never was subject to these pains and limitations. Pantanjali relies on the scriptures for proving the existence of Iswara or the Purusha. He calls *purusha* any being who has freed himself from the bonds of existence, and Iswara is the first *purusha* among many *purushas*. In this way he tries to reconcile the scriptural doctrines with the teachings of Kapila, and, as we have already seen, Kapila wholly excluded Iswara from his system, though he nowhere actually denies the existence of Iswara, but rather takes up an agnostic attitude regarding its existence.

The Yoga system, according to Patanjali's version thereof, is a detailed treatise on concentration and its practical applications.

Although he quotes the scriptures when establishing the existence of Iswara, Patanjali condemns sacrifice in spite of the Vedic injunctions regarding the offering of sacrifices for the satisfaction of the various deities. He lays great stress on *ahimsa*—the prohibition to take life.

Some Europeans think that Patanjali's system was called into influence as a result of the teaching of Buddha. This seems probably because Patanjali seems to have lived after Buddha.

We do not know much about who Patanjali really was. We do not know whether he was the real author of the Mahabhashya, though his name is generally connected with that work. Some say he was a native of Illabhartavarshya, which may be considered a part of what is now the Gobi desert, or some other region in Central Asia beyond the Himalayas. To this effect a verse is quoted from the Padmapurana. According to the commentators or Mahabhasya, it would seem that this work was, in their opinion, by the same author as the Yoga Sutras. If this is correct, Patanjali must have lived about the time of the invasion of India by either the Greeks or the Persians. The Mahabhashya gives internal evidence that its writer was an eye-witness of a certain foreign invasion of India, for, in the third chapter, such an event is spoken of in the course of some of his illustrations to the grammatical rules. Unless he had himself been an eye-witness of some such invasion, he could not have used the expressions in which we find the event described.

He only speaks of one Yavana invasion, and it is impossible to tell whether Persian or Grecian is meant. The term Yavana does not merely mean "Greek," but applies to Western nations generally. Goldstucker thinks the Yavana mentioned by Patanjali was Grecian, others think it merely denotes some foreign nation.

Supposing, however, that the invasion referred to is the latest which took place, we still cannot fix the date of Patanjali at later than 300 B. C. His aphorisms are not quoted either by Sankaracharya or Ramanujacharya.

There is a Commentary on Patanjali by Vyasadeva. Some have thought this Vyasa to be the same as Vedavyasa, the writer of the Mahabharata, but this is impossible, because, in all probability, Veda Vyasa lived long before Patanjali. The style of the commentary shows, however, that it cannot be very modern. Another Commentary on the Yoga Sutras was written by Bhojadeva, who lived in the tenth or eleventh century. The Commentary of Vyasadeva has also been annotated by Vachaspatimisra.

There is another work on Yoga by Yagnavalkhya, called Yágna valkhya Gita, by the author of the Smriti.

Yagnavalkhya says in the third Adháya of his Smriti (on which the Commentary of Vignaneshwara or Mitákshara is well known), that the system of Yoga philosophy taught by him should be studied by a student of Yoga. Vachaspatimisra, a commentator on the Commentary of Sankharacharya on Brahma Sutras, quotes another sutra from the Yoga philosophy by a Rishi called Várshaganya, but the latter work is not known to exist at present.

Again, there are numerous works called Hatapradipika by various authors, especially Matsyindranatha, Adhinatha and Gorakshanatha, who are said to have been great adepts. Some Bairagis indeed say that the last named is still alive, and lives in a cave in the Himalaya where some Bairagis have seen him in the physical body. The followers of these works are called Nathi sampradayis in the north, where they form peculiar sects.

The work called Yogavásishta is considered by modern scholars the best work on Yoga philosophy. Some attribute it to Vedavyasa, but evidence is wanting to support this claim. It is used by many Vedantins to reconcile the Vedanta with the Yoga system.

Sankaracharya did not contradict the main tenets of the Yoga system. He even wrote a book called Yogatarávalli in verse. His main point of disagreement is that he considers Brahmam as the universal first cause, whereas the Yoga system says the first cause is Prakriti, and in his Commentary on the second chapter of Brahma Sutras, he asserts that the knowledge derived from the Yoga independent of that gained from the study of the Vedanta, is not sufficient to attain moksha or release. The Yoga system makes Iswara the instrumental cause. In the second chapter of Brahma Sutras the author only differs from the Yoga system on the points just mentioned, as shown by the Commentary of Sankaracharya. He further adds that the system of Yoga philosophy, as taught by philosophers, treats of the means of the true perception of Parabrahm. In the third chapter of Brahma Sutras, Vedavyasa gives several details respecting the Yoga system as a means of acquiring *upasana* or branches of knowledge, showing that the Vedanta requires Yoga as an adjunct. Without the application of the Yoga system, the *upasanas* or *vidyas* prescribed in the Vedanta, in the Upanishads as well as in the third chapter of Brahma

Sutras, could not be practised at all. The knowledge of Yoga is essential for the liberation from bondage—says the Swetaswatara Upanishad.

The Yoga philosophy is not only a system of mental philosophy, but it is also a scientific exposition. This system was already known to Vedic sages, for we find that several Upanishads teach it. Manu again speaks highly of the benefits of Yoga as the highest *dharma*, by the practice of which the true knowledge of self may be obtained.

Yagnavalkhya gives details respecting the relations of the true self and the physical body, and explains how one should centre his mind on the former, in the third chapter of his work. He says, whoever wants to practise Yoga should read my work on Yoga. So several authors of Smritis speak of the Yoga system in scattered passages up and down their works.

The Puranas, especially the Vishnupurana, speak of the necessity of Yoga and the superiority of that system. It is the only means of moksha. The *tantras* or *agamas* of the Vaishnavas and Saivas extended the Yoga system. Each tantra contains four portions. The first teaches the manner in which temples are to be erected, how the images are to be placed, and so on. The second treats of the knowledge of realities. The third sets forth how the ceremonies laid down in the Vedas are to be observed, and the last part teaches the practice and advantage of concentration on a point.

In the Pancharathragama we have 108 sanhitas, each containing these four portions, the fourth teaching the complete system of Yoga. In the same way the Shaivatantras, twenty-eight in number, treat the same subject, so also the sixty-four Shakti tantras, and in these Yoga is divided into Raj, Mantra, Laya and Hatayoga. The Bhagavad Gita again divides Yoga into the three, Karmayoga, Gnanayoga and Bhaktiyoga.

It does not seem necessary to go into an enumeration of the various miraculous powers that may be attained by one who practises Yoga. These are familiar by name to most of us, or at least they are easily to be found in the various books on the subject. What seems much more to our present purpose is to try and discover the principles that underlie the doctrines of Yoga, for, to the majority of us, a knowledge of these principles is likely to be far more useful than a description of miraculous powers, which perhaps not one man in ten thousand may be capable of attaining.

The two great meanings of the word Yoga are, as we have seen, concentration and union, and it is from these two points of view that Yoga is most conveniently considered. Concentration, in the sense of Yoga, means the bringing all our energies to one common point. The advantage of this is sufficiently obvious. We all know how important it is, when we are engaged in some important action, to give our whole minds to the subject before us. In reading a serious book we must know how to keep our attention fixed, or if the mind is allowed to wander we lose the thread of the argument and are unable to properly understand what we are reading. Thus the Yoga system furnishes us with a number of different exercises

which teach us to fix our minds on any given point. But this concentration implies two things—we must not only positively fix our minds, but at the same time take care that all other disturbing influences shall exercise no action on us. To this end the Yogi is recommended to resort to a quiet place where he is likely to be undisturbed. Again, the natural actions of the body are liable to interfere with the action of the mind; thus it is not good to attempt difficult mental work just after meals when all our energies are employed in digesting our food. Certain bodily positions too are more conducive to meditation than others. One cannot think very deeply on metaphysical problems when one is moving about and so the first thing is to keep still. The next point is to remain during meditation in such a position that the bodily organs shall have full play and not be impeded in their action, and at the same time we should choose a position in which we feel that the body, by being to some extent braced up, is more or less under command. Hence Yoga prescribes various postures to be used by the disciple, some of which have also as their object the more complete exercise of certain generally unused muscles of the body. Concentration implies command of the mind, and we find that this is assisted by a feeling of command over the body rather than by entirely abandoning the latter to repose, as in settling ourselves to go to sleep. But there is another and a higher sense in which the word concentration may be used, and that is the concentration of a life's attention on a life's work. The one great characteristic of mundane existence is its changefulness, and the varied objects and actions which engage our attention in our daily life produce corresponding changes in our consciousness and are liable to destroy the unity of our lives. What we want is, having an end in view, to bend our whole energies to the attainment of that end. Isolated Yoga practices are but helps to the practice of a life-long Yoga. This lesson is taught in the fact that Yogis are always told to concentrate their own consciousness in different parts of their own organisms rather than upon outside material objects.

If we believe that it is our destiny to develope in the course of successive incarnations into beings of a higher type, it is important for us in each incarnation to gather around ourselves such tendencies as may be carried on to future incarnations.

Yoga helps us to do this by teaching practically the manner in which such tendencies may be set up. A regular practice of concentrating the mind at frequent intervals on some sublime theme will tend to make our thoughts frequently recur to that theme when we are not actually practising concentration. Such practice will set up a habit of thought, which will, as it were, tinge our other thoughts and our lives with its influence.

If we would unite ourselves with the divine Iswara, we must begin by setting up within ourselves an attraction towards it. If we frequently concentrate our attention thereon, we shall find that whenever the mind is at rest for a moment, as in the intervals of daily life it frequently is, our thoughts will, as it were, mechanically turn towards the great goal we have set before us as the object of our lives, and we shall find that we become more and

more careful so to order our lives as to bring them into accordance with the divine laws. Gradually we shall find that the attainment of this union becomes the ruling thought of life to which all else is subordinate; and that aspiration, cherished and strengthened through life, will also become at death that last great thought which is said to be like the keynote of the future incarnation, and when that incarnation takes place, we shall find we start with our acquired tendency to spiritual life.

In order that this tendency may be set in motion, we must take care that no object or action of earthly life be allowed to take full possession of our mind, as if so it will by its sheer weight render impossible the entrance—for a time at least—of higher aspirations, and will thus break that continuity of spiritual growth which we want to cultivate. To avoid this we find it constantly reiterated in the Bhagavad Gita that work must be done without "attachment." We must work without desiring the fruit of work, doing the work simply as for its own sake. In other words we must expend on each specific action the exact amount of energy it demands, neither more nor less. If, as by thinking about the fruit of work and speculating on future consequences, in a way that cannot possibly produce any difference in the action itself, we generate energy in excess of the amount required, energy that is as it were wasted because producing no definite effect, then we lay up for ourselves "Karma," for that generated energy must be expended somehow, and if in this life it has no outlet, it will be stored up for future incarnations. It is this surplus energy that is the mainspring of rebirth.

At the beginning of his Commentary on Bhagavad Gita, Sri Sankaracharya lays down a broad rule to the effect that we must abstain from *soka* and *moha*. Soka, grief, worry, sorrow, anxiety, are not to be indulged in by the disciple. Purely negative, their only result is to prevent true action, they are forms of wasted energy and can only hinder us in our upward road. He who is always melancholy, say the books, can never attain *moksha*, for that very melancholy is itself a bond that must be destroyed before perfect release can be attained. *Moha*, confusion, includes all passion and all thoughts that tend to the destruction of equilibrium. We should always maintain self-command and not give way to passion, which is a species of temporary insanity. At all times, and under all circumstances, we should "keep an even mind."

Lastly, we have to consider Yoga in its signification of union. That union is the union of man with the Iswara or Logos. You will remember how Mr. Subba Row, in his lectures last year, told us that this union was to be attained through *daiviprakriti*, the light of the Logos. He also told us that this *daiviprakriti* is the fourth and highest term of the fourfold classification as applied to the individual man. If this be so, this *daiviprakriti* is at least latent within every man, and, in fact, is itself the true man, all else that goes to make up what we call man, being but the vehicle for the manifestation of this *daiviprakriti*. This leads us to enquire further how we can attain this union. It

has already been seen that periodical concentration in the right direction will help us to unite ourselves with the Logos. It was also seen that, so far as postures were concerned, physical means were a help to this concentration.

But in all systems of Yoga much is said about control of breath. The breath seems to be the means by which we can most easily control our physical life. Breath is the symbol of life, and we might almost say its outward synthesis. The theory of Yoga practice is that by controlling the breath in particular ways, we may rouse up those mysterious dormant human powers that are of use on the higher plane of consciousness. It seems that in our outbreathings and inbreathings there is always a certain residue of air in the lungs that is never entirely emptied out. This residue is said to be highly magnetic. By restraining the breath it seems we are able, by exciting this magnetic residue, to rouse up the mysterious force called *Kundalini*. You will remember it was said that *daiviprakriti* had three aspects, and was a sort of trinity of wisdom, life and force. *Kundalini* is *daiviprakriti* in its lowest aspect of force. It is the link between the *Karana-sarira*, and the rest of the man and its excitation is thus plainly an important factor in our progress towards union with the Supreme. One way in which this may be effected is by restraint of breath. This way is also the most dangerous, as it may lead to bursting the lungs, to insanity or death. Some mantrams, such as those that are to be repeated many thousands of times, are said to produce a similar effect to breath-restraint. But, whatever other means there may be, the whole key to the importance of practical Yoga lies in the fact that, in whatever shape or form, it has to do with the development of this mysterious link between the higher and the lower consciousness. Whatever practice can be described as bringing about this union is Yoga.

THE ANGEL PEACOCK.

Chapter II.

The Prophetess of the Temple.

THE song died away, and there was a long interval of silence, which following that extraordinary melody, was full of a weird solemnity of its own. Vernon, looking round, and seeing the thousands of lights which illumined the valley, felt appalled by the sense of the presence of the great crowd which preserved so perfectly its mysterious silence. What were the thoughts in the hearts of these people, he wondered. Instinctively he turned to look at his host and try to read his countenance. Nasr Bey had been standing with his eyes upon the ground and his head bent, apparently lost in a profound devotional reverie. Vernon was struck by the perfect naturalness with which this mood was worn by the rough chief. This alone was enough to show that his faith was a part of himself and had in it no kind of affectation. As Vernon turned to look at him he raised his head, and approaching

a step nearer in order to speak in a voice so low as to be almost a whisper, he offered a kind of explanation of the last few solemn moments.

"The Melek Taous has been shown to those in the sanctuary" he said, "that is over, and now I can take you within the walls. Come before the song again commences."

Vernon followed him down the precipitous path, hardly knowing that he did so. His imagination had been fired to the last degree by the words of Nasr Bey. He had heard that the Yezidis were supposed to possess an idol, the Melek Taous or Angel Peacock; but so little was known about it that the idea was rejected by all but the most superstitious of the Yezidi-haters. For his own part he had supposed the rumours about this idol to be mere romance; and it startled him to the last degree to hear it spoken of quite naturally, though with deep reverence, as Nasr Bey had spoken of it just now. To receive, in an instant, and without any effort on his own part to gain information, the assurance that this idol existed, and not only existed but was actually within the sanctuary towards which he was being led, filled him with a new kind of excitement. Now he was not only under the dominion of an extraordinary and untried spell; he was awaking to the enthusiasm of the explorer and discoverer. He had fancied there was nothing within the tomb but the grave of the great saint. If this idol, the very existence of which was doubted, was actually within those walls, he felt that at all hazards he must at least make the attempt to see it. He had no idea in what way it would be guarded; and of course he must face from the first his probable defeat and failure; yet make the attempt he must. He would not allow himself to remember that in resolving to do this he was simply playing with his life. He dared not allow himself to remember this, because he knew that if he did so he would be compelled to follow the prudent course and keep within the exact line of conduct laid down by his host. He set no high price on his own life, and he was one of the bravest men living; but there was someone else, far away now, at the other side of the world, to whom that life was of value.

He felt that Nasr Bey was making himself responsible for him, and that if he carefully took every hint given him by the chief, he would steer safely through the difficult part he had to play. He resolved to do this most completely, and to rouse no animosity against himself by any careless act; but if a chance offered—if any opportunity seemed to lie before him of seeing the mysterious idol of the devil-worshippers, he knew that he would take it at any hazard.

The tomb stands in a court-yard and is surrounded by a few buildings where the guardians and servants of the sanctuary live. The building, which is the actual shrine of the tomb, has in its midst a large hall which is separated in the centre by a long row of columns and arches. At the far end of this hall a spring of water tumbles from the rocks into a reservoir. The effect of this water gleaming with the reflections of innumerable torches dazzled Vernon as he entered. The outer court-yard was crowded

with people, all of whom seemed friendly, and indeed many of the nearest to him kissed Vernon's hands by way of welcome. He observed that all had entered even this outer yard barefoot; so he removed his own shoes and left them at the gateway. Nasr Bey seemed to note this following of the general custom with approval, and Vernon followed him into the great hall with the feeling that so far he was among friends.

The gleam of the sacred stream at first dazzled and confused him; the rapidly falling water seemed to have in it a million colours and a million lights. It made the hall brilliant with its ceaseless gleaming; and in the silence and stillness which prevailed there at this moment, its murmur had a weird rhythmic sound in it which affected Vernon strangely. It was like the voice of the spirit of the mountains speaking in almost articulate tones with these devotees of the powers of evil. Vernon passed his hand over his forehead and eyes; his only dread was lest he should lose his head in the midst of this scene. Every sense was appealed to; and in the strong perfumes which filled the hall, he fancied he detected an exciting property that immediately attacked his unaccustomed brain.

Nasr Bey paused near the threshold and Vernon with him. Evidently none others even crossed it except priests themselves. The people crowded at the broad entrance, but the priests made no attempt to enter any further. Vernon saw at once that the hall and was privileged to stand within simply as the friend and [illegible] visitor of the respected chief of the tribes. He determined to use this privilege to the utmost, and to observe everything which came within his range of vision.

Sheikh Ali, the high-priest, dressed in his white robes, upon which hung massive ropes of gold, sat in the centre of the hall. He was a singularly handsome man, quite young, with regular and well-formed features and fine soft eyes. Long black curls fell over his full white cloak. He wore the stately dress of the high-priest with the utmost dignity; and his air was that of a man who held his place by right of natural merit. It did not seem strange that he should be surrounded by Sheikhs much older than himself, men with venerable grey beards, yet who plainly took the second place and regarded him as their chief absolute. For his face was full of intelligence and power; while the enthusiasm of the priest gleamed from his dark eyes. The old Sheikhs sat at one side of him, and on the other the Cawals, dressed in a strange mixture of black and white. These had each a tambourine or flute. Grouped between the Cawals and the Sheikhs were the priestesses, all dressed in purest white, and most of them sitting on the stones, their heads bowed or buried in their hands. Others of them stood at the back of the group, watching the high-priest with eager, blazing eyes; for from him came the words which led and guided the ceremonies. The rest of the hall was filled with groups of fakirs in their rough dark brown dresses, all turning towards this central group of light and whiteness and vivid life. Vernon found the same overpowering attraction and could not turn his gaze away from that central group of priests and priestesses. But the others all fixed their eyes upon Sheikh Ali, while

Vernon found in another figure a greater and more intense interest. This was the form of one of the priestesses who stood at the back of the group of women; she was of tall stature, and she had separated herself a little from the others by stepping on to a higher stone than those they stood on. She wore a white robe like the others; but some thick ropes of gold which were twisted round her waist and neck showed that her rank was almost equal to that of Sheikh Ali himself. Her bearing was even more dominant than his; she had the haughty air of a creature who had never known control and whose will was a law absolute. Vernon looked in wonder at this aspect of hers, and wished much that he could inquire who she was. But he remembered well that he was not one of an audience, like that which assembles in so many churches of the West; he dared not turn to Nasr Bey or whisper any word of curiosity.

After a few moments of this hushed and solemn silence Sheikh Ali drooped his head, and then throwing it back with an impassioned and beautiful gesture, uttered a few words in Arabic. These words were instantly taken up and repeated by the priests and priestesses, and gradually the slow chant commenced and swelled and grew in strength. Vernon detected that all the words were Arabic, and became overpowered with desire to know what they were. He gathered sufficient courage at last to address Nasr Bey and ask him the meaning of the words. "It is the song of the great Angel" answered Nasr Bey, and then relapsed into a silence from wich Vernon thought it best not to arouse him again. But, as the chief seemed now scarcely aware of his presence, he ventured to retreat across the threshold and mix with the crowd outside. Wherever he saw a friendly face or met a smile, he put the same question as to Nasr Bey, and he always received the same answer, accompanied by a slight hostility of manner which prevented his asking anything further. He soon realised that no Yezidi would tell him the meaning of one word of the song of the Great Angel.

The song died away by degrees, as gradually as it had grown, and after a moment's silence a kind of monotone was commenced by the priests in unison. Very soon this monotone became musical, and at last the voices rose in a chant different from any which Vernon had yet heard. As they went on singing, the music became more and more rapid until eventually it took on it a character which Vernon hardly understood, though the blood burned in his veins with some inexplicable desire.

But he did not realise what this was until he saw a swaying, surging movement commence among the priestly throng that this music had in it the very spirit of motion—that it was, in fact, dance-music such as no European can conceive of. The melody of it was absolutely bizarre in its liveliness and gaiety, and accompanied as it was by the tambourines and flutes and the clashing of cymbals, it confused Vernon and bewildered him. He had almost entirely lost the sense of reality, even before the maddening song reached its height. Such sounds, such a scene, were the very last he expected to hear or witness within the temple of

Sheikh Ali. The music increased in vehemence, and at a sort of culminating moment the strange dance of the Yezidis suddenly commenced. The great hall became instantaneously the most extraordinary scene; the movements of the dancers were evidently inspired by a sort of uncontrollable ecstacy, yet they were so full of a wild, barbaric grace and beauty that the whole scene was most fascinating to look upon. Amid the mass of wildly moving figures, two alone, besides Vernon himself, remained motionless. These were the high-priest himself and that priestess who wore about her waist the ropes of gold. She had come down from the high stone on which Vernon had first seen her, and had placed herself opposite Sheikh Ali, sitting upon the ground. The high-priest had drooped his head, and sat swaying himself from side to side, apparently buried in some profound reverie or fit of ecstacy. The priestess sat in a sort of crouching attitude opposite him, her head resting on her two hands, and her brilliant gleaming eyes fixed apparently upon a curtain in front of which Sheikh Ali was seated. Vernon looked at this curtain with some curiosity. What was behind that heavy cloth, which was so thickly embroidered that it scarcely swayed in spite of the hurried movements of the dancers?

The whole mass of the people outside had now joined in the wild thrilling melody of the dance-song, and within the hall it seemed as if the utmost point of excitement had been reached. The tambourines and flutes had long been cast aside in order the musicians might throw themselves with more impassioned freedom into the dance. But all the voices, raised now to the highest pitch, carried on the music, with the most extraordinary vigour and passion. Suddenly the crisis, the climax, came. On every side dancers sank exhausted to the ground, and the song ended by a kind of yell from thousands of voices—a yell which rose to the sky in stunning force. It was hideous from the volume of inharmonious sound which composed it. Vernon shuddered. That yell, heard across the desert, was enough in itself to make the follower of another faith regard the Yezidis with horror. The dew stood upon Vernon's forehead, and he leaned against the wall of the tomb in a state of exhaustion such as he had never before known.

A profound silence succeeded the tremendous climax of sound. The whole place was as still as though it were empty and deserted. Vernon looked round him, realizing more fully than he had done before, the strangeness of his adventure. It was just midnight. He stood alone, among these avowed worshippers of evil, separated from all who would take any remotest interest in his safety, by the wide desert.

Suddenly the priestess who sat opposite Sheikh Ali rose from her crouching attitude, and drew herself up to what seemed to Vernon an extraordinary height. She threw back the full folds of her long white cloak and flung her arms above her head, the thick gold armlets upon them gleaming in the bright light.

"We are doomed," she said, in a low penetrating voice, which vibrated through the hall with a strange clearness. "I see the enemy coming; there are thousands of horsemen, blood-thirsty and ferocious. They come over the desert as though the great wind blew them, without pause or any turning aside. We are doomed."

She ceased and stood there, still as a woman of stone. A beautiful statue she was, as Vernon looked at her. Her dark, strong face was expressionless; her hands, now tightly clasped, fell loosely in front of her. The brilliant eyes had lost their lustre, and seemed as though their gaze was turned upon some spot so far distant that ordinary sight could not reach it.

Her words produced a strange impression. No one rose, not even the fierce chief, Nasr Bey. The profound exhaustion held them fast. Only a trembling murmur of many voices arose. Vernon caught here and there the words, "It is Zeenab who speaks, Zeenab whose sight is true. It is Zeenab who pronounces our doom."

It was like sleepers uttering words inspired by a dream, like those who mutter from the terror of a nightmare. Zeenab said no more; and she seemed to feel no wonder at the lethargy of those she spoke to, although they believed her words.

By degrees, slowly, and with the most languid movements the priests rose from the attitudes of exhaustion into which they had fallen, and moved away, disappearing into different parts of the interior of the tomb. The people outside also dispersed, leaving the outer yard where they had been so densely congregated. A subdued hum of voices came from the hill-sides; but the murmur was a very low one, that gentle sound that comes from innumerable whisperings rather than from actual talking. And within the temple itself silence had fallen as completely as if no sound had been uttered there for long years. Sheikh Ali sat like a statue and the Sheikhs remained beside him; while Zeenab stood petrified, as it were, by her trance or ecstacy.

Presently some of the fakirs began to move very softly and slowly about the great hall. They returned from the various hidden chambers of the tomb and gathered together into a small crowd. Each lit a torch which he carried in his hand; and they formed into a sort of procession which marched towards the wall in front of which Sheikh Ali sat. To do this they had to pass Vernon, where he stood; and immediately he conceived a daring project. He was seized with the conviction that their goal was that heavy gold-embroidered curtain which had already aroused his curiosity so keenly. He longed to know what it concealed and why it was so carefully guarded. And it occurred to him that he might, under cover of the dark crowd of fakirs, approach much nearer to this well-protected shrine. He did not hesitate as they passed him, but bowing his head dropped into their shadow, as it were, and moved with steps uniform with theirs. Some of them noticed him and looked at him with wonder and apparently some resentment; but they were only the servants of the temple and had no authority to murmur or protest. He knew this and partly relied upon it.

He was correct in his instinctive feeling that the ceremony now about to commence had to do with the heavy curtain behind Sheikh Ali. The fakirs went straight towards it and then ranged

themselves in front of it in a long double row. In a few moments Sheikh Ali rose, his fine soft eyes dim with some state of emotion within himself, and taking a torch in his hand lit it from one of those carried by the fakirs. Vernon stood against a pillar just behind the fakirs, and was hardly visible in its heavy shadow. The high-priest at all events did not see him and none of the fakirs dared to attract his attention to the fact that Vernon was there.

A chant commenced now among the priests who were in the hall, in a very low monotone, hardly audible. Yet it was instantly taken up by the priests in the other chambers. It did not rise or increase in strength, but was kept in this low key which was little more than a murmur. At last an Arabic word was repeated unanimously several times; and then Sheikh Ali advanced to the curtain and drew its heavy folds apart. He did not separate them widely; only a little way. But through this narrow opening was visible a lighted shrine. He fell prostrate on the ground touching the floor with his forehead; and all the priests behind him did the same. Vernon shrank back within the shadow; he dared not follow their example, being utterly ignorant of what this ceremony might be; and he feared lest he should be seen, now that he alone remained standing. His change of position suddenly brought him within view of the idol which stood in the shrine, brilliantly lighted by lamps placed round its walls. He could scarcely keep silent—an ejaculation was smothered at the very moment of utterance—when he realised that what he saw must actually be the Angel Peacock. The brilliant, gleaming figure of a bird stood there, more like a ghostly form than a thing solid, made of steel, as Vernon immediately guessed it must be. For he managed to keep cool, even in his extraordinary position. Indeed the sight his eyes now rested on seemed, as it were, to sober him. A few moments ago the strange atmosphere of the place had bewildered him and intoxicated his senses; but now that he suddenly stood in such a position, possessed of a piece of knowledge which no other European, however daring, had ever acquired before, the instinct of the traveller and discoverer awoke within him again. Motionless he stood, daring hardly to breathe. There through the narrow opening he could clearly see this creature, which to the Yezidis is the visible symbol of the evil principle which they endeavour to propitiate. He saw instantly what a splendid piece of artistic work was before him; the bird stood there as if it were possessed of the strength of generations of men; more, as if it had within it a demoniac power. Its proud beauty was aggressive, overbearing; its whole aspect spoke of dominance and mastery accomplished. So completely did its appearance express rulership, so entirely did it look to be the ruler of men which it actually was, that Vernon did not wonder to see these men lie prostrate before it. The next moment the covetousness of the collector rose within him. O, that he could take that bird home to England with him.

The monotone which had ceased during the adoration commenced again, and Sheikh Ali rose slowly to his feet. He laid his hand again upon the curtains evidently with the intention of drawing them wider apart. Vernon's heart seemed to tremble with the keen pleasure of the moment.

Just then he started with an inexplicable sensation of fear; turning his head he saw a tall white figure pass. It was Zeenab, the prophetess. She still wore the aspect of one in a trance of ecstacy. Indeed it was even more profound than before. Her eyes were now turned upwards, so that little but the white could be seen. Yet her steps were quick and certain; there was no doubt or hesitation in her movements. She went straight to Sheikh Ali and laid her hand on his upraised arm.

"Do you not know," she said in a low, vibrating voice, "that there is an unbeliever here? Have you not felt his presence? Ah, careless, untrustworthy guardian of the shrine! His eyes have fallen on the sacred symbol; and misery and misfortune must fall on you and on him!"

Sheikh Ali hastily drew the curtains close together and turning round faced Zeenab, who stood silent and statue-like. There was no anger in her inscrutable face, though her words were so terrible, addressed, as they were, to the high-priest himself. She stood like the incarnation of fate, and her utterance seemed to be that of Nemesis itself.

MABEL COLLINS.

(To be continued.)

Unless it be true that man is made in God's image, man will never be able to know God.

By digging into himself a man may be able to find out the centre of the universe, but he will never find it by merely examining the phenomena of nature one after another.

In this our solar system we know practically nothing of the other planets or of the sun. How then shall we explain the infinite cosmos of solar systems, especially when we find that some are even more complicated than our own, having two or three suns instead of one?

INITIATION.

IN works, by classical and modern authors, treating of the Mysteries in various lands, we find very grand and thrilling pictures of the series of initiation trials the candidate has to go through. In these every resource that the human mind can imagine is employed to heighten the mystery and to give importance to the ceremony. In the older Sanskrit literature, however, we find nothing about these initiation ceremonies, just as we find nothing said about temples, though dwelling-houses are now and then described.

In India, at least, the erection of magnificent temples seems to have been a custom of later date. The great sacrifices that we read of took place on spots specially chosen for the purpose which were not used a second time. And the initiations, for there were initiations in those old days, and the adepts then produced seem to remain as gaints even among their own fraternity, took place under some tree, on the top of a mountain or in some hut.

The reason why we hear so little in the books of the trials undergone by the candidates for initiation is that they were not used in the same way as in later times. The Guru knew when his disciple was fit to be entrusted with the sacred knowledge by looking into his soul, and did not need other demonstration. It was only after the initiators had partly lost the power of themselves determining whether the canditate was fit for initiation or not, that the ceremonies and great trials were introduced.

In the old times a disciple remained many years with his Guru, when the latter tried him, he did not know he was about to be tried at all. He was not, at the close of other trials which he had gone to in some sort prepared to meet and conquer, suddenly ushered into the presence of a bevy of fair houris, well knowing all the time that every action of his was watched from unseen points of vantage, and well knowing that the whole proceeding was part of a set trial of strength and endurance; but, one day when sent into the jungle as usual to get wood for fuel, the Guru would send some elemental to take the form of a lovely female and meet the unsuspecting disciple in a lonely part of the wood, and thus tempt him. If he got through a series of unexpected trials of this kind, it was pretty certain that his strength was steady and his courage firm.

Some people are always looking forward to the initiation chamber and its trials, and longing for the time when they shall enter it. The truth is, however, that the wise man makes the world his own initiation chamber, and life the threshold of the mysteries. If a man can really command himself perfectly, he can command all else. He has the strength, the exact modes of using it are but matters of detail. We ought to make use of every opportunity that occurs, and when none seems to occur, we ought to try and make opportunities for ourselves.

Those who would make true progress should look on everything that happens to them in life as an initiation trial, and so become, as it were, their own initiators.

Some seem to imagine that they can do nothing at all without some special Guru—whom they can see. Moreover they expect that Guru to do nothing but attend to their every action, and be in fact a sort of superior nurse. This is especially the idea of some Hindus. But the whole object of initiations is to make a man and not a slave, to strengthen the individual will, and to give self-reliance and the sense of strength. A constant feeling of dependence on a Guru, however great that Guru may be, is liable to end in that state of mental and moral subjection that we see so often among devout Roman Catholics, who have come to believe that they cannot possibly do anything without having some spiritual director to support their every step. "When the disciple is ready, the Master is ready," says "Light on the Path," and therefore the main thing for each of us to do is to use every effort to make the disciple ready—the rest is not our affair at all, it is already provided for. But it is very certain that neither Master nor disciple will be made ready by a constant desire for changed outward conditions, instead of earnest endeavour to make the very best we can out of our present circumstances.

Except in proportion as we ourselves make effort, no more light will be vouchsafed to us.

K.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

PART II.

121. "If thou dost ask, O my Lord and Master of great renown! 'How many are the kinds of *Ananda*?' I shall tell thee. *Ananda* is of three kinds, namely, *Brahmánanda* of effulgent spiritual wisdom, *Vásanánanda* and *Vishayánanda*. Some, however, enumerate eight kinds, but the other five are really included in these three.[1] I will now enumerate and describe the eight kinds of *Ananda*; listen, O my son!

122. "The pleasure arising out of enjoyment or *bhóga*[2] is *Vishayasukha*; that which ensues during sleep[3] is *Brahmasukha*; the happiness enjoyed in confused sleep[4] is called *Vásanasukha*; viewing everything as one's own *Swarupa* is *Atmasukha*; that which springs from Yoga is *Mukhyasukha*; the pleasure accruing from indifference is *Nijasukha*; fixing the attention on the one is *Advaitasukha*; and the happiness arising through the word is *Gnánasukha*.

123. "Now, O my son! hear me define more accurately the nature of the different kinds of *Ananda* I have enumerated. When he who has been whirling about during the discordant waking

1. *Atmánanda, Mukhyánanda, Nijánanda, Advaitánanda and Gnánánanda*—these five are comprised in the one *Brahmánanda*.
2. *Bhóga* means union. This is also called *Gnéyánanda*. *Sukhá* and *Ananda* are synonymous.
3. *i.e.*, the bliss arising from *Sushupti*-in-*Jágra* or wakeful sleep.
4. *Moha-nidhra*.

state (or *Jágra*) seeks repose on his couch and sleeps so as to get relief from all vexation, the excellent *Manas* (mind) will be introverted. Then the blissful shadow (*Cháya*) of the effulgent spirit (*Chit*) will fall on the *Manas*. By this his mind will be all happiness. Now it is this experience that is called *Vishayánanda.*[1]

124. "The *Manas* (mind) standing firm without the least wavering, by recognizing the fact that the base *Vishaya* (quality) which merely appears to be of the form of bliss, is connected with the three categories of knowledge, knowing and the knower[2], the *Jiva* that falls into sleep[3] like the hawk that rushes straight down into its own nest, will, without thinking of anything else than his own incomparable self, unite with the eternal *Brahm* and be of the form of *Ananda*. Now this condition of perfect bliss is the excellent *Brahmánanda*.

125. "Calling the happiness arising out of sleep *Brahmánanda* is in accordance with the meaning of Revelation (*Sruti*). A few of the sleepers acquiring with pains supporting flower couches, is said with regard to the happiness of a comfortable seat (*Sthána-sukha).*[4] Just as during sleep the distinctions of good and evil, man and woman, are not known, so in this wakeful sleep there is the experience of not recognizing the distinction of interior and exterior; hence it is called *Brahmánanda.*"

126. (Pupil). "Now in this world affording scope for *Mukti*[5] (release), the experience of one will not be felt in the mind of another. He who becomes of the form of *Ananda* through *Yoga*—sleep—wherein even the *Manas* is dead—is he not *Anandamaya*? But, this being the case, I have myself realized that this *Ananda* passes on in the form of thought to *Vignánamaya* which is *Manas*. How is this possible? O Master, deign to explain this to me."

127. "Ghee and butter are different with regard to the mind that knows these two terms, but not so with regard to the intelligence (that takes in their taste). The *Vignánamaya*, who is of the form of *Chit*, connected during the active *Jagra* (waking) state with the steady *Manas*, and the *Anandamaya* who enjoys the

1. The *Manas*, being introverted during *Samádhi*, will perceive the *Chit*, when it will experience bliss. This is *Vishayánanda* or objective-delight, for the *Manas* doesnot become one with that *Ananda*, but perceives it as different from itself.

2. *i. e., Triputi.* Knowing that *Vishayánanda* where the *Triputi* exists is not absolute bliss.

3. *i. e., Samádhi.* he *Jiva* will identify himself with the *Ananda*. This state is also called the *Suddha-kévala* condition.

4. These two clauses, according to a commentator, may also be rendered as follows: "The wakeful-sleepers denominating the happiness of wakeful-sleep as *Brahmánanda* is in accordance with the meaning of Revelation. Some acquiring flower-couches supported on (figures of lions) is with regard to *Sthána-sukha.*" One commentator says that acquiring *Gnánam* (knowledge), &c., which are the means for going into *Samádhi* and remaining in solitude is *Sthana* or place. Some suppose that the flower-couches here denote the several kinds of *Asanas* or postures.

5. Or, as the commentator says, "Now in the seven regions of spiritual wisdom, capable of affording whatever is desired."

The disciple asked, "How does unconscious Ananda become consciousness? *i. e.*, while the atma enjoys the *Brahmánanda* ensuing from mental death during *Samádhi*—Why should not *Ananda* reach the *Mánas*?"

bliss of *Gnánam* that is cognized when the painful *Manas* passes off—these two, like the falling rain-drop and water or like sugar and molasses, are by no means different from one another.[1]

128. "If thou dost ask 'Why should one (who has attained) *Brahmánanda* quit the self-bliss? Why should he come out?'[2] I will tell thee. The *Karma* previously performed will slowly drag him out. Still by this, he that has risen from sleep will never forsake the salutary bliss; he will neither pass out[3] nor will he go into oblivion.[4] Then a certain action—namely,[5] a sleeping that may be regarded as 'yea' and 'nay,' will take place; it is this that is called *Vásanánanda.*

129. "The very moment that the body is thought to be 'I,' one will whirl about in misery and the self-bliss will be forgotten; the actions previously performed will yield pleasure or pain. But *Mounam* (absolute silence) will engender the state of equanimity. It is an experimental fact that a person, whoever he may be, says that he was (at one time or another) without even a single thought. The pleasure arising thus from indifference experienced by one's self is what is known as *Nijánanda.*[6]

130. "Can *Nijánanda* be called *Mukhyánanda*? Is not the whiteness outside due to the water inside the earthen pitcher?[7] Only when the obedient *Ahankara* (egotism) completely disappears and truth settles, it will form the kind called *Mukhya.* But this only is *Mukhyánanda,* viz., the state in which the *Manas,* without cognizing the phenomena filling the four quarters and without being immersed in sleep, remains in equilibrium and the body stands firm without the least motion, like a pillar.[8]

131. "Man,[9] man-*Gandharva,*[9] *Deva-Gandharva,*[10] *Pitri,*[11] the

1. The purport is this: "*Vignánamaya* and *Anandamaya* are only terms used distinctively at particular junctures, but really they are not different." In the next stanza the pupil asks, "If, as you say, it is true that *Ananda* and *Vignána* are the same, why does a person who has become of the form of *Ananda* quit that state after a while and emerge in the character of *Vignána*?" Surely there must be some difference between these two states.

2. Why does he descend to the next lower plane of consciousness—*Vignánamaya*?

3. He will not take note of the phenomenal world.

4. He will never forget himself.

5. A sleep that both may, and may not, be regarded as sleep—between sleeping and waking—occurring when we emerge from profound sleep, but before we fully cognize the objective world. A similar state is experienced when a person emerges from Samadhi to outer consciousness. The bliss that he enjoyed in Samadhi passes on with him. This state is called *Vásanánanda.*

6. This is also known as *Samarasánanda.* Some call it *Mukhyánanda,* but the author differs from them.

7. By this metaphor the author insinuates that it is the bliss enjoyed in *Swarúpa-samadhi* by introspection that reflects itself outwardly as bliss arising from indifference to the phenomenal world. It may therefore in one sense be regarded as *Mukhyánanda.*

8. Hence *Mukhyánanda* (or paramount bliss) is different from *Nijánanda.*

9. A human being that has by meritorious deeds become a Gandharva.

10. A being that by merit has passed from the man-*Gandharva* state to that of *Deva-Gandharva.*

11. The manes or forefathers, such as *Agniswanta*, &c.

born Deva,[1] Karma-Deva,[2] the god Indra, Brihaspati, Prajápati,[3] the powerful Virát,[4] Hiranyagarbha[5]—the partial[6] kinds of bliss of these so-called eleven beings are only foam on the ocean of Brahmánanda that swells up into a huge flood at the close of the *Kalpa*.

132. "If a person, whoever he may be,[7] is in this seventh region of Turiyádita,[8] he is the blissful consciousness[9] which is the experience of such sages as Nárada, Suka, Siva, Vishnu, Brahma, and so on. It is this which is known as *Vivakaradrisyam.*[10]. Understand, O my son! the before-mentioned simile also of the *Vivakári*[11] by means of which I expressed this very same self-experience. The particles of dust falling off from the feet of such a person are on my head!

133. "Thus we have described five kinds of *Ananda*. We will presently define *Gnánánanda.*[12] Treating before of the nature of *Maya* and the meaning of *Sachchidánanda*, we spoke at the time of both *Advaitánanda,*[13] and *Atmánanda,*[14] the finishing stroke of the Vedas. O thou, my son, who hast got rid of all worldly affinities; if thou still hast any doubt, tell me."

134. "O Master, thou who hast given birth to the God Skanda,[15] myself and the whole universe; O thou who graciously protectest these; hear me. If the before-mentioned terms *Sat*, *Chit*, and *Ananda*, express each a different thing, how is the moving mind to become stable? I do not even see the connection as of synonymous terms. Thou must explain this to me like the honey which bees gather (from different kinds of flowers) as one undivided mass and of one sweet taste."[16]

135. "By the terms 'cold,' 'fluid,' and 'colourless,' does water become divided into three parts? Or by the terms 'light,' 'heat' and 'red,' does fire become divided into three parts? Separating the universe which is of the form of the five elements, namely, *Akás*, &c., by describing it as '*Asat*,' '*Jada*' and '*Dukká*,' and setting it aside as non-ego, the Vedas, for facilitating the understanding, will, by way of contradiction, describe Brahm as *Sat*, &c.[1] Nevertheless Brahm is surely one.

136. "The Vedas further mention the following positive attributes of Brahm:—permanent, all-full, one, supreme substance, supreme Spirit (*Parabrahm*), first cause, tranquillity (*sántam*), truth, absolute (*Kévala*), *Turiyam*, equanimity, noumena, *Kutasta*, (Intelligence), witness, knowledge, purity, aim (*Lakshya*), eternal, *Jiva*, reality, *Akás*, Light (*Jyoti*), Atma or self, emancipation, all-pervading, subtle, and so on.

137. "There are also many negative attributes, such as: immoveable, spotless, immortal, unknowable, stainless, ineffable, immaterial (or not-unconscious), painless, unmixed, weightless, uninterrupted, non-atomic, formless, undivided, unborn, undying, indestructible, attributeless, unconditioned, limbless, beginningless, bodyless, unchangeable, non-dual.

138. "The substance, which all the positive and negative attributes thus mentioned have denoted by being well-combined together in perfect harmony, is only one and not dual. Only the epithets expressing one and the same thing are separate terms. Hence the substance expressed by the qualitative terms *Sat* and so on is Brahm, which is one; recognizing the oneness of such substance (or meaning), thou wilt become undivided All-fulness.[2]

139. "Say not that attributing qualities to the being without attributes is like calling a barren woman mother. O, my son, are there persons so perfectly clever as to understand the nature of Brahm without being told (some of its qualities)?[3] The qualities of *Sat*, &c., are mentioned by the Vedas to the end that the knowledge of Brahm may ensue, and that this[4] Jivan-muktee state may result, they are not the qualities of Brahm, but they are the form of Brahm itself (*Brahmaswarupa*)."[5]

140. "O Master, thou who hast appeared like a crore of suns to dispel the darkness of *Moham* (mental bewilderment)! deign to hear me say what I have still to say. I have recognized myself as the one undivided substance as mentioned in the *Agamas*, so that my real *Swarupa*, which is the one all-fulness, has consol dated in my mind. But still, Sir, if thou wilt so explain it to me as to accord also with *Yukti* (reason or the method of philosophical deduction), my mind will stand perfectly firm like the nail driven into green wood."

T. M. SUNDARAM PILLAY.

1. Beings who had not become *Devas* by deeds, but who at the beginning of the *Kalpa* itself were born *Devas*, such as *Vásávasa*, &c.
2. A human being who, by performing *Yágnams*, has become a *Deva*.
3. One of the *Trimúrtis—Brahma*.
4. *Iswara* regarding the whole gross universe as his form.
5. *Iswara* that regards all that shines everywhere as his shining or effulgence.
6. Or imperfect.
7. *i. e.*, even though a *Chandála* by birth.
8. The seventh region of spiritual knowledge is *Turiyam*. But as it is certain that *Turiyam* will ultimately become *Turiyádita*, the author makes no distinction.
9. *Sukhabhóda* which is the *Ambhava* of, &c.
10. Perceiving *Brahm* even while engaged in worldly deeds.
11. Vide Stanza 22 of Part II.
12. Vide stanzas 164 to 174 of Part II.
13. Vide stanzas 102 to 106 of this part.
14. Vide stanzas 107 to 110 of this part.
15. The son of Paramasiva. As no one has the right to explain the conclusion of the Veda but Paramasiva, the pupil calls the Master father of the God Subramanya.
16. "Just in the same way as *Sat*, *Chit*, and *Ananda* have been separately explained to me, thou must teach me their oneness also.

1. It is only to remove the universe by finding it *Anirdajadadukka* that the name *Sachchidánanda* has come into existence. But just as the oneness or combination of *Anirdajadadukka* is the universe, so also is the oneness of *Sachchidánanda*, Brahm.
2. "The positive attributes are mentioned for the *Vastu* to become well-defined, and the negative for that well-defined shape to die afterwards. Why? for one's self to become one's self."
3. If *Nirguna Vastu* is to be described at all, it must be described as *Saguna*.
4. *i. e.*, which thou hast attained to.
5. "It it is said that while the being is that which is known through these *gunas* or qualities, it is improper to say that these qualities themselves are the form of Brahm.

THE ANATOMY OF THE TANTRAS.

FOR the first time one of the most popular and widely known Tantras has been translated into English.* Being considered as mystical works, the Tantras have not received that attention at the hands of Oriental scholars which their contents undoubtedly deserve. Though it is an undeniable fact that the magic and black arts form the chief topics in a Tantrik work, yet valuable information regarding the customs, manners, sciences, &c, of the Hindus during the Middle Ages, when groaning under the tyrannies of the Mohamedan rule, can be gathered from them when read between the lines.

All credit is due therefore to Baboo Sris Chandra Basu for being the first to translate a Tantra into English, and thus enabling the English-knowing public to become acquainted with the contents of these mystical books. It would have been an invaluable help to the readers of the Tantras, had the learned translator added some notes to his excellent translation, explained some of the mystic rituals of the Tantrists, and tried to show what scientific truths are contained in them. In the elaborate introduction to his translation, Baboo Sris Chandra has, in a masterly manner, handled the subject of Yoga. But unfortunately this introduction even does not contain any explanation of the Tantrik rituals and technical words.

The Tantras throw a flood of light upon the anatomical knowledge of the Hindoos—especially they give a more clear description of the nervous system of man than is to be found in the Hindoo medical works. Trying to explain the mysteries of man—to understand the relation he bears to God, the Almighty Creator,—the Yogis and the Tantrists had made a special study of the nervous system. And undoubtedly this knowledge they had gained by dissection.†

The language of the Tantras being too allegorical and too mystical to be understood by the uninitiated, it is very difficult to identify the *Nadis*, the *Chakras*, and the *Padmas* described in them.

However, some of the spots are easily identifiable from their simple and lucid description. Thus it is apparent that the "nectar-rayed moon" (vide Shiva Sanhita, Ch. II, verse 6) is the under-part of the brain; that "*Sushumna*" is the spinal cord; "*Ida*" and "*Pingala*" are the left and right sympathetic cord respectively.‡

* Shiva Sanhita, translated by Sris Chandra Basu, B. A., F. T. S., Vakil, High Court, N. W P. Published by Heera Lal Dhole, 127, Musjid Bari Street, Calcutta, 1887.

† In ancient India, dissection was compulsory for two classes of people, viz.:—the Yogis and the physicians. Thus the great medical author of the Hindus, *Sushruta*, says that "a Yogi (holy man) should dissect in order that he may know the different parts of the human body." *Wise's Commentary on Hindu Medicine*, p. 48.

‡ The *Uttar Gita* has thus described the relations of these structures (Ch. II, verses 14 and 15):—

"The bony column that extends (from the coccyx) to the occiput is called the *Brahmadanda* (*i. e.*, the vertebral column). Within this is the thin cord *Sushumna*, which is also called *Brahmanadi* by the wise. This Sushumna is midway between the *Ida* and *Pingala*."

Another Tantrik work named *Shat-Chakra Nirúpanam* has thus described the position of these three *Nadis*:—

"Outside the spinal canal, on the left is the *Ida* and on the right is the *Pingala*, while within the canal and midway between the above two *Nadis* is the *Sushumna*, whose structure is like a rope."

Prof. Cowell identifies *Sushumna* with the coronal artery (vide his translation of Maiteyi-opinishad, p. 270, foot-note. Published by Asiatic Society of Bengal.)

While Pandit Rama Prasad Kasyapa, M. A., F. T. S., identifies *Sushumna* with trachea, and *Ida* and *Pingala* with left and right bronchi (Occult Science, the Science of Breath. Published at Lahore, 1884). But it is clear from the above description that these three famous *Nadis* are the spinal cord and the two sympathetic cords.

We shall try now to identify some of the nervous structures described in the Tantras:—

"*Chitra.*"—From the description of this *Nadi* in the Tantras (Shiva Sanhita, Ch. II, verses 18-19), it may be identified with the grey matter of the spinal cord. For "in it is the subtlest" of all hollows called "*Brahmarandhra,*" which is nothing else save the central canal of the spinal cord—a structure whose functions remain as yet to be discovered by the physiologists. The Tantrists appear to have traced its connection with the lateral ventricles of the brain. It has been considered by them to be the seat of the human soul. Even in these days, when it is no exaggeration to say that the Hindus have quite forgotten the scientific truths discovered by their ancestors, they point to the hollow space in the crown of the head (known as the anterior fontanalle) of the new born child as the *Brahmarandhra.*

Every tyro in anatomy knows that this space contains the lateral ventricles of the brain.*

The "Sacred Triveni" (Shiva Sanhita, Ch. V, p. 52) is the spot in the medulla oblongata where the sympathetic cords join together or whence they take their origin. (Vide Ashby's Notes on Physiology,—Article Medulla Oblongata). The mystic Mount *Kailas* (Shiva Sanhita, Ch. V, p. 154) is certainly the brain.

* Prof. Sir Monier Williams has defined *Brahmarandhra* to be "a suture or aperture in the crown of the head and through which the soul is said to escape on death." (Sanscrit-English Dictionary). Now the learned professor's definition explains nothing. Had he consulted the Tantras and known the space called the *Brahmarandhra* by the modern Hindoos, we doubt not his conclusion would have been the same as ours (*i. e.*, he would have identified the *Brahmarandhra* with the central canal.)

2. A Hindu renegade thus delivered his verdict on the anatomy of the Tantras, &c.:

"It would indeed excite the surprise of our readers to hear that the Hindus, who would not even touch a dead body, much less dissect it, should possess any anatomical knowledge at all..... It is the Tantras that furnish us with some extraordinary pieces of information, concerning the human body..... But of all the Hindu Shastras extant, the Tantras lie in the greatest obscurity..... The Tantric theory on which the well-known Yoga called *shat-chakra bheda* is founded, supposes the existence of six main internal organs, called Chakras or Padmas, all bearing a special resemblance to that famous flower the lotus. These are placed one above the other, and connected by three imaginary chains, the emblems of the Ganges, the Jumna and the Saraswati.....

"Such is the obstinacy with which the Hindus adhere to these erroneous

Padmas and Chakras.—Great difficulty arises in identifying these *Padmas and Chakras.* What are these structures one is tempted to ask? Are they real or do they only exist in the imagination of the Tantrists? Though we are unable to satisfactorily identify them, we nevertheless believe that the Tantrists obtained their knowledge about them by dissection. These terms have been indefinitely used to designate two different nervous structures, viz. :—nervous plexuses and ganglia. But it may be questioned, how are we authorized to identify the Tantrik *Padmas and Chakras* with either the ganglia or plexuses of the modern anatomists? Our reasons for doing so are the following.

1*st.*—The position of some of these *Padmas and Chakras* corresponds with that of the plexus or ganglion of the modern anatomists.

2*nd.*—These *Chakras* are said to be composed of petals designated by certain letters, which clearly point to either the nerves that go to form a ganglion or plexus, or the nerves distributed from such ganglion or plexus.

3*rd.*—Certain forces are said to be concentrated in these *Chakras,* thus identifying them with the plexuses or ganglia which the modern physiologists have proved to be "separate and independent nervous centres."*

This *Nadi Sushumna* has six *Padmas* (Shiva Sanhita, Ch. II, v. 27, p. 12) evidently signifying the six nervous plexuses formed by the spinal cord.

The description of the thousand petalled lotus (Shiva Sanhita, p. 51) shows it to be the medulla oblongata.

We proceed next to the identification of the famous six *Chakras* of the Tantras :—

I. *Muladhar Chakra* (Shiva Sanhita, p. 44) is the sacral plexus.

II. *Swadhisthan Chakra* (Shiva Sanhita, p. 46). There can hardly be two opinions as to its being the *prostatic plexus* of the modern anatomists.

III. *Manipur Chakra* (Shiva Sanhita, p. 47) appears to be the epigastric plexus.

IV. *Anahat Chakra* (Shiva Sanhita, p. 47) is the cardiac plexus.

V. *Vishuddha Chakra* (Shiva Sanhita, p. 48) is either the laryngeal or pharyngeal plexus.

VI. *Ajna Chakra* (Shiva Sanhita, p. 49) is the cavernous plexus.

We have very briefly hastened over the six Tantrik *Chakras.*

notions, that even when we show them by actual dissection the non-existence of the imaginary *Chakras* in the human body, they will rather have recourse to excuses revolting to common sense, than acknowledge the evidence of their own eyes. They say with a shamelessness unparalleled, that these Padmas exist as long as a man lives, but disappear the moment he dies."—Physical Errors of Hinduism, Calcutta Review, Vol. XI, pp. 436—440.

A Daniel has come to Judgment. Did the Hindu renegade take the trouble to compare the *Chakras* with the Plexuses of modern Anatomy? Had he done so, he would not have talked such nonsense. His paper contains two diagrams, one of the six *Chakras* and the other of the different viscera as represented by the modern Tantrists.

* Gray's Anatomy, 10th Edition.

We see that these *Chakras* are the vital and important sympathetic plexuses and preside over all the functions of organic life.

There can be little doubt that by the "contemplation" on these *Chakras,* one obtains psychic powers.

"Contemplation" leads to control over the functions of these *Chakras* or plexuses. "The intimate connection between the sympathetic nerves and the great viscera renders it highly probable that the sympathetic system has mainly to do with the organic functions.* * * The sympathetic is the system of organic life." When one gets control over the sympathetic nervous system, he is the master of his body, he can die at will. The heart beats at his will. The lungs, the intestines, nay, all the different viscera of the body, carry on their allotted duties at the command of such a Yogi. Verily, verily, that is the stage of *Samádhi.*

The learned translator has treated only of the five externalities of Yoga in his elaborate introduction. He has not dwelt on the *Dhyána, Dhárańá* and *Samádhi.* As "*Pratyahára* is not a distinct method in itself, but is a result of *Pránáyama,*" so *Samádhi* is the stage brought about by the processes of *Dhyána* and *Dhárańá.* As "by *Pratyahara,* the subjective world overcomes the objective," so by *Samádhi,* the spiritual nature of man stands predominant over the gross physical one. *Pratyahára* must be clearly distinguished from *Samádhi.* No more serious mistakes, we think, can be committed than considering the hybernation of the reptiles and other animals as illustrating the *Samádhi* stage of the Yogis. The *hybernation* corresponds with the *Pratyahára* and not the *Samádhi* stage of Yoga. The learned translator has happily compared the *Pratyahára* stage with the stage of insensibility produced by the administration of anæstheties, *e. g.,* chloroform (Introduction to the Shiva Sanhita, Ch. X, pp. lvii, *et seq*). But it is a well-known fact that the inhalation of chloroform has little perceptible effect upon the sympathetic nerves. The spiritual consciousness of man is intensified only when the functions of the organic life are brought under his control, and when he can modify and regulate the functions of the different viscera. We repeat that that is the stage of *Samádhi.*

It behoves all students of Yoga and occultism then to gain a clear knowledge of these six *Chakras* from the contemplation of which he can aspire to attain to the stage of *Samádhi.*

This is an humble attempt on our part to identify these *Chakras,* and how far we have succeeded in our task, it remains for those who are abler and more learned than ourselves to decide. It is passing strange indeed, that the three famous *Nadis* of the Tantras, viz., *Sushumna, Ida,* and *Pingala,* which, there cannot be the slightest doubt, form the spinal cord, right and left sympathetic cords respectively, have not as yet been identified by any Orientalist. But we believe that as a Tantrik work has been rendered into English, greater attention will be bestowed by Oriental scholars in illumining the dark recesses of the Tantrik literature, and it is to be expected that within a not very distant date the *Chakras, Vayus,* &c., of the Tantras will be more correctly identified.

B. B.

ODE ON SELF.

*Translation of Sri Sankaracharya's sonnet known as "Atma-Khatak."**

1. I am not the body† nor the (fleeting) objects of the senses; and not to speak of a wife, a son, property or riches, I am not *Ahankára* (Egoism), the *Pranas*‡ nor *Buddhi* (spiritual Ego); I am the everlasting, the witness (of what was, is or would be) the *Pratyagatmá*. I am the *Siva*.

2. Verily as the words of the wise dispel the delusion of mistaking the rope for the snake, the instruction of the *Guru* destroys the false notion of conceiving (oneself) as *Jiva* (embodied self). I am the *Siva*.

3. There is nothing in the cosmos but I. And it is in me the non-dual, and through *Maya* (illusion), the phenomenal world assumes reality like the reflection (of objects) in the mirror. I am the *Siva*.

4. As in the stupefication of sleep even the unreal appears as real, *Mohâ* (infatuation) causes this world (of objects) to shine out as real in *Atma* of the form of *Sat* (truth), *Chit* (consciousness) and *Anandam* (bliss). I am the untainted, the perfect, the everlasting, the non-dual, I am the *Siva*.

5. I am not born. I do not grow. I do not perish. These (birth, growth and death) are spoken of the body as but virtues of *Prakriti*.§ The power to generate action belongs to (is with) the *Atma*—the *Chinmaya*—the all-consciousness—and not to *Ahankara* (embodied personality). I am the *Siva*.

6. I am not the body—what are births and deaths to me? I am not the *Pranas*—what are hunger and thirst to me? I am not *Chittam* (mind), grief and delusion. I have none; I am not the doer of liberation (*Moksha*) or bondage. I have none.

A. G.

* Lit. Poem of six slokas on Atma (Self).

† Three in number—Sthula, Sukshma and Karana.

‡ Vital airs—five in number—Prau, Apan, Vyan, Udyan and Aman.

§ Cf. Bhagavat Gita, Chaps. 2 and 3, vs. 20 and 27.

Correspondence.

A STRANGE CASE.

AN old friend of mine, a Mahomedan gentleman, and landholder in the Allyghur District, whom I have known since we were lads, brought his daughter at my recommendation to Agra (a mother of three children) for treatment. In company with a noted skilful Assistant Surgeon, I went to my friend's house; according to the Moslem custom she was behind a cloth screen, lying on a bed, she put one hand out for the Doctor to feel her pulse, her wrist was extremely thin, and emaciated. The Doctor after feeling her pulse, sounding her chest, and making other enquiries, spoke to me in English so that the rest could not understand, "a sad case, last stage of consumption, a gap in the right lung, incurable, poor girl;" and then he told my friend aside, that he must prepare himself for the worst, medicine could only give temporary relief, the case being incurable, now he must give her nourishment to keep up her strength, &c. The Doctor's medicine was given during the day, and there was a talk in the day of some learned Moulvee coming from the city to chant some prayers, but that night the patient for the first time sat up herself, and abused the father and brother most shamefully, and told them, "I have long kept very quiet, but as you have brought me to Agra to be insulted, I shall do as I like." With folded hands the father enquired, "Pray, Sir, Who are you? and what do you want?" The answer was in a rough voice. "I challenge all those brutes who would dare to ask my name—do your worst, as I am prepared to see what you fools can do." From that time the poor girl's sufferings were intense, she had excruciating pains all over the spine, the ribs, in fact all over the body, and could neither stretch her hands, nor her legs. Sometimes she would speak rationally, but throughout the greater part of the day, and particularly during nights, to hear her screeching and abusing the family was heart-rending. This continued for a whole week. In the meanwhile I met the Doctor once, and told him that it now appeared that the girl was under the influence of some evil spirit. He laughed saying: that is all imagination, they will soon have to put the poor thing in the grave. Several learned Moulvees and Derwishes came to try their skill, but went away sadly disappointed, as their presence made the girl extremely furious, and all that they got was abuse and curses.

The fame of a certain Persian Hafiz residing at Deahund is proverbial for curing persons afflicted with evil spirits. So my friend sent off post haste by rail one of his relations to him. The Hafiz is a venerable man, and accepts no gifts, offerings, or rewards, but cures persons for the sake of humanity. After hearing the case attentively, he gave a half side of a written sheet of paper, on which the name of the patient was to be entered, after which it was to be rolled up and lit like a lamp in mustard oil. This is called a "Fuleeta," and the person afflicted is to stare at it whilst burning. This Fuleeta was an order to the king of the Jins by name "Zufur Jung" and to the Emperor of the Jins by name "Buktanoos" to apprehend, and produce the culprit whoever he or she may be. That when the spirit's presence was visible, five Tabeezes (written square papers) which he gave, were to be immediately tied to the neck, two to the wrists and two to the ankles of the patient, to prevent the spirit from running away. That the spirit was then to be questioned authoritatively in the Hafiz Sahib's name, and the replies taken down in

writing. Another Fuleeta that he gave was then to be lit, and a Tabeez was to be put inside the shell of an egg after the yoke was taken out, then it was to be covered up with mud and converted into a ball, then a hole was to be dug in the ground in a convenient spot, the ball was to be placed therein and covered up with mud, and firewood must be burnt thereon continuously for forty-one days without being allowed even once to be put out. Some more Tabeezes were given. One to be every morning (after being dissolved in water) given to the patient to drink for seven days.

The relative returned on the evening of the 20th instant at 8 P. M. and immediately the first "Fuleeta" was lit; for a while the girl remained very quiet, but after an hour she said with folded hands "What do you want of me? Do you wish to know my name?" and so forth in a subdued manner—immediately the "Tabeezes" were tied to the neck, wrists, and ankles. The effect was amusing, as she spoke in such a supplicating and beseeching manner. The name given was Shurfooddeen; he said that he was a Jin, who, whilst passing the girl's house some ten years ago, saw the girl bathing naked on the top of the house, that he fell in love with her, took her inside an adjoining room and has been continuously with her ever since, that he was willing to leave her provided the other procedures were dispensed with. But to make sure they lit the other "Fuleeta" and buried the egg and burnt fire thereon as was directed. The girl suddenly became very quiet and then said "Father, what a strange sight I behold, what a venerable saint I see, and what a nice Musjid it is in which he is seated, who is this woman with a child in her lap crying, and beseeching and throwing the child at the feet of the saint, and begging forgiveness for some one, but the saint won't listen and is getting angry with her? The scene is changing. Oh! what a large jungle, what large trees, who are these four stalwartpersons with long spears in their hands? They are beating one man, they have knocked him down, they are killing him, they have thrust their shining spears into his body, he is bleeding, they have killed him, and are dragging him away. Father, I am all right, thank God that the evil spirit has left me. I feel hungry." After eating something, and going through the ablutions required before praying, she read her morning prayers. The pain has totally disappeared. The hectic cough, constipation, loss of appetite have also disappeared. She reads her prayers five times daily, and is as hale and hearty as any of us, but yet weak, and much reduced in flesh, but she is daily improving for the better.

My friend assures me that she was found insensible in the room facing which she was bathing some ten years ago, and that she has ever since been constantly ailing, and that she has several times told her mother that she fancies some one sleeping with her like her husband, but it never struck us that she was afflicted by an evil spirit, we attributed her fancies to imagination and sickness.

"Wonders will never cease." I have not read of such a case in the *Theosophist*, and have therefore ventured to report the same. The name of the Hafiz is

HAFIS AUBID HOSSEIN,
Deobund District Saharunpoor.

The presence of the patient is not necessary, he can be consulted by letter. I shall be glad to hear if he has been serviceable to some other patient like the one whose case I have related.

A. CONSTANTINE.

THE DATE OF BUDDHA.

I am in great perplexity, not being able to reconcile the following apparent inconsistencies, and hope you will kindly clear up my doubts. The references, I quote here, are from "Five Years' of Theosophy."

On page 383, "Tathagata became a full Buddha" *i. e.*, reached *absolute* Nirvana—in 2544 of the Kali era, (according to Sowramana).

On page 391, "Buddha died in the year 2565 of Kaliyuga" (also according to Sowramana).

Now how this can be reconciled? Does this mean that the Lord Buddha lived 21 years more after attaining absolute Nirvana?

Then it is stated that he died at the advanced age of 80 years. Now does this 80 years refers to Barhasputyamanam (of 361 days and 11 ghadias) or to Sowramana (of 365 days 15 ghadias and 31 beghadies) and in what year of the Kaliyuga (according to Sowramana) was the Lord Buddha born?

On page 370, "he (Srimat Sankaracharyyar) was born in the year B. C. 510" (fifty-one years and two months after the date of Buddha's Nirvana).

This makes the Lord's Nirvana to take place B. C. 561 years and 2 months, corresponding with 2540 years of the Kaliyuga, making a difference of four years with the statement on page 383 quoted above.

In conclusion I request you will clearly state the year of the Kaliyugam according to Sowramana (with names of Hindu months and week-days if possible) of his birth, his attaining Nirvana, and his final death, and the year of the Kaliyuga when Srimat Sankara Charyyar was born.

BARODA PRASAD BASU, F. T. S.

APPARITIONS.

I.

I heard the following from Kaliber Vedanta Leagish, the renowned Vetantic Scholar of the province:—

"Babu Uma Nath Rai, a resident of 24 Pergunnas District and Head Clerk to the Judge's Court at Berhampur, was a great friend of mine. One day he was attacked with cholera, and died within twenty-four hours of the attack. I was then at Benares prosecuting my studies in Sanskrit, and as a matter of course quite ignorant of his disease. One night at about midnight I saw him (for I can scarcely call it a dream, so vivid it was) standing beside me, and with tears in his eyes taking leave of me. The next day at about 3 P. M. I received news of his death.

"On the same night Uma Nath's younger brother Surendra Nath, who was at Jubbulpur, also had a dream which was almost identical with mine; he wrote me about it and was told in reply that his brother was dead."

Is there any means of distinguishing these dreams from those that are evidently the mere effects of fancy? There is a very instructive article on the subject in your issue for January 1882, but more remains to be said.

II.

The following is from Professor Ramgah Noayuratna, a great Sanskrit scholar holding a respectable post under Government.

"One day I saw the late Doctor Ram Das Sen, F. T. S., standing close by my side in his splendid dress; I even heard him salute me. A few days before he had promised to see me on his way to Calcutta, and I

thought he had come to do so. A few minutes after I could not see him any longer. The next day (or the day after, I forget which) I was informed that he was dead." The apparition was so real and life-like to the Professor that the next moment he was heard to enquire about his friend the late Doctor.

K. P. MUKERJI.

RELIGIOUS ARBITRATION.

SINCE some days past some thousands of Mahomedans have assembled here (Berhampore) for participating in a discussion on some articles of faith in dispute. On the one side there are Sheahs and Sunnis, on the other are the Wahabees or the Forazas. Moulvees and other learned Mussalmans have come from such places as Peswar, Delhi, Jounpore and the like. It is a fact not a little significant of the progress of brotherly feeling throughout India that the umpires chosen by both the parties are all of them Hindus. This is, I believe, the first time in the History of India that Hindus have been chosen umpires in a religious dispute among Mahomedans.

K. P. MUKERJI.

AN ADEPT OR WHAT?

DURING the Christmas holidays, I met at Bindraban an old acquaintance of mine, a Head Moharri of the Police station at that place. He related to me a story about a fakir, which he thought would interest me. As I thought it would be interesting to the readers of the *Theosophist*, I asked him to send me the narrative, after making enquiries of the very person who had been the object of mercy. That Head Moharri has been kind enough to send me the following in Urdu, which I have translated.

On the 11th of December 1887, at 8 o'clock in the morning, a boy by name Banke Lal, aged five years, son of Madarilal, a Brahman of the Kannogin sect, residing at Mankapura Thana, Sheorajpur Zila, Cawnpur, now serving as a Constable at the Police station at Bindraban, was eating under a *Nim* tree *puris* cooked in the bazaar. At that time a woman passing by looked on the boy with an evil eye. The boy at once got fever. The parents being informed of the fact, went to the spot and brought the boy home and called in medical aid. The woman resorted to certain means used for removing the influence of the evil eye, and medicine from the Government dispensary was also brought and given to the boy, but without any effect. At last in the afternoon the pulse ceased to be felt. The parents and the persons in the neighbourhood thought the boy was dead, and began to bewail the loss. This boy had suffered from fever two months previously, but had recovered at the time of this occurrence. After some time the father of the boy, thinking him to be dead, took him to the river Jumna to throw him into it according to Hindu custom. When he reached the river with the corpse of the boy, a Bairagi suddenly appeared there. He had a Ramanandi tilak on his forehead, and an old sore on the forehead which emitted some matter; his age appeared to be about seventeen or eighteen years. *Alfi* (a sort of sheet with a hole in the middle for the head to go through) was the only garment he had on. This Bairagi asked the boy's father what was the matter. The father told him what had happened.

The Bairagi took a handful of water from his *Tonbi*, and after a pause sprinkled that water on the dead boy's face. The boy opened his eyes, and then the Sadhu resorted to another expedient. He took sand from the Jumna river and threw it into the boy's mouth, and gave him a kick saying *Uth be landi ghar ko ja* (meaning, you boy get up and go away). That instant the boy got up and went to his house. The Bairagi disappeared, nobody knows where; search was made for him, but he was not to be found.

The Head Moharri's name is Biharilal, Head Moharri of the Bindraban Police station in the Agra District, N. W. Provinces. I think I have fully stated the facts, and any person having any doubts as to this can enquire from the Head Moharri or the Constable, the boy's father.

JWALA PRASADA, F. T. S.

SELF LEVITATION, ET CETERA.

IN the *Theosophist* for November last I read with much interest several accounts of self levitation. As these feats have been attested by so many different persons from so many different places, and as similar feats of self levitation are by no means uncommon in the Lives of the Saints, duly authenticated by the Roman Curia, doubts as to their genuineness should no longer exist. At first sight, no doubt, self levitation would appear quite opposed to all nature's laws; but the solution might possibly lie in the fact, that the person who self levitates himself, first induces a change of magnetism or polarity in himself sufficient for the due performance of this feat. In my opinion the change of magnetism or polarity is induced by the person holding in his breath for a sufficiently long period, and my reasons for so thinking are as follows. The experiment I will now describe has, I believe, been frequently successfully performed. One person sits in an ordinary chair, and four other persons group themselves round him. They all then first take in a long breath, and keep holding their breath, while each of the four persons placing each only his forefinger under the chair, lifts up the fifth person, chair and all, as if he weighed no more than a feather's weight. To my mind this is a similar feat to that of self levitation, and succeeds from the fact of all five persons holding in their breath. The corollary would appear to be, that to successfully practise self levitation, a person must exercise himself in holding in his breath for months, until he succeeds in holding in his breath for half an hour, or an hour, or whatever the length of time which may be requisite to induce a change of magnetic polarity in himself.

From the researches of the Psychological Society, and other experimentalists, the genuineness of the facts of mental telepathy has been established. These facts would also appear to be contrary to nature's laws. Perhaps their explanation may be found in the supposition that the gift of mental telepathy has been hitherto a dormant and undeveloped sense. Last year, when returning from Australia, I met a Mr. Horton, on board the "Massilia." He told me that at about the age of fifteen he suddenly found himself able to read the thoughts of other people, and that the gift remained with him until a recent and severe illness caused him to lose it. He said that he could in no way account for the *modus operandi* of the gift, but that it appeared to him as if the other person were speaking out his thoughts aloud. I then asked him if he could read the thoughts of a foreigner unacquainted with English. He said that he had tried, but that unless a person thought in English, he was unable to read his thoughts. From this it would appear as if mental

telepathy were only an acute and refined sense of hearing, or some other as yet dormant and undeveloped subtle sense akin to that of hearing.

Can any of your readers inform me whether "Coca" is obtainable in India? It is a produce of the Central and South American forests. Mr. L. J. Dupre, United States Consul at San Salvador, in his report states that it enables the natives to sustain burdens of 150 or 200 lbs. on their backs, and with these burdens to traverse plains and mountains with greater celerity than the mule, which travels through the whole day at six miles an hour. If Coca really does possess these qualities, it would be a great boon to our zemindars in the Himalayas, who often have to carry very heavy burdens for very long distances. The other properties of Coca are thus described by Mr. L. J. Dupre. "In doses of 15 to 60 grains, Coca produces a delightful intoxication. A sensation of lightness first supervenes: the air inhaled is zephyr from angels' wings; there are wild imaginings and fantastic hallucinations, and gorgeous visions, and then complete insensibility. It is intoxicating without drowsiness, without congestion of the brain, involving a sense of perfect rest. The law of gravitation is suspended and the 'conquoro' drifts bodily among the stars." Under these circumstances is Coca to be looked upon as a mild and harmless exhilarant or a pernicious and debasing drug whose use should be discouraged?

A. BANON, F. T. S.

Reviews.

THE "BOAT" OF KAPILA.*

"SALUTATION," says Gaudapáda, "to that Kapila by whom the Sánkhya philosophy was compassionately imparted, to serve as a boat for the purpose of crossing the ocean of ignorance in which the world was immersed." The boat, or ark of safety, in question was the dualistic theory, that of the separateness of the personal individual entity, or soul, from the aggregate of soul in the cosmos, in opposition to the Vedantic pantheistic idea which regards the individual self as but a part of "one stupendous whole." It might almost be said that Kapila was the forerunner of Darwin, since he also taught the gradual and systematic evolution of form and distinct life and consciousness from a primordial elementary essence. He was an atheist in the sense of putting out of debate, as an unreasonable and unthinkable conceit, the idea of a personal creator. From Prakriti, the "rootless root" of all things, as he tells us in his third Aphorism, are produced seven things which are also producers, and these in their turn engendering a series of productions, the evolutionary process works out into objectivity the manifold aspects of visible nature as we see it, or as it was and will be seen by those who have preceded and those who are to come after us. No chance, no miracle, no caprice is to be seen anywhere, but the orderly and majestic manifestation of law and system. The grand misery and mystery of existence is pain, the supreme object to strive for, its extinction, or utter entire separation and escape from the same. The soul, bound in its hard fetters, struggles for liberation; the wise know

* "The Sánkhya Karika," by Iswara Krishna; Translated from the Sanskrit by Henry Thomas Colebrooke, Esq. Also the Bháshya of Gaudapada; Translated, &c., by Horace Hayman Wilson, M.A., F.R.S. Reprinted for the Theosophical Publication Fund by Tookaram Tatya. Bombay, 1887. Price Rs. 2-6-0.

the cause and the remedy and, knowing, work for the latter with entire singleness of purpose. The remedy is the acquisition of knowledge, the extinction of ignorance. The outcome of the struggle and the meed of victory is escape from rebirth, that is to say, from re-entanglement in material forms, and an eternal existence as a conscious entity, equal intrinsically to every other *Purusha*, or freed spirit. It is a profoundly metaphysical system of philosophy, as far above the comprehension of the masses as the blue sky is above the reach of the hand; but for the thinker it offers as free a heaven for his thought to soar in as the air is free for the wing of the eagle to cleave as he mounts towards the sun. Still, to reach Kapila's Sankhyan sun he must be an eagle in thought. The Principal of an Indian College, one who has earned his place among Western Orientalists, remarked in the writer's presence once, "that neither he, nor Prof. Müller, nor any other European Orientalist, could be said to really understand Sankhya." And yet these are great scholars. The clod-hopping *rayyet* will not busy himself with philosophy, and such books as the *Sankhya Karika* are not printed for him; but to the increasing class of philosophical students in the east and west, these reprints of Mr. Tookaram Tatya for the Theosophical Publication Fund are most precious, in that they put within their reach the noblest Aryan classics at prices within the means of all but the poorest. The mechanical part of the volume under notice is satisfactory—paper, types, boards and binding (save that there is no lettering on the back) all good, and the purchaser gets his full money's worth. No Branch or private library in our Society can afford to be without a copy of the "Sankhya Karika," which contains the entire Sanskrit text and commentary together with their English translations and the original commentary by Professor Wilson. Well might Professor Sir Monier Williams call it "a very useful and popular compendium of the doctrines of this system," which in some far distant age was perfected and communicated his kinsman, Brahman Asuri by Kapila, son of Brahma himself.

H. S. O.

THE WAY TO THE PATH.*

The idea of a handbook like this, which should give to new members of the Society and others sensible hints for their studies and honest advice for their conduct, originated with our good Brother, Mr. Tookaram. Hundreds, if not thousands, have joined us in the first rush of sympathy, and without a definite conception of the purpose or possible fruits of theosophical endeavour. Moreover, the movement is as yet too young to have developed the corps of lecturers and circuit superintendents which we shall ultimately see at work. The handful of staff workers are absorbed severally in their departments of editing, authorship, travelling and office work, "holding the fort" until the reinforcements arrive. Meanwhile, Mrs. Sinnett's excellent "Purpose of Theosophy," the series of Catechisms, various other books issued by our members, our magazines in English, French, German, Urdu and other languages, and this latest compilation, supply a crying want and pave the way for what is to come hereafter. The "Guide to Theosophy" comprises the following subjects: Preface; Introduction; What is Theosophy?; What are the Theosophists?; The common-sense of Theosophy; The Founders of the Theosophical Society—a public Address by Babu Norendronath Sen; certain official (American and Rus-

* "A Guide to Theosophy." Compiled from current theosophical literature. Published by Tookaram Tatya for the Bombay Theosophcal Publication Fund, 1887.

gian) documents showing the antecedents of two of the Founders; the Rules of the Society for 1886; Theosophical Symbolism; Notes on OM from the Upanishads; Brotherhood; What is necessary to become Initiated; Strict Morality, the first Step to Divine Wisdom; Spiritual Progress; Practical Hints to Theosophists; Qualifications for Chelaship; Mahatmas; Mahatmas and Chelas; Importance of the Study of Sanskrit; The Occult Sciences; The True Theosophist's Path; Practical Instructions for Students of Occultism; The Constitution of Man; Faith and Knowledge; Imagination; The Power of Will; Its Development; The twenty-two Rules of Hermes for the development of the Will; The Elixir of Life; Contemplation; Concentration; Freedom [emancipation from the chains of matter]. This is—it will be observed—a rich theosophical banquet of which no one can partake without great profit, spiritual and mental. A decided merit of the book is its cheapness—Rs. 2, post free in India. At the same time it has the blemish of being without an Index and Table of Contents, an oversight that no habitual reader of books can pardon. And, for some occult reason, no doubt, Mr. Tookaram has omitted lettering the Title on the back. It is an inconvenience to have to take down a lot of books from the shelves to find out the one we wish to read.

H. S. O.

REVIVING A DEAD LANGUAGE.*

THIS magazine is one among the many recent attempts to meet the growing enthusiasm for Sanskrit literature, by the issue of monthly publication in Sanskrit and English. Such journals are springing up throughout India, and if fewer succeed, it is less for the lack of possible patronage than bad business management in their projectors. The commercial success of the *Theosophist* on its cash payment basis, despite the universal prognostications of its failure when started, ought to have shown the Indian friends of periodical journalism, that the credit system in vogue is a most risky and pernicious one, and it is to be hoped that the gentlemen behind this new and promising bilingual magazine will bear this in mind.

The plan adopted is that of giving the Sanskrit text in the left hand and the English version in the right hand column of each page, a useful one for students. The number for December, now before us, contains a disquisition upon *Vidya*, one upon the *Sanskrit Language*, an *Introduction to the Science of Medicine*; and some general remarks upon the knowledge possessed by the ancients. Some of this is very interesting; for example, what is said about the sixty-four arts defined and taught in the ancient books. They indeed cover a wide range of knowledge, physical and psychological. Agriculture, architecture, chemistry (including analysis and synthesis), astronomy, mathematics, medicine, surgery, jurisprudence, military science, gymnastics, cookery, manufactures—domestic and other,—divine worship, sculpture, wood-carving, metallurgy, statecraft, grammar, logic, metaphysics, commercial usage, ship-building and navigation, finance, music, writing, poetical composition, the breeding, care and education of children, spiritual self-evolution,—all these and more were embraced within the ancient round of knowledge. It must be confessed, however, that the English idioms and editorial proof-reading of the *Lokananda Patrika* leave much to be desired, but all the same, we hope it will be a success and live to do much good.

H. S. O.

* *Lokananda Patrika*, A monthly Sanskrit-English Journal, Madras. The Lokananda Samaj, 1887.

JANUARY MAGAZINES.

THE PATH:—The first paper "Rays from the East" will repay more than one perusal. "Perhaps failure to carry out a chosen plan is part of a necessary step. Our failures to encompass a set end are our best teachers, provided we recognize the real work that inevitably is contained in the failure." We have no space to quote more. W. Brehon continues his excellent papers on the Bagavad Gita. This month he discusses the general bearings of the poem with especial reference to the "Dejection of Arjuna." Rahula's inheritance is a beautiful allegory by J. C. Ver Planck. The next article is a translation of a French article by Madame Blavatsky on the "inter-etheric force," re-discovered by Keeley. Jasper Niemand contributes another of his stirring articles under the title of "The Appeal unto Cæsar," the appeal to the light within that the aspirant makes when he begins to find that "nothing that is out of the eternal" can aid him. Tea, table talk is as bright as ever. This month it is about elementals, thought-reading and dreams.

SPHINX (German):—This magazine opens with an interesting article on hypnotism and electricity in ancient Egypt 3,000 years ago. Carl Kiesewetter writes on Swedenborg and his visions. Carl du Prel gives an account (illustrated) of the proceedings of a Committee on thought-transference held at Munich. L. Kuhlenbeck discusses the belief in the "Death-clock." Dr. Liebault writes on medical hypnotism. W. Daniel has a thoughtful paper on development and freedom. G. Earnesti, in a paper entitled "Elements of Magic," describes some mesmeric experiments. F. Eckstein treats the esoteric doctrine as set forth in India.

LE LOTUS (French):—The first article is by Madame Blavatsky on the origin of evil. E. D. Fawcett, under the title of "The Logos and Modern Psychology," shows the relation of the doctrine of the Logos to the conclusions of modern writers. Amaravella continues his articles on the constitution of the microcosm. Reviews and notes—the latter being an admirable feature of this magazine—make up the rest of the number.

THE PLATONIST:—The Hall of Seb, a study of the origin of the idea of time, is a most suggestive paper discussing ancient beliefs and religious ideas. M. Coverdale begins. "A new translation of the letters of Paul." "Auxiliaries to the perception of intelligible nature," a translation from the Greek of Porphyrios, a reprint of that made by T. Taylor, carefully revised, will be prized by students of Platonic philosophy. T. H. Burgoyne concludes his paper on the Taro, with an all too short description of the methods of using it, in which he seems to give somewhat imperfect directions of one method only.

The translation of the Desatir is continued.

THE ESOTERIC:—Practical instruction for reaching the highest goal of human attainment by H. F. Butler is a valuable paper on self-control. W. Cox continues his papers on the science of understanding, his subject this month is "Wisdom, the Offspring of Law and Meditation." J. Latham begins a new series on the art of never forgetting, showing how books are learned by heart in the East.

L'AURORE DU JOUR NOUVEAU:—This magazine began its second volume with the January number. In that number Lady Caithness has an interesting paper on the celebrated prophecy of Trithemius which is cited as supporting the fixing of 1881 as the beginning of a new cycle. Trithemius' work was printed in 1522 and his statement is that in 1879 will begin the reign of Michael, the angel of the sun. This reign will last fifty-four years. Here in India, of course, more importance is attached to the cycle that will begin with the second five thousand years

of Kali Yug. But we believe the truth is that at about this time a number of cycles, some large and some small, are beginning and ending, the real new day is more than three hundred years off—but it will be a great day when it does come. *Marie contributes some beautiful* "Pensees sur le jour de Noel." Victor Bellechasse continues his psychological romance.

THE LANGUAGE OF COORG.*

One by one the races, nations and tribes of India are being reached by the wave of Progress; those which have a literature are being levied upon to swell the world-store of knowledge, and those which have no alphabets are being supplied with them. The monograph under notice illustrates the latter fact. Coorg has been very backward in this respect, perhaps because of the comparative isolation of the country and the conservatism of the people. A century ago the land was ravaged by Hyder and his Son Tippoo with attendant circumstances of great brutality: the cultivation burnt, the tanks destroyed, the people beheaded by hundreds, and 70,000 sent as captives to Seringapatam, and forcibly converted from Hinduism to Islam. In this tide of devastation, this wholesale obliteration of temples and other monuments, it was inevitable that the national literature should be almost, if not quite, extinguished. Through the chivalrous bravery and military skill of a young prince of the Royal family of Coorg, the land was ultimately freed of the Mussalman conquerors, and the prince, whose noble character outvies almost that of the peerless Bayard, made an alliance with the British, to which the most religious loyalty has been shown to this day. But the nation has not as yet recovered what it lost in one direction. What correspondence and reading it has done has been in the Canarese, a reproach from which Dr. Appiah now attempts to relieve it by the construction of an original alphabet, the characters of which bears some resemblance to those of Tamil, Canarese, Sinhalese and our Western phonography. We wish him entire success in his laudable experiment, and the sympathy of members of the Theosophical Society will be all the greater when knowing that he also is one of ourselves.

H. S. O.

SANSKRIT LITERATURE.

The Sanmargha Sabha of Bellary has printed this lecture, by R. Jagganathiah, in pamphlet form. It points out how many things supposed to be modern discoveries were known to the ancient Sanskrit writers and is a plea for the revival of Sanskrit study. The lecturer does not seem to have much idea of how much is being and has been done in the field of Sanskrit study in Europe, especially in Germany. A good many interesting facts are cited in the lecture, but of course space has prevented more than an excursion into the outlying boundaries of this vast subject.

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* "Kodorgu First Book." By Koravanda M. Appiah, Assistant Surgeon, Bangalore. Mysore Govt. Press.

ERRATA.

Page 343, line 44, for Ch. ii, v. 3, read Ch. iii, 3.
" " " 46, for Ch. v, read Ch. v, 4, 5.
" 344, " 2, for Kardharma, read Kardhama.
" " " 24, for Párásaiya, read Párásadiya.
" " " 26, for " " "
" 374, last para., read "I am not *Chittam* (mind); grief and delusion I have none, I am not the doer; of liberation (*Moksha*) or bondage I have none.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE PHYSICAL PORTENTS OF AN AVATAR.

ALL cosmogonies and all mythological efflorescences trace back to one of two theories of world-birth—evolution or creation. According to the one, visible nature has been developed out of world-stuff, eternal, full of all potentialities, and periodically impelled outwardly from energic centres. The other teaches that behind formation is the Former, back of creation the Creator. The latter school divides into those who believe matter to be eternal and 'creation' to be but the misleading synonym for 'formation,' and the other section, which affirms that plastic matter as well as its various subsequent forms are made out of nothing by the power and will of God. It is not my purpose to discuss these premises, when they have been so thoroughly defined and debated by men beside whom we common persons are mere pigmies. The humbler task of the moment is to take up the subject where the connection is to be made between the hidden source of energy and its physical manifestation in our world on the human planet. In short, what is "God made flesh," in the broad sense, and what physical commotion attests the appearance of such a divine personage? The Western reader will kindly observe that the question is not confined to the problem of the nature or nativity of Jesus, although a familiar Christian expression applied to him is conveniently employed; it covers the whole ground of divine incarnations and their attendant phenomena, in whatsoever religious writings narrated.

First, then, observe that whether the saviour of humanity be described by Christian or non-Christian scripture, the object of his advent is identically the same. The light of the spirit having become enfeebled if not extinguished, the world is dark with sin and scepticism; mankind have lost the path and wander like the

blind: moral ruin is inevitable, unless there be a new divine influx, say one class; unless God incarnate Himself, say the other. Christianity teaches (1) that God made primitive man perfect, yet so weak as to fall when put to the test; (2) that all mankind through this original sin of their progenitors fell under condemnation; (3) that they shortly became so wicked that God had to destroy them by an universal deluge, saving only one family to repeople the earth; (4) that again the race had fallen so low as to have become thoroughly bestial (Romans i. 21 to 32); and (5) to give them a last chance of escaping destruction, present and future, God incarnates himself as the son of Mary. "I am come," says he (John xii. 46), "a light into the world, that whosoever believeth in me should not abide in darkness. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day;" an alternative more rudely declared by Him after his resurrection (Mark xvi. 16) in the threat that he shall be damned who shall not accept the religion to be preached by his missionaries. So Krishna: "Though I am unborn, and my nature is eternal, and I am the Lord also of all creatures, yet taking control of my nature-form (*Prakriti*), I am born by my illusive power. For whenever piety decays, O son of Bharata! and impiety is in the ascendant, then I produce myself. For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety, I am born from age to age" (Bhagvad Gita, 6 to 8). The Buddhists, too: "The historical Buddha is represented to have taught that he was only one of a long series of Buddhas, who appear at intervals in the world, and who all teach the same system. After the death of each Buddha his religion flourishes for a time, and then decays, till it is at last completely forgotten, and wickedness and violence rule over the earth. Gradually then the world improves; until at last a new Buddha appears who again preaches the last Dharma or Truth. The names of twenty-four of these Buddhas who appeared previous to Gautama have been handed down to us, etc." (Rhys Davids' *Buddhism*, p. 180). The living Buddha not only by his developed divine insight can see all his predecessors—not a mere handful, but "hundreds of thousands of myriads" (*Abhinishkramana Sutta*, also *Buddhawanso*)—but also prophesies the name and epoch of his successor. "Ananda! I remember in previous ages, endless Kalpas ago, there was a Buddha in the world called Indraketu Tathâgata, etc. This Indraketu Tathâgata predicted... Uttaraketu Tathâgata; he in his turn predicted the arrival of a Buddha called Gunaketu; he predicted Pritiketu, etc." (*Abh. Sutta*, Section 2). The Buddha Dipankara when on earth met one day a certain ascetic in that birth known as Sumedha. "Casting forward his prescient gaze into the future, and considering, he perceived that four Asankheyyas and a hundred thousand cycles (an unthinkable number to us Westerns) from that time he (Sumedha) would become a Buddha named Gotama." (*Buddhist Birth-stories*, Fausböll and Davids, p. 13; trans. of Jatakatthavannanā). With the misty notions held by most Europeans about Islam, it may surprise them to learn that the same idea of the periodical spiritual refreshment of the world, is taught in the Koran. The learned Dr. Sale tells us (Prelim. Dis. p. 59) that "the number of prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahommedan tradition, or to 124,000, according to another; among whom 313 were apostles, sent with commissions to reclaim mankind from infidelity and superstitions; and six of them brought new laws or dispensations, which successively abrogated the preceding." The Koran itself affirms with respect to the infidels and wicked of Mahommed's day that their predecessors of the times of previous Divine Messengers "were borne with for a time, until, when our apostles despaired of their conversion, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people. Verily in the histories of the prophets and their people there is an instructive example unto those who are endued with understanding. The Koran is not a new invented fiction; but a confirmation of those scriptures which have been revealed before it, etc." (Koran, Chapter xii). And it says (Chapter xiii), "*Every age hath its book of revelation*: God shall abolish and shall confirm what he pleaseth. With him is the original of the book." Literally, the *mother of the book*; by which is meant the preserved fable, from which all the written revelations which have been from time to time published to mankind, according to the several dispensations, are transcripts (Sale's note).

Now as to the ancestors of the Parsis. One of the most curious and interesting books in the world is the "Desatir," though but a fragment spared to our times of the original work. The English translation appeared in 1818 and has long been out of print, but happily Mr. Dhunjibhoy Jamshedji Medhora is bringing out a new edition. The genuineness of the Desatir as an ancient work is doubted by some in our day, but that eminent scholar Sir Wm. Jones believed it upon its intrinsic merits, and found his opinion strengthened by that most valuable work the *Dabistan*, by Mohran Fani, in which is given the history of the scripture and of the people whose divine revelation it was—the progenitors of the Persians of history. It is theosophical in a distinct degree, and deserves the careful study of Theosophists. Mezdam (God) is shown as sending a succession of divine agents from age to age to sin-stricken humanity. "I have said that I first of all chose Abâd, and after him I sent thirteen prophets in succession, all called Abâd. By these fourteen prophets the world enjoyed prosperity." (Book of the Prophet Jyafram, Sections 17 and 18). "In time past when mankind did evil, Abâdârâd disappeared from among them; and in consequence of his withdrawing they endured sufferings; until I settled thee in his room. When this religion is dissipated, my prophet Shaikilio shall afterwards arise." (Do. 83, 84, 85, 88). Here is a passage from the Dabistan which almost seems identical with portions of the Koran: "Tradition informs us that when these auspicious prophets and their successors beheld evil to prevail amongst mankind, they invariably withdrew from among them—as they could not endure

to behold or hear wickedness; and sin had no admission to their breasts" (Vol. i, p. 26). Is not the same averred with respect to the blessed Mahatmas, once so familiar to the Aryans, now in retirement? But to return to the Desatir. "O Ferinzâr, son of Yâsânâjâm; when...years had passed under the sway of the Yâsânians, mankind became evil doers, and Yâsânâjâm withdrew from among them. And now mankind are without any head and in disorder; and have become like ravenous beasts...Thee have I selected for prophesy. Revive the religion of the prophet of prophets, the Great Abâd." (Book of Prophet Gilshah, Secs. 4, 5, 6). A similar narrative and promise occurs in the Book of the Prophet Jemshid.

Bonwick tells us (*Egyptian Belief and Modern Thought*, p. 409) that "what is commonly called the *Christ-idea* of humanity thus appears to have been the hope and consolation of the ancient Egyptians so many thousand years ago." The Tract Society's "Egypt" says of the religious concepts of this learned, philosophical and mysterious people: "The great hope and end, therefore, which this superstition held forth to its votaries as the consummation of their religion, was the birth of a God; their expectation being evidently not metaphysical, but real, because they always identified it with actual occurrences." And another author quoted by Bonwick puts the idea in another and more complete form: "The birth of this great and all-powerful being, his manifestation as an infant, his nurture and education through the succeeding periods of childhood and of boyhood, constituted the grand mystery of the entire system; and, more astonishing than all, he also undergoes a succession of births through a descending series of emanations, harmonizing perfectly with the doctrine of metempsychosis, so well known to be peculiar to the Egyptian priesthood, conveying, by a metaphor not to be mistaken, their persuasion that this same august being would at some time become incarnate, and be born upon earth as an infant."

But we need seek no farther; quite enough has been cited to prove our premise, that at the foundation of all religions lies the idea that the perfect well-being of mankind is only assured when the higher truth of the saving power of the spirit is realised and lived up to. Humanity, left to mere intellectual perception, becomes the prey of carnal passion, and physical life is valued for its enjoyments regardless of future consequences. The eclipse of divine light means moral night for man, his rapid degeneracy into bestiality and mutual hatred and strife; the world gets out of gear. But the pendulum must swing back through its cyclic arc, and after the necessary cataclysm, a new day dawns. Its herald-messenger is the prophet, apostle, demi-god or incarnate God. In the language of Advaita, the Logos unites itself with one or more prepared *jivatmas*, who are born as saviours and teachers of the race. The sun of Truth once more emerges from "behind the clouds of sense," the Path is re-discovered, the good rally to the white banner for a new struggle with ignorance and sin, and the Golden Age succeeds the Age of Iron and Blackness.

Naturally enough, man feels in such an epoch so great an exaltation of spirit, so thorough a regeneration of his whole being, that he cannot imagine the effect upon surrounding nature to be less intense. Let him attempt to descant upon the theme in speech or writing, and imagination arouses the poetic fancy to its sublimest rhapsodies. He pictures to himself a divine thrill passing through the earth and stimulating all her productive energies. The life-giving influx runs to the borders of each kingdom, to the tip of each tiniest leaf, the last grain of sand, the pulse of each animated being, even the least in the microscopic world. Is he not right? Is this fancy unscientific? Does not the world awaken daily to life at the rising of the sun, and is it less probable that such an in-rush of spiritual force as is implied in the advent of such a divine entity as above delineated, should quicken every latent power in humanity and in the globe we dwell upon? At least, one is struck, upon reading the various scriptures of mankind, with the universal prevalence of this conception. A common instinct seems to have led all scripture-compilers to infer a simultaneous stimulus of nature and man upon the appearance of what the Hindu calls an "Avatar." Men, too, seem prepared to expect such an advent as its necessary time approaches. Is it an instinct which tells them that the darkest hour precedes the dawn? Or must we accept Michelet's ironical diagnosis: "Extreme weariness, atony, and despair produce, in this world of ours, a disease, which may be called the *Messianic epidemic*"? (*Bible of Humanity*, p. 228).

Some fancy the earth a mere lump of mud and water, and the life-evolving phenomena of nature to be only resultants of heat, cold, solution and chemical action: muddy theory from earthy brains! Eugenius Philalethes expresses the occultist's idea (*Magia Adamica*, p. 11) about our globe: "The EARTH is *invisible*...on my soul it is so, and which is more, the eye of man never *saw* the earth, nor can it be *seen* without art. To make this element invisible is the greatest secret in magic...as for this fæculent, gross body upon which we walk, it is a compost, and no earth but it hath earth in it...in a word all the elements are visible but one, namely, the earth, and when thou hast attained to so much perfection as to know why God hath placed the earth *in abscondito*, thou hast an excellent figure whereby to know *God himself*, and how He is *visible*, how *invisible*." His real earth is to the gross mud-ball, the globe, what, to the enlightened Hindu, Suryadeva is to that incandescent sphere which is weighed, photographed, spectroscoped, and gaped at through smoked glass—the Orb of Day. Blessed Sunshell, shining cuirass of Suryadeva, which gives such peace of mind to materialistic speculators upon the origin of myths and the congenital idiocy of the ancients! Between such a physical sun and the rocky earth, what closer relation could the materialist conceive than that between the kitchen fire and the pot before it? It needs the concept of a finer, interior astral or psychical earth, and sun, and constellations and of a hidden connection between all visible nature and Parabrahm, to put one in the way to understand the poetical fancies and rhapsodies of the

writers of the world's mythologies and fables. Then may one understand the motive which led them to connect the birth of their Avatar with the soul of the globe—Eugenius Philalethes' real earth—so that one common thrill or spiritual spasm should, at the same hour, run through man and his terrestrial mother when she brings forth the divine son of her Heavenly Spouse.

We have seen, upon comparison, how all religions concur in the belief in such periodical visitations; let us now put side by side the descriptions of the physical portents of an Avatar. Shall we give first place to the Hindu, in recompense for his gift of the convenient name? We quote from the *Bhagwat Purana*, as given by Mr. E. C. Cox, of Bombay, in his interesting little compilation, *Tales of Ancient India*: "When the birth of Krishna was near at hand, the whole world was filled with joy. The trees put on fresh leaves, and the fruit once more ripened on the branches; the flowers sprang into blossom, and the corn grew up in the furrows. The rivers and streams murmured sweetly as the soft breezes glided over them with unknown freshness, and whispered the glad tidings that Krishna was coming. The birds sang a sweeter song as they flew from tree to tree and warbled the name of Krishna. The seas forgot to roar and the waves made delicious melody, for Krishna was coming. The clouds floated gaily across the firmament of heaven, and the bright beings that dwell in the blue ether showered down flowers upon the earth. The trumpeters of the gods pealed out the good news that Krishna was coming to take away the burden of the world. And the virtuous were glad at heart, for sin and grief should vex the sons of men no longer. At the dead of night Krishna was born, cloud-coloured, moon-faced, and lotus-eyed...And when his parents saw the deity revealed in all his majesty, they were sore afraid, and fell down before him and worshipped him. But Krishna said, 'Fear not, it is for your sakes that I have come into the world.'" Krishna is not properly to be classed as an Avatar, *i. e.*, the birth of God in a human body; his was properly an apparition of Vishnu in an illusive body, which looked human but was a mere temporary shell or *maya*. A number of the Hindu saints and sages are accredited with divine parentage and miraculous births. It sometimes happens as, for instance, in the case of Sri Sankaracharya, that the earlier biographer will not dwell much upon the miracle attending the birth, but later ones will do so. In Anandagiri's life of Sri Sankara we are simply told that there was a rain of flowers at Chidambaram when he was born, and that the drums of the celestial musicians (Gándharvas) were heard in the air; but Sri Madhavacharya, in his work (V, 1) dwells at length upon the marvellous commotion in the animal and vegetable kingdoms. Here we have again "the fraternizing together of beasts ordinarily hostile, the uncommon pellucidity of the streams, the preternatural shedding of fragrance by trees and plants, the joy and glad pæans of the whole celestial host, etc. (see article on "Sankaracharya, Philosopher and Mystic," by Káshinath Trimbak Telang, M. A., L L. B., in *Theosophist* for December 1879). He was born immaculately, and at the age of two years knew and spoke Magadha,

Sanskrit and other tongues; at three he obtained universal knowledge at one sitting with his Guru. He was an incarnation of Mahadev (Siva). Sri Madhavacharya, founder of the Dwaita Sidhanta, is said to have been the third incarnation of the god Vayu in the present Kali Yuga. I have not met with any description of the physical portents attending his advent, save the voluntary visitation of the Ganges goddess, in the form of a miraculous undercurrent, to the tank in Udipi that he might satisfy his desire to bathe in the sacred waters without undergoing the fatigues of a long journey (*Dwaita Catechism*, p. 7). Ae, too, was supernaturally learned in childhood without the usual school-training and attested his divine character by miracles. Sri Ramanujacharya, Founder of the Visishtadvaita Philosophy, was an incarnation of the god Sesha, or Ananta, but Pandit Bhashyacharya omits from his *Visishtadvaita Catechism* any mention of accompanying portents.

Now, passing to Gautama Buddha, we have a wealth of such narratives about the commotion in Nature, at the moment of his attainment of supreme knowledge under the Bodhi Tree at Gya. What could be more beautiful than Sir Edwin Arnold's description of the phenomena?

"Yea! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife;
The robber laid his plunder back; the shroff
Counted full tale of coins; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened earth.
Kings at fierce war called truce; the sick men leaped
Laughing from beds of pain; the dying smiled
As though they knew that happy Morn was sprung
From fountains farther than the utmost East;
* * * *
So glad the World was—though it wist not why—
That over desolate wastes went swooning songs
Of mirth, the voices of bodiless Prets and Bhuts
Foreseeing Buddh; and Devas in the air
Cried "It is finished, finished!" and the priests
Stood with the wondering people in the streets
Watching those golden splendours flood the sky
And saying "There hath happed some mighty thing."
Also in Ran and Jungle grew that day
Friendship amongst the creatures; spotted deer
Browsed fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened an idle wing;
The snake sunned all his jewels in the beam
With deadly fangs in sheath; the shrike let pass
The nestling-finch; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—flitted thick
Around his perch; the Spirit of our Lord
Lay potent upon man and bird and beast."

Light of Asia.

The blessing of perfect peace and love descends upon the earth, refreshing it as the shower the parched field. When Christ was

over all the land until the ninth hour" (St. Matt. xxvii. 51, 52, 53, 54). It has been remarked by sceptics as a coincidence that no Roman official happens to have reported these phenomena to Head-quarters nor recorded them in his departmental archives. The life of Zoroaster is so apocryphal that we can hardly utilize it in this connection. The most careful Orientalists, European and Parsi, are almost forced to believe that there were many great Dústurs so designated, the name having been converted into a title. Similarly, we have to-day in India a living Sankaracharya, a young and learned man, incumbent of the temple of Sringeri and successor in direct apostolic line to the first divine possessor of that august name. The fearful persecutions of the Parsis by the Mussalman conquerors of their country, almost entirely stamped out the splendid faith of Zoraduscht, and their scriptures are now represented by a few literary fragments. But the conscientious compiler of the *Dabistan* put together, two centuries and a half ago, what data were then extant, and the compendium is most valuable. We saw the Buddhas predicting the advents of their successors, and here we are told that when Doghduyah, the mother of Zoraduscht, asked a certain great dream-reader and astrologer how he had been able to tell her such wonderful things with respect to her as yet unborn child, he replied; "through the power of knowledge of the stars, and *the perusal of ancient records,* which give an account of his auspicious existence" (*Dabistan*, vol. i, p. 218). The like information was in the possession of the king: "it was known from the historians and astronomers that he will reveal a better religion and destroy that of Ahriman" (*Ibid*). The wicked sorcerers tried in vain against the babe their most devilish powers. One wished to decapitate him with a sword; but his hand instantly dried up. They formed a mountain of wood, naptha, and sulphur, and having set it on fire, threw into the midst of it Zoraduscht, whom they had by force taken from his father; he escaped unscathed. They tried to have him torn by wolves and trampled by oxen and wild horses, but the beasts under a divine spell, touched him not. They resorted to poison, but the clairvoyant child emptied their cups upon the ground before their very faces. And so, throughout his life, but Farrah-i-Izad, an angel guardian, warded off every danger. The conditions of his advent are similar to those of his predecessors spoken of in the *Desatir*. The mobed Zoraduscht Bahram says in his biography of the prophet: "when the world had been thrown into confusion by the wicked, and was entirely at the mercy of the demon, God willed to raise up a prophet of an exalted dignity, which the family of Faridun was alone worthy of filling. So, of Purshasp and Doghduyah, a most virtuous couple, was Zoroaster in due time born."

H. S. OLCOTT.

born at Bethlehem, we are told, the air was filled with the melodious hymns* of the heavenly choristers, and the shepherds watching their flocks, caught the blessed words "Peace on earth, goodwill among men!" God's angels watch over and make themselves visible to the babe's parents before and after his birth, and a variety of miracles attest his divinity. One gets much moreinformation in this respect from the Apocryphal Gospels than from the few books selected by some undetermined Council of bishops to form the canon. True, they have been mercilessly assailed and denounced by the orthodox, but no one can deny that at least they clearly reflect the current beliefs of the early Church, nor that parts of them are even now woven into the religious books of the Catholic Church. In the *Protevangelion* Gospel, miracles occur at every stage of Mary's life. Her husband Joseph recounts the marvels he saw when she had been taken for delivery into a cave by the roadside, and he was hastening in search of a midwife. "But as I was going (said Joseph) I looked up into the air, and I saw the clouds astonished, and the fowls of the air stopping in the midst of their flight. And I looked down towards the earth, and saw a table spread, and working people sitting around it, but their hands were upon the table and they did not move to eat. They who had meat in their mouths did not eat. They who lifted their hands up to their heads did not draw them back: And they who lifted them up to their mouths did not put anything in; but all their faces were fixed upwards. And I beheld the sheep dispersed, and yet the sheep stood still. And the shepherd lifted up his hand to smite them, and his hand continued up. And I looked unto a river, and saw the kids with their mouths close to the water, and touching it, but they did not drink. And a bright cloud overshadowed the cave...But on a sudden the cloud became a great light in the cave, so that their eyes could not bear it. But the light gradually decreased, until the infant appeared, etc." (Protev. xiii, xiv). In the *Gospel of the Infancy*, it is stated that "Jesus spoke even when he was in the cradle, and said to his mother: 'Mary, I am Jesus, the Son of God, that word, which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world.'" This Gospel teems with accounts of miracles, but they are foreign to our present purpose; save the story of the "Star of Bethlehem," about which so much astronomical nonsense has just been communicated to the papers, apropos of a new aspect of Venus. It requires no great wisdom to comprehend that the standing of a star over the exact little spot occupied by a stable —unless it came down from heaven and swang itself like a lantern over the very roof—is an absurdity. A meteor, if converted into a fixed luminous body, perhaps. But this idea is barred inasmuch as the Wise Men of the East who had followed it from Persia to

* "Celestial anthems fill the air
With wave of melody divine:
O star! above the cradled King
In guiding beauty softly shine.
C. L. BONNEY, in *Golden Era* for Dec. 1887.

Bethlehem, *had to go and ask Herod where the babe lay*: the star must have disappeared. Herod "sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word, etc. When they had heard the king they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced, &c." (Matthew ii, 8 to 10). The lost luminary had been found again. So it was not a star, nor a meteor, nor does the canon tell us what it was. But the mystery is solved in the Gospel of the Infancy (Chap. iii. 3): "And at the same time there appeared to them an Angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country."* They were Parsi mobeds, it would appear, and their journey had been undertaken in consequence of a prophesy of their prophet Zoraduscht (Zoroaster). The Lady Mary gave them one of the "swaddling clothes in which the infant was wrapped, and gave it to them instead of a blessing, which they received from her as a most noble present" (verses 1 & 2). Returned home again "their kings and princes came to them inquiring what they had seen and done, etc." They produced the swaddling cloth "and having, according to the custom of their country, made a fire, they worshipped it. And casting the swaddling cloth into it, the fire took it, and kept it. And when the fire was put out, they took forth the swaddling cloth unburnt, as much as if the fire had not touched it, etc., etc;" the cloth being finally so prized that "they laid it up among their treasures." The most ignorant Parsi would know that that story had been written by one who knew nothing about his religion or customs!

The physical portents so meagrely described in the Bible in connection with the birth of Christ, were however not wanting at the time of his death. The veil of the temple sanctuary "was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared to many." And "from the sixth hour there was darkness

* Dr. Cowper quotes, in his edition of the *Apocryphal Gospels*, a curious story from the *Sermones Dominicales* of Hugo de Prato, a theologian of the 14th century, about this star. "On this night when the Lord was born there appeared in the east a star in which was a child having a cross on his forehead, and he spake to the Magi, saying that they were to go into Judea to worship Him that was born King of the Jews." The same old preacher gives us accounts of many portents: the darkness of that night was changed into the light of day; at Rome a fountain of oil gushed out and flowed into the Tiber; the Temple of Peace fell down; the Vineyards of Engaddi flowered and produced *balsam*; when the Virgin laid the divine babe in the manger of the stable of the Nativity, the ox and the ass there bowed their knees to him; three suns appeared in the east and were immediately joined into one; finally, there appeared at Rome, a golden circle round the sun, in which circle was a most beautiful maiden, in whose lap was a child; and a mysterious "voice was heard in the chamber of the Emperor in the Capitol, Here is the altar of heaven." Time, we have seen, ripens the pious fancy of historians and biographers!

In thus exalting the Father he was the precursor of the Jesus of Nazareth; and it was to this aspect of the patriarch's life that the Nazarene directed the attention of his hearers when he said "Your father Abraham rejoiced to see my day" (John viii. 56)—in which utterance he, in Jewish fashion, played upon the patriarch's name, reading in it the sentence *ab-ra-jom-i*, "Father saw my day."

Abraham went forth from Haran to the land of Canaan at the command of Jehovah. So says the scripture (Gen. xii. 1).

But to obey the voice of Jehovah is to turn from the guidance of God.

Removed by his Divine Father from the idolatrous worship of spirit, to the exaltation of that Father; taken by his human father from Ur of the Chaldees, where that worship was carried on; he is now represented as listening to the promises of spirit under the name Jehovah and obeying its commands.

Why does the hitherto exalter of the Father abandon that Father's service of perfect freedom to pass into the servitude of spirit?

Why? Because the spirit worked here as did the "serpent" in Eden—by seductive promises.

This spirit is said to have seduced Abraham under the name Jehovah, and yet it is expressly stated, "Elohim spake unto Moses and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac and unto Jacob as El Shaddai, but by my name Jehovah I was not known to them" (Exodus vi. 2, 3).

The contradiction here is direct. It is clear therefore that the writer of this statement, that the spirit which made it, did not know that a spirit had appeared to the patriarchs as Jehovah. Hence either another spirit was in the habit of visiting Abraham, Isaac and Jacob as Jehovah, and requiring their homage and worship under that name, or the narratives subsequently incorporated in the book of Genesis did not then exist in their present shape or had been lost sight of.

When Abraham abandoned the worship of spirit, he sojourned the land given up to the idolatrous nature, and associated that his Divine Father, as Elohim, through even calling the steward's designation with his domestic service, jezer (Gen. xv. 2). It is and future possessor of his house Eliseducing spirit sought his more than probable therefore that the Exodus was perfectly accurate as Elohim or El, and that the writer in Jehovah was not known grave consequences which the patriarchs, notwithstanding the under whatever name the the open country, under low from such an admission. But Mamre (Gen. xii. 6, xviii. spirit sought Abraham, it found him in under the soothing influence the oaks or terebinths of Moreh and with the Father. Hence he away from the haunts of men. Here, promises as from him, the seed nature, the patriarch had communed through natural objects, as the personating the Father and making which Jehovah Elohim had info[illegible] spirit illustrated those promises (Gen. iii. 19)—the stars of the he[illegible]st of the earth—that dust of [illegible]dam that he was constituted [illegible]avens or the sands of the sea shore.

The change of Abraham's name followed as a matter of course, for it was necessary to destroy every vestige of his previous religious sentiments, while leaving it to be inferred that these were unchanged—that as he was at first, so had he continued to the end.

The meaning of the name Abraham has greatly perplexed its interpreters. The reason given for the change is. "For the father of a multitude of nations have I made thee" (Gen. xvii. 5). Hence it should be held to stand for and represent the sentence *A-bra-hamon-goyim*. "I shall beget a multitude of nations." But this was not the view of its re-interpreters. Misled by the repeated use of the word *Ab*, "father," at the giving of the name, they supposed that it should be read as a summary of the words of the Giver, reduced to the formula *Ab-ra-hamon-goyim*, "Father saw a multitude of nations," of which it is thus made an abridgment. But this is a misreading—a misreading moreover under which the claim to paternity disappears, for to see is in no sense to beget.

Many other significances have been attributed to this name, which need not be noticed here; but a meaning which has been overlooked hitherto will have to be referred to presently.

Sarai's name also undergoes a change. The spirit which effects these changes (in the first case as El Shaddai, then as Elohim melting into Jehovah) says to Abraham, "as for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be" (Gen. xvii. 15).

The meaning of the name Sarah has also been a perplexity to its interpreters, who have subsided into the absurdity of supposing that it signifies "Princess." And yet its actual significance is simple enough. Sarai was childless, and with reference to this the name said (of her womb) "Bound of Jehovah," or as her own words express it, "Jehovah hath restrained me from bearing" (Gen. xvi. 2). Sarah was to have a child. "Moreover I will give thee a son of her" (Gen. xvii. 16). Hence Sarai's new name, Sarah, signified "He hath loosed."

To the childless Abraham a personating spirit gave the promise that his offspring should be countless as the dust of the earth, the stars of the heavens or the sands of the sea shore. And Abraham believed. So it is said. And it was accounted to him for righteousness. So is it stated (Gen. xv. 6). But whatever his righteousness (developed as it was through the influence of, and approved as it is declared to have been by the spirit under whose control he had fallen) may have been—and it does not seem to have included a just appreciation of the nature of truth and a keen moral sense (Gen. xii. 20)—the faith of Abraham must have been of a singular character, for his belief having been affirmed, he thereupon asks "whereby shall I know that I shall inherit" the land of Canaan (Gen. xv. 8)? But he doubts and questions even beyond this, saying in his heart, "shall a child be born unto him that is an hundred years old and shall Sarah, that is ninety years old, bear?" (Gen. xvii. 17). And he laughed at the absurdity of the idea, and exclaimed—not as his words have been rendered, "O that Ishmael might live before thee!" but—"perhaps Ishmael lives

before you" or is in your mind, with the idiomatic sense, "Perhaps you mean Ishmael" (Gen. xvii. 18). Sarah also laughs at the idea, though, imbued with the patriarchal estimate of the value of truth, she denies having done so (Gen. xviii. 12, 15).

The possibility of a quasi-natural supernatural conception was believed in at that time, a physical quickening on the part of the promiser was considered necessary in such a case. Jehovah must co-operate personally in a conception he was to bring about. Hence the twice repeated promise, I will certainly return unto thee *ca-gheth khayah* (Gen. xviii. 10, 14), followed by the statement, "and Jehovah visited Sarah, as he had said, and Jehovah did unto Sarah as he had spoken, for Sarah conceived and bare Abraham a son in his old age" (Gen. xxi. 1, 2).

So called supernatural conceptions were always attributed to the personating action of spirit on the to be quickened mother in those cases in which the intervention of a human father was not predicated. The conception of the Messiah was to take place in this way, and the culmination of the promise to Abraham was that the expected Replacer, "the chosen of the nations," was to come through him; and the method of this coming was foreshadowed in the meaning of the name of him to whom Sarah bore a son, not a daughter—*A-bra-h'am*, "I shall beget the mother" of him who is to be the Begotten of Jehovah; and it was this expectation that led to the attribution of a prophetic character to Isaiah vii. 14. This culmination of the promise to Abraham, thus expressed by his name, was indeed embodied in the original promise when it is read *Ci-ab-h'mon-goyim-nathti-ca*, "For a father of the chosen of the nations am I giving thee," or, as the name says under this aspect, *A-bra-h'mon-goyim*, "I shall beget the chosen of the nations," and even, in accordance with the later meaning of *goyim*, of the Gentiles.

Isaac was so named because his advent turned the derisive smiles of his parents into genuine laughter. The name means "mocker," "actor of a part," and commemorates in its bearer first the "mocking," and then the "acting the part" of not mocking, of his parents, when the promise that they should not remain childless was made; for it was with reference to this that the name was given, and in the repeated play upon the word there is an obvious relation to the circumstances connected with the birth. The advent of Isaac reduced his brother Ishmael from the position of heir to that of a mocking precursor or actor of the part of the true heir—this though he was the firstborn. Hence the significant mention of his mocking of that brother, and of his consequent casting out with his mother, that he might not be co-heir with Isaac (Gen. xxi. 9,10).

Interpreted through the few recorded events of the life of him who bore it, this name means "Representer." Hence Isaac has been regarded as the representer of the promised and expected Replacer; and it was in this sense that he was supposed to have acted the part of the burnt offering on Mount Moriah (*Jehovah Jireh*, Jehovah was shown forth or represented) when, on his father's saying—in answer to his question, "Behold the fire and the wood, but where is the lamb for a burnt offering?"—"Elohim will see to it. He has caused me for a burnt offering to forget my son" (Gen. xxii. 7, 8), and thus announcing what was before him, he submissively accompanied that father to the altar on which he was to have been sacrificed had the hand of Abraham not been stayed. But this interpretation was a development of the Christ-idea, due to the attributed conditions and circumstances of his birth which made him a fitting representer of the expected son of Jehovah.

It is by no means without significance that in answering Isaac's question Abraham uses the words *Elohim Jireh*, "God will see"—rendered by its reinterpreters "God will provide." Why was this changed into *Jehovah Jireh* in naming the mountain (Gen. xxii. 14)? and what relation have either of these names to *Moriah*, the designation of the land to which Abraham was sent (Gen. xxii. 2), and in which the mountain was situated; and of the mountain of that name on which Solomon built the house of Jehovah at Jerusalem (2. Chron. iii. 1)? Why did *Elohim Jireh* pass through *Jehova Jireh* into *Ham-morijah* unless as a channel for or consequence of the development of the Christ idea? The word-sign *Ham-morijah* means, under one aspect "apparition of Jehovah" under another "what is concerning Jehovah"—"mother of Jehovah." From Moriah to Maria is but a step. Has this been the order of the development of the myth? It certainly suggests a reason for the change of Miriam through Maria into Mary.

The wife of Isaac, Rebekah, "The fetterer," as her name signifies, was, in conformity with the aspect of the Christ-idea represented through her husband, regarded as the type of the Church of God and the bride of Christ.

Their offspring, of which the elder was to serve the younger (Gen. xxv. 23), were types respectively of the natural and the spiritual in their mutual relations.

Of these the elder, a man of action, of the field and a follower of nature, was beloved of his father, whereas the younger, an inactive, a double or deceitful man, leading a sedentary life, was the favourite of his mother (Gen. xxv. 27, 28).

Of these the wily younger, or representer of the spiritual, beguiles the unwary elder and representer of the natural of his birthright and defrauds him of his father's blessing; but through the goodness of that brother was ultimately reconciled to him.

This reconciliation did not take place till after the conversion of Jacob.

That conversion was brought about in a natural way and by natural means—in a mountain torrent, the bed of which was, after the event, called the Jaboc. And it was so named not merely because it was liable to sudden freshets, but because the reversal in that designation, of the letters forming the last syllable of the name, Jacob, imaged, according to Hebrew usage, the change its rushing waters had produced.

Tradition has transfigured the circumstances of this event into the wrestling of Jacob with an angel; but this could only have been in the sense that the elements are ministers of God (Ps. civ. 4). The circumstances so strangely misinterpreted were very simple.

Having sent gifts on to his brother Esau, Jacob encamped for the night by the nearly dry bed of a mountain stream, for the sake of the water still flowing through it. But as is the case in those climates, heavy rains rapidly turn river beds into rushing torrents. Such a rain is inferred to have commenced and caused Jacob to rise up in the night and pass his belongings over the ford (Gen. xxxii. 22). Nothing else could have rendered so unseasonable and hurried a passage necessary. This he successfully achieved, himself being the last to cross the now swelling water. Hence as the text affirms:—

"The torrent descended on Jacob alone. And he (the man that is Jacob) struggled with it until the breaking of the day, and he was frightened because he could not prevail against it. And he wrenched the hollow of his thigh, and the hollow of Jacob's thigh was strained by his struggling with it."

"And he cried out (to his people) 'Save me!' For the day was breaking (so that they could see his peril and take steps to help him.)"

"And it was said (by his alarmed conscience, subsequently regarded as the voice of God) 'I will not deliver thee until thou humblest thyself before me.'"

"And it was said unto him (by that same alarmed conscience) 'What is thy name?' (The full significance of that name rushing into his mind.)"

"And he said, Jacob ("crooked")."

"And it was said (by his penitent aspirations) 'Thy name shall be called no more Jacob, but Israel ("God straightened"); for thou hast striven with God and men and art overcome' (or made straight as to thy crookedness.)"

"And Jacob asked and said (in subsequent communings with himself) 'Tell me pray, thy name?'"

"And it was said (by his conscience in reply) 'Why askest thou this, as to my name?' (art thou ignorant of what has taken place within thyself?)"

"And he (Jacob) humbled himself there."

"And Jacob called the name of the place Penuel 'Because I have seen God face to face and my life has been preserved' and the sun rose upon him as he passed over Peniel, and he halted upon his thigh." (Gen. xxxii. 24—31.)

This narrative was written to show that Jacob while struggling in the water was in reality wrestling with an angel in that guise; though according to the later view this angel assumed the appearance of a man. Hence the form given to his communings with his alarmed conscience, and to his own humble acknowledgment that having hitherto been crooked by nature as well as by name, that crookedness was thus overcome and brought to an end, and as this wonderful conversion was the result of a seeming miracle, and associated with a miraculous preservation, it was attributed to the intervention of God. Hence the exclamation, "I have seen God face to face and my life has been spared." And so, to commemorate this marvellous incident and change, he said of himself that he was *Isra-el*, "God straightened." And this was the

origin of the name. And as though to confirm this as a moral straightening it is accompanied by a halting gait as crookedness of the body.

But as this name was not given by Jehovah or Elohim—although the occasion of the giving became the type of baptism in its attributed regenerative character, and because the narrative was supposed to need confirmation, it was said later (Gen. xxxv. 9-11) "Elohim appeared unto Jacob again, when he came from Padanaram, and blessed him. And Elohim said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be the name: and he called his name Israel."

And yet, even so, still later (Gen. xlvi. 2) it is said, "Elohim spake unto Israel in the visions of the night, and said, Jacob, Jacob." But indeed the patriarch is rarely spoken of as Israel in the book of Genesis, and that only towards the close of his life; and is invariably called Jacob.

Brought suddenly face to face with death, it is not strange that Jacob should have taken the voice of conscience for the voice of God—who indeed speaks to man through his conscience; that he should have said, "I have seen God face to face." This presence of God, this action of God so impressed him that he called the place where he had crossed the Jaboc Peniel. And he so called it not only because *Peni-el* signified "Face of God," but because *Pen-i-el*, in its significance "God converted me," was to perpetuate his conviction in this regard—indeed "God converted me" is what the word *Peniel* in its relations to *Penuel* with which it alternates in the text (Gen. xxxii. 31), more properly means as used here; for in the word *Penuel*, which is moreover the name of the angel of conversion, others said of the patriarch "God converted him."

In conformity with this way of reading the account of what happened to Jacob at the Jaboc, God is assumed to have changed Jacob, the Crooked, into Israel, the God-straightened; to have so changed him by the action of the water at Peniel, where the patriarch was supposed to have been baptized by Penuel; the angel of conversion—the angel with whom Jacob was held to have wrestled.

This is a very old narrative intercalated in a much more recent history. Hence the diction is complicated through its brevity. Some of its word-signs, moreover, were used in a sense which subsequently passed away. Thus the meaning of *barac*, "to bend the knee to" or "humble oneself before" and so acknowledge or confess, was lost sight of in the sense it assumed when used of him to whom the knee was bent, the confession made, the homage rendered, when it conveyed the significance "to bless;" and the adoption of this rendering here has aided largely in the perpetuation of the misreading handed down by tradition. It was in this sense that Job's wife used the verb, when she said to her husband—not with the Vulgate "Bless God and die" nor with the Anglican version "Curse God and die," but, according to the idiom—"Humble yourself before God (confess the secret sin for which you are suffering punishment) for you are dying" (Job ii. 9). It was in this sense that the verb was used of Jacob, who did not

bless but bent the knee before or rendered homage to Pharaoh at the beginning and end of his audience (Gen. xlvii. 7—10). It was in this sense that it was used in the proclamation by which Pharaoh placed Joseph over the land of Egypt—"Before him I bend the knee" (Gen. xli. 43)—though here it has been supposed to represent an Egyptian title.

There are many singular inconsistencies and strange anomalies in the collected chronicles of the lives of the three patriarchs which constitute so much of the book of Genesis. These are for the most part obvious to the reader even in a translation. But it is surprising to find it stated that Abraham, who ridiculed the idea of having a son when he was one hundred years old, should, some forty years later, have married another wife and had a family (Gen. xxv. 1-2); while it is more than surprising and perhaps even a little ludicrous to realize that it should ever have been thought possible that an Eastern potentate could have coveted for his harem a woman of ninety years of age (Gen. xx. 2). The faith of any one capable of so believing must be robust indeed.

HENRY PRATT, M. D.

*ESOTERIC BUDDHISM AND ITS COSMOGONY.**

IV.

THE ESOTERIC DOCTRINE AND MODERN PANTHEISM.

ACCORDING to the Esoteric doctrine, the First Cause, or Parabrahm, is only to be regarded as the field of absolute consciousness. Will and Idea are foreign to it. Objectively non-existent, it is not "pure object"—neither Matter nor the noumenon of Matter. It is not even "pure subject"—though, in its root-essence, the archetype of the latter—because our notions of consciousness are solely derived from experience of it as welling up through organism, not as it exists *per se*. Subject and object are phenomenal in their presentation to us. A successful attempt to conceive their nature as "things in themselves," to break down the dualism of knower and known, would be to transcend the limits of human ideality. How, then, can word-symbols even faintly shadow forth the ultimate truth behind the veil, or depict the nature of the unknown God—

> "That, shrouded in his lonely light,
> Rests utterly apart
> From all the vast creations of his might—
> From Nature, Man, and Art?"

All that can be said is that, while objectively and subjectively non-existent, Parabrahm is, at the same time, the mysterious basis of the totality of things. As Krishna is made to say, in the Bhagavad Gita: "All this universe has been extended by me .....all things dwell in me. I do not dwell in them..... my spirit, which is the source of all, supports all things, but dwells in them not." With what meaning is this passage pregnant to those who care to penetrate its symbolism!

The *Cosmic Representative* of the "*supreme wisdom* of 'the Unconscious'"—to make use of an expression of Hartmann's—is

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what is known as the "Logos"—*i. e.*, the stream of supra-conscious cosmic ideation which sets in at the commencement of a universal evolution period, or era of "creative" activity. This so-called "Logos" is identical with the "Absolute Spirit," "Universal Mind," "Spirit of the Universe," "Unconscious," etc., of Western Pantheism. It is that "thought as solid as the adamant" behind phenomena; but it is not the Great First Cause—rather the "Demiourgeos" of the Platonists. To us, neither Spirit nor Matter is the *fons et origo* of Being. Spirit (the Logos or Cosmic Ideation), the foundation-source of all manifestations of consciousness, and Matter (Cosmic Substance, objectivity in its highest abstraction), the basis of all objective evolution and cosmogony, are but "Manvantaric" aspects of the One Reality. By "Manvantaric" is meant that neither has any absolute existence, possessing only what may be termed a species of permanent phenomenality during the life-cycle of a universe. It is a question of "wheel within wheel." Matter, as given in consciousness, is the subjective creation of the senses. Its objective counterpart, the unknown basis whence spring the stimuli translated by the senses into the world of appearances, is itself, again, of a sub-phenomenal nature—that is to say, the "occult cause of our sensations" (Mill), though objectively real during a Manvantara (universe-cycle), is of *no absolute objective permanence*. Matter, as "perceived," is the result, in consciousness, of the relation of the percipient to the Noumenon. This Noumenon is not the First Cause, as Von Hartmann makes it, but, to employ a beautiful expression of Mr. T. Subba Row's, the "veil of Parabrahm." "Parabrahm cannot be seen as it is..... it is seen with a veil thrown over it." As Carlyle wrote, much in the same strain: "The thing visible..... what is it but a garment, a clothing of the higher, celestial, invisible?" This was, also, the intuition of Goethe, when he makes the Erdgeist in "Faust" speak of Matter as the living robe woven by Nature, by which God is seen.

Parabrahm, in short, manifests, as two existences, Cosmic Ideation and Cosmic Substance—the former the basis of all degrees of individual subjectivity, the latter that of all objective nature. The pure Idealists recognise the former, the Materialists the latter alone; while no writer of either school even vaguely conceives that both these aspects may be secondary phases only of the One Reality. Those Pantheistic thinkers, again, who identify Spirit with Matter and Matter with Spirit, and fail to realise that Matter is but a *mediate* manifestation of the Absolute* necessarily posit God, not only as the support of foul as well as of pleasant objects, but also as the "doer of all evil." For, if the universe is a *direct* manifestation of the essence of God, and Dualism is, in reality, non-existent, every evil act must be embraced in the unity of the Absolute. Esoteric teachers avoid this conclusion by positing the Great First Cause as unrelated to phenomenal being, which is complete in itself. The symmetry of their cosmogony is thus perfect.

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According to Hartmann, the "Unconscious" guides the course of cosmic evolution. The statement would be accepted by Occultists as illustrative of one function of the "Logos," not of the First Cause itself. The Logos "sleeps in the bosom of Parabrahm," as Mr. Subba Row puts it—through those æons of non-being which intervene between the great Manvantaras. But how, it will be asked, did the manifested universe spring into existence? What is the purpose of the eternal series of cosmic evolutions and dissolutions? Premising, by stating that Esoteric science, as formulated by its highest adepts, postulates seven states of Matter, and that all these latter have an intimate correlation with the various "principles"* constituting the human soul, is it in our power to assign a "Why"? or "How"? A partial reply to these queries now seems to be possible. Hartmann himself admits the necessity of finding a reason. In his celebrated work, "The Philosophy of the Unconscious," he traces it, as already said, to the (unconscious) aim of the Absolute to attain to self-consciousness in humanity; and that for this end alone the whole history of creation, with its incidental misery and suffering, has been undertaken. This solution appears to be eminently superficial. The Absolute, even as interpreted by Hartmann, has had an eternity in which to realise itself as above mentioned. Why, then, is the world-process still in the course of prosecution? Does it require an infinity of globes in which to bring about this consummation? Otherwise no object is attained by the existence of the countless systems scattered throughout Space, the majority of which are tenanted, if not mere lumber. Moreover, it impresses us as a species of transcendental selfishness on the part of the "Unconscious" to cultivate this aim, despite its inability (as asserted by Pessimism) to produce a suitable universe for its creatures. If this world "does not deserve to exist," the religion of Pantheism —that most fervidly held and inspiring of creeds—is a mockery indeed!

At the inauguration of a cosmic period the Logos awakes from its slumber in the bosom of Parabrahm,† and Cosmic Substance comes into (manifested) being—that is to say, the Subject and Object sides of Nature simultaneously emerge from potential into actual existence. Concurrently with the origination of the stream of cosmic ideation constituting the Logos, primary undifferentiated

* For which cf. chap. "Constitution of Man," "Esoteric Buddhism," by A. P. Sinnett, though it seems now clear that the septenary doctrine hitherto preached will have to undergo modifications in order to withstand criticism.

† *Cf.* a striking passage in Professor Monier Williams' translation of the Bhagavad Gita:

"I am the cause of the whole universe—
Through me it is created and dissolved;
On me all things within it hang suspended,
Like pearls upon a string * * *
* * * * I am Victory
And Energy; I watch the Universe
With eyes and face in all directions turned;
I dwell as Wisdom, as in the heart of all;
* * * * I am the symbol A
Among the characters. I have created all
Out of one portion of myself."

cosmic substance passes into full objectivity. By a transcendental process of will, "superior to all consciousness," and mind, the Logos evolves *Fohat*—the "link between objective matter and subjective thought"*—which impresses on the originally inert basis of the future (but now undifferentiated) world-stuff the wondrous laws and properties which so astound the votary of science. These laws and properties are, however, only at present mediately known to us, the nature of our present powers of cognition limiting us to the phenomenal. Thus, while "force," as predicated of phenomena, is only a mode of moving matter, yet, transcendentally, its source is traced to the Fohat above mentioned. This Fohat is the primal cause of motion; merged in matter, it is transformed into motion; apart from the former it has no objective being. It is the long-sought-for link between subject and object—a species of semi-subjective, semi-objective, thought-energy, passing from the idea of the Logos at one end into the transcendental cause of motion at the other. "It is the one instrument with which the Logos works." The conception of Fohat unlocks many a mystery —the "how" of the causation of molecular change by a thought or emotion, as well as the *origin of force*. In the case of the individual, just as the ideation of the Logos evolves the transcendental source of motion, so every human idea creates, indirectly, the motion of those molecules in the brain, whose re-marshalling invariably attends mental labour.

The primary homogeneous world-stuff, to turn to the scientific aspect of the question, splits up into several "protyles." Mr. W. Crookes, F. R. S., has recently startled the scientific public by advancing a theory to the effect that the seventy odd chemical "elements" are traceable to one originally homogeneous basis. He has, in short, discovered the protyle of the matter-differentiations on our physical plane of existence. But other planes and other protyles exist; the three sub-states of matter, known as the solid, liquid, and gaseous, being merely phases of *one of six bases of the real objective universe*. It remains for some future scientist to unveil the secrets of the "astral" plane, the very existence of which is denied by modern science. Occultists have to consider the relation of all these grades of matter to the various "sheaths" or principles constituting the human soul, and that of each principle to the degree of individual subjectivity peculiar to it.†

Such, then, is the history of the Beginnings. Details, as of the fire-mist doctrine, are, to some extent, grasped by the nebular theorists so far as regards the proximate facts of physical evolution.

* *Cf.* Mr. T. Subba Row's brilliant series of lectures, *Theosophist*, February—June, 1887 (London: Redway).

† The evolution from this basis of astral-protyle of astral systems and planets, necessarily invisible to the ordinary eye proceeds analogously to that of our physical ditto. *Cf.* chapter on "Planetary Chain," in Mr. A. P. Sinnett's "Esoteric Buddhism," for outlines of Occultist views regarding the relation of this globe to others. On this subject Mr. N. Pearson observes (*Nineteenth Century*, September, 1886, in an article, "Before Birth"): "It is impossible to suppose that this earth of ours is the only seat of life and mind in the universe; and, if there be more worlds than one, there is *no conclusive reason why mind-stuff and mind-structures* [= the Mind-principle of Occultism!] *should not pass freely between them, though we cannot detect the laws which these migrations follow.*"

Carl du Prel has introduced the principle of natural selection into the astronomical theories on the origin of planets—a speculation to which analogy lends great support. The discussion of this point is, however, foreign to our subject.

The universe of the Atheist is a mechanical monstrosity. Is that of the Agnostic or Pantheistic Negationist much superior? What, for instance, should we say of a factory, which, despite its possession of the most elaborate machinery, failed to turn out any definite result? According to Büchner, "Nature amuses herself, with an eternal building up and destroying, the beginning of which is like its end, and the end like the beginning" ("Force and Matter," p. 244). What a universe! what eternal folly! Is there no outcome of, no final purpose immanent in, Mr. Herbert Spencer's "Rhythm of Evolution and Dissolution.....in the vast aggregates distributed through space, completing itself in periods which are immeasurable to human thought.....universal and eternal"? No solution is afforded by the Pantheist, Von Hartmann. The object contemplated by his ultimate is too trivial; the means employed to realise it disproportionate to the end. It must be true that some solid basis of *raison d'être* is discoverable to justify the existence of the world-process at all. This basis is found in the recognition of the fact that, just as a factory in its humble way turns out something in the interim between its construction and demolition, so this mighty universe, upreared at the cost of such infinite toil, is continually growing a harvest of human souls. The study of the origin of these latter, of their gradual evolution and destiny, constitutes that science of sciences which the predecessors of the living "adepts of esoteric Buddhism" have been cultivating through the ages—aye, anterior even to that far-off yesterday when the Colonists from the lost Atlantis reared the pyramids of Peru and the colossal statues of Easter Islands. Some fragments of this hoary science have already been made over to Western thought; a further and more liberal instalment is to follow, as remarkable for its wide scope as for its bearings on some of the most puzzling problems of anthropology and religion.

Any attempt to explain the esoteric doctrine of soul-evolution in its entirety, or to sustain its validity against the conclusions of modern negative psychology, would extend this paper to an undue length. A *résumé* is alone required to enable us to complete our answer to the query regarding the why of the Kosmos. It is held by esoteric thinkers that the mind-principle—the vehicle of that degree of individual subjectivity known as "Mind"—is woven out of a super-sensuous material. Curiously enough, we must impute to so "thorough-going a negationist" as the late Professor W. K. Clifford the discovery of this sublimated condition of matter. His "*Mind-stuff*" is a phase of what is termed, in the esoteric system, fifth state matter (recent researches, however, into "radiant matter," etc., only carrying us into a possible approximation with the fourth state, or "astral" ditto). In the face of a disposition shown by a sceptical public to accept Büchner's advice to the effect that "the non-apparent and the non-existent must be treated in the same way," it is gratifying to meet with such testimony to the fact promulgated by Theosophy. Clifford errs, however, in regarding "mind-stuff" as conscious—this, too, in the teeth of his admission* of the difficulty of extracting consciousness from matter. Mind-*stuff* is but a super-sensuous matter. It can be in no sense considered as anything but the vehicle through which that cosmic consciousness, previously spoken of as the Logos, wells up. As very ably described by Mr. Norman Pearson (*Nineteenth Century*, September, 1886,) the rudimentary mind-structure first originates in the aggregation of mind-stuff into a permanent fabric in the brains of the higher vertebrates—a consummation effected at the dawn of self-consciousness.† The latter is attained, according to Occultists, when the complication of the mind-structure becomes such as to admit of the Logos—the world soul of Hegel—reflecting itself clearly within it.

E. D. FAWCETT.

(*To be continued.*)

THE ANGEL PEACOCK.

CHAPTER III.

The Wrath of the Great Angel.

SHEIKH Ali seemed in doubt for a moment how to act. During that moment his eyes had found Vernon's figure in the gloom of the arch, and had gazed fixedly upon it.

"You are right, Zeenab," he said. So far all that had been said was in Persian, and Vernon understood it. But now Sheikh Ali said some words in Arabic, and Zeenab replied in the same language. The other Sheikhs had gathered round these two, thus forming a central group. Occasionally one or other of them spoke a word, but otherwise they listened. Vernon moved once, in order to see Sheikh Ali's face the better, and then his practised senses told him instantly that the crowd of inferior priests who had now filled the hall were watching him; that, in fact, though he stood unfettered and as yet untouched, he was a prisoner.

Very little was said, though to Vernon the time it took to say seemed very long. Zeenab detached herself from the group and moved away out of his sight, and Sheikh Ali almost immediately followed her. Then the fakirs nearest to Vernon formed into a circle round him, and he was told to follow where they led him. There was no choice but to do so. They went down the long hall towards that end where the gleaming water fell ceaselessly, and turned aside into a passage. Vernon saw that various small cells and chambers opened out from this, and he immediately guessed that he was to be imprisoned here. So it was. He was thrust, not ungently, into a small room, and the door was shut on him and

* *Vide* "Body and Mind" ("Lectures and Essays," vol. ii.).

† This solution is adopted in order to assist in clearing away the necessary metaphysical complexities which esoteric thought deals with. In strict accuracy the MONAD *is eternal and evolves the ego*—the mind-self of our terrestrial life being its reflected light. It picks up the personality, as it were, at a certain stage of evolution. It appears, moreover, that there are Race-Logoi, as well as Logoi for animal species, etc.

fastened very securely. He heard the fakirs return down the corridor and again enter the great hall.

In another moment he heard Sheikh Ali's voice re-commence the strange chant which had been interrupted by the incident of his discovery,—an incident, as he well knew, unparalleled in the history of this mysterious worship. The chief duty of the high priest was to protect from any but privileged gaze the symbol of their deity. So jealously were these symbols guarded, so well did the priests carry out their duty, that the existence of the Angel Peacock in actual form was doubted by all European travellers. In spite of his situation Vernon was almost carried away by the exultation he felt in having actually seen the idol, and that too at the very moment before the supreme ceremony of its worship took place. From that he was excluded, and his fate was only what he had expected, should he be discovered. He must resign himself to missing that which he would have risked his life to witness. But he could hear the voices of the priests, and the unintelligible words they uttered, and the low harmony in which they rapidly pronounced them, affected him strongly. It was impossible but that it should be so, for he was as highly strung, as fully prepared, for the final moment of excitement as any accustomed worshipper of the "Great Angel." All that had gone before had stirred him more deeply than he had been conscious of, and now he could only yield to a species of nameless ecstacy which thrilled him, stirred his blood, and shook his heart-strings. The man was dissolved in emotion; such as he had never experienced before, and which was not only nameless but unintelligible even to himself. He lay down upon the stone floor of the hall and gave himself up, in his solitude, to the fierce sensations within him. So keen were they that he scarcely realised where he was, or that he was alone. The ecstacy at last became painful; he longed to escape from it and from this exhausting, unfamiliar state. That which had in it a strange joy, a wild and passionate pleasure, lost that power over him and changed into a species of sickening horror. Then the instinct of self-preservation awoke suddenly within him. There was silence in the temple; he heard no sounds, of voices, or of moving feet. His heart contracted within him with a sudden despair. He realised to the full, in an instant, that his chances of life were practically none. He had enraged a fanatic priesthood, and a priest-ridden people. He was absolutely alone, in a remote place amid the deserts of Persia. What more easy than to murder him and, perhaps, offer his blood to the evil deity? He had heard a thousand times that human sacrifices were offered before the Great Angel; true, the fact was no more a proven one than that the Great Angel existed. Now he had proved the one by his own eye-sight; probably it was his lot to prove the other by his own experience.

Why were they so silent? He rose and moved about his cell, unable any longer to endure this intense quiet. Was he rendered so sensitive by the excitements he had passed through that he had indeed some dim consciousness of what was passing in the great hall, now dark and silent, save for the splashing water? Though

o dim and still, it was full of priests, prostrate and absorbed in ilent worship; and the people were crowded together in the ourtyard and far beyond it. But they too were motionless, only epeating some words now and then inaudibly.

Within the shrine of the Great Angel Sheikh Ali knelt, his head owed low. Zeenab stood beside him, her eyes fixed intently on he peacock, her hands moving slowly to and fro to the rythm of ow musical words she uttered. Suddenly she became motionless.

"Dost thou see?" asked Sheikh Ali without raising his head, "Is he Great One with us?"

"He is with us" replied Zeenab in a low voice that seemed like he voice of one in pain.

To Sheikh Ali the small shrine seemed suddenly to grow darkr and the air had a strange odour upon it; he dared not raise is head, for he dreaded to gaze on the dark shadow which he xpected to see behind the form of the Peacock. For he knew hat he had failed in his duty—as no priest of his race had failed efore.

"Ask what shall be done" he murmured; and in that low murur were perceptible the accents of despair.

For he dreaded his own fate; he knew that he must die; he knew ot to what torture he himself must be condemned. And the ezidi knows no mode of escape from the anger of his deity. It s not visited on him by human hands, as he believes; and he canot avoid it by flying to the uttermost ends of the earth.

Vernon, moving restlessly to and fro in his cell, was waiting is doom with almost as great an apprehension. Not *as* great ecause he did not believe in the supernatural power which the ezidi worshipped and dreaded. What he feared was simply eath, at human hands. He became certain, now that the power f thought was restored to him, that this last, the maddest adventure of his adventurous life, had brought him face to face with eath. And in that certainty came a thought which had not touched o deeply as now, for many a long day. It was the thought of is daughter, his only child, Anemone. When her mother died he ad left her to the care of his brother's wife, and had left England etermined to wander till he had conquered the passionate memory f the fair woman he had loved. He had rebelled bitterly gainst her loss, and when he met the inexorable fate which took er from him, became sullen and hard. He had left his child, ithout thought that he was making her literally an orphan by so oing. Now, when any moment he might die, he found in his eart the deep-buried desire which had been hidden there through is years of wandering, to return to her and see her again. His eart longed for her; and he cursed the folly which had brought im into the midst of these merciless and lawless fanatics.

His daughter! Had he done right to leave her altogether, erely to drown his pain in adventure?

"She is like a pale wind-flower," her mother had said as they ooked at the fair, frail little child, "let us call her Anemone. We ust take care of her."

Had he taken care of her?

Strange, in his extraordinary situation, amid the scenes which had, but a few minutes ago, excited him so that he forgot himself and all else in ecstacy, now he thought of nothing but his child. He had never seriously and in cold blood faced death before, though he had passed through many a dangerous moment. Now he was in silence, and able to think and feel. He had never understood, until this hour, that he had in him the father's love.

Anemone would never even know that he was dead! Poor child!

He threw himself once more upon the stones and buried his face in his arms. There was no other resting place; and he was now in a state in which he knew no difference between these stones and a bed of rose-leaves.

Presently he heard a sound which seemed to be a very sad sigh, close beside him. He had imagined he was still alone; and his apprehensions returned with sickening force. He started suddenly and violently to his feet, full of the instinct of self-defence.

It was Zeenab who was there, close beside him. She stood majestically, her arms folded, her eyes fixed on his face. He was a tall man, yet he did not dwarf her noble figure, when he rose; and though her height was really less, her eyes seemed to look straight into his. There was a strange expression in them that disturbed him more than he liked. They were not turned upwards as when she had spoken in the great hall; but they seemed to look him through and through and read many things upon his face which were not visible to other eyes.

"They have condemned you to death," she said speaking in a very low but very distinct voice. Vernon did not flinch; he knew his doom before she came to him, and since then he had read it clearly written on her face. There was in that magnificent countenance an immobility—a something inhuman which Vernon understood as the look of the fanatical executioner. But, she went on speaking; and her next words amazed him and startled him into an expression of emotion.

"I have interceded for you," she said. "I, the prophetess of the insulted god. You will leave the temple safely and go forth upon your way. Return to your own people; there is a fair, frail girl there whom you love. Do you leave that flower to be tossed by all the cold winds of heaven? Well, you will suffer for it. She needs you. You are not the same man that left his home in search of new scenes; you are a man of importance in your own place. Your very name is changed and has a new dignity. Yet you are not there to bear that dignity or fill that place. Do you not realise what such folly means to the child you love? Go to her. I have had you spared for her sake. Your life blood will not soil the temple steps. No! but your heart's blood shall be wrung from you drop by drop! It is you who have brought ruin and disaster on us. Our god was never seen by infidel eyes but the deepest punishment fell on all his careless worshippers. It is here—now—at hand. Already I hear the horsemen on the hills. Go—escape while there is time—for only so can you suffer sufficiently to satisfy the wrath of the Great Angel."

Vernon found it utterly impossible to grasp the meaning of this extraordinary address, delivered as it was with the most majestic manner of this apparently inspired creature. But the words were spoken very rapidly, which, perhaps, added to his difficulty in grasping her meaning; and as she ceased she flung wide the door of the cell and motioned to him to leave it. He did so, obeying her with a certain mechanicalness; he hardly knew why he went or where he proposed to go. But when he emerged into the great hall from the narrow passage which led to his chamber, he saw that it was empty, silent, deserted. Then the instinct of self-preservation awoke in him. He hastily went down the length of this strange place of worship, pausing but an instant to glance at the curtain which hid the Angel Peacock. He saw at a glance that a group of priests crouched apparently asleep or insensible about the archway, almost hidden by the darkness of the heavy curtain; with scarcely a perceptible hesitation in his step he went on, and finally hurried out through the open portal into the cool night air.

The light burned brightly all over the valley and the mountain sides; but there was profound stillness over the great mass of human beings collected there. Worn out and exhausted by the religious and passionate ecstacy to which they had been excited, the worshippers lay silent, all alike buried in the profoundest sleep. The difference between the scene now and when Vernon last saw it struck him with amazement. He stopped for a few moments to look round and grasp the picture before him. Then, suddenly, a vivid sense of danger woke in his mind. Zeenab had given him the means of escape—was he to throw away his chance by waiting there like a fool till one of the savage warriors who lay at his feet should awake? For all he knew, spite of Zeenab's intercession, his fate might be sealed in one swift instant. And Zeenab's strange words had brought more vividly to his mind than ever the thought of Anemone.

MABEL COLLINS.

(*To be continued.*)

THE VEDANTA.*

THE name Vedanta is not, strictly speaking, the name of an independent school of philosophy. It rather represents an attempt, or a series of attempts, to gather together and systematize the theory of the universe as laid down in certain portions of the Vedas—the *Mantra* and *Brahmana*,—hence its name, which may be rendered "the end of the Vedas." This "end"—the furthest point to which our speculation can rise—is the Supreme Spirit. Hence "Vedanta" means what is said in the Vedas about the Supreme Spirit. Again, "anta" may be taken to mean "determination," and the result of Vedic knowledge is said to be the

* A Lecture read by the Secretary before the Convention of the Theosophical Society, December 1887. The quotations from and references to Sanskrit works have been supplied by Pandit N. Bhashyacharya.

determination of the Supreme Spirit. In the Upanishads this is said to be *rahasya*, from *raha*, secret: *rahasya*, occult knowledge or science. The word Upanishad is derived from *upa*, near, and *nishad*, he who stands; that is, he who stands nearer the Supreme Spirit. The scriptures that teach what may be known about the Supreme Spirit are called Upanishads. This spiritual knowledge is derived from the *Mantras* and the *Brahmanas* of the Veda. The last *adhyaya* of the tenth *mandala* of the Rig Veda treats of various philosophical topics: what existed before this evolution or emanation, and what was the chief cause of the whole cosmos, and what are the true realities of existence. Again, in the Black Yajur Veda, in the Aranyaka, the first and third prapatikas treat the same subject. Similar passages are to be found in other parts of the Vedas.

The Upanishads are generally considered to be ten in number, and these form the most ancient body of spiritual literature. The author of the Brahma Sutras took several apparently contradictory passages from these ten Upanishads and showed how they might be reconciled. He solved many problems in his aphorisms, and we find that he argues against and condemns the interpretation put upon some of these passages by the Sankhyas. The works containing these condemned interpretations have not come down to us, but they evidently existed when Vyasa wrote the Brahma Sutras, as otherwise he would not have argued against their conclusions. In Southern India there are said to be one hundred and eight Upanishads, and later scholars enumerate nearly three hundred. Many of these show by their style that they are of modern date. Many too seem written with the sole purpose of upholding certain sectarian views. One is even called the Allah Upanishad and extols Mahomet. Neither Sankaracharya, nor Ramanujacharya, two of the greatest commentators on the Brahma Sutras, quote more than ten Upanishads, and we shall probably be right if we accept those ten only and reject the rest as untrustworthy. Moreover, although there is much dispute as to the authenticity of many of the Upanishads, no one fails to acknowledge the claims of these ten. It would seem that, in later times, mystical writers who put their speculations into a form resembling that of the Upanishads, thought themselves at liberty to add their works to the Upanishad literature.

The genesis of the Upanishad seems to be that they were written after the other parts of the Vedas, when those parts began to be incomprehensible by reason of the key required to unlock their mysteries being lost.

The Bhagavad Gita is sometimes called an Upanishad, because it treats of spiritual knowledge.

The Vedanta Sutras or Brahma Sutras, so called, because they treat of Brahm, may be considered a sort of compend of Vedanta philosophy. This work contains four chapters, sixteen padas, five hundred and fifty-five sutras. This book has been largely commented upon, but the commentators differ in their interpretations. According to Sankaracharya it may be divided into nearly two hundred problems, in the solution of which many

important questions as to the meaning of the Upanishads, especially when they seem to disagree with one another, are answered.

In the first chapter of Brahma Sutras the interpretation of the Sankhya school is argued against. In the second chapter the author gives his own views and argues against the conclusions of other philosophical schools. In the third chapter he speaks of the means of concentration and describes thirty-two *vidyas* or *upasanas*. In the fourth chapter he treats of *moksha*, when and how it can be obtained, and the condition of those obtaining it. As authorities he quotes Badari, Asmarathya, Jaimini, Káshakrutsna and Badaráyana to support his views. This shows the existence, at the time the Brahma Sutras were written, of other works by various authors setting forth the same philosophical views. It must be mentioned, however, that these authors differ on many points from the author of Brahma Sutras.

The authorship of the Brahma Sutras has been disputed. According to the Skandapurana and the Garudapurana, many attribute the authorship of this work to Vedavyasa. The name Badaráyana is an appellation of Vedavyasa. He uses it when he wishes to quote one of his own opinions. The Badaráyana, whose name we find in the *vamsa* of teachers in the Brihadaranyaka Upanishad, does not seem to be the son of Parashara—that is Vedavyasa—but some other teacher.

Some think these Sutras were composed by a follower of the Vedanta philosophy, who was a disciple of either Vedavyasa or Badaráyana. It is a very general custom among Indian authors that when a disciple of any great sage writes a book, he attributes the work to his master, and puts it forth under the name of the latter instead of his own.

It is difficult to fix the exact date at which the Brahma Sutras were written. Panini quotes from the Bhikshu Sutra in the fourth chapter of his grammar,* and says that the name of the author was Parashirya. From this we may conclude that the author of the Brahma Sutras was the son of Parashara or Vedavyasa. Paniṅi lived about B.C. 700 or B.C. 800, according to modern Sanskritists. Hence the Brahma Sutras must have been written some time before that date. Further, we find from the Kathasarstagara, that Panini's teacher was Upavarsha. This name was familiar to Sankaracharya, who quotes from him and mentions his commentary on Brahma Sutras. Again Subrasawmi, author of Mimansabhashya, quotes the same work. This shows that the Brahma Sutras existed before Panini. There is also a Commentary on Brahma Sutras by Boddhayana, a Rishi who was a disciple of Vyasa. Other commentaries have been written by Upavarsha, Dravidacharya, Bhartriprapancha, Bharthrihari and Bhartudatta. Sankaracharya quotes from these commentaries, showing that they, as well as the Brahma Sutras themselves, were in existence before his time.

The great teachers who have founded sects, have all established the foundations of their systems in the form of commentaries on

* Panini 4, 3,110.

the Brahma Sutras. Thus the Commentary of Sankaracharya is the foundation of the Adwaita system, the Visishtadwaita system traces its origin to the commentary by Ramanujacharya. In the same way the Commentary of Madhvacharya (Anandatirtha) forms the great authority of the Dwaita system. The Commentary of Srikantha Sivacharya gave rise to the Saivavisishtadwaita, that by Vallabhacharya to the Suddadwaita systems.

Sankaracharya, the founder of Adwaita philosophy, lived not later than 200 or 300 A. D. Ramanujacharya flourished in the eleventh, Madhvacharya in the thirteenth, Vallabacharya in the fifteenth, Sreekanta Sivacharya in the twelfth century of our era.

The main existing schools of Vedanta are the three called the Adwaita, the Dwaita, and the Vishistadwaita. These three systems do not differ in their main conclusions, but they differ in the starting point laid down in each. The Adwaita system professes to reduce all things to an absolute unity, the Dwaita traces all back to an eternal duality, and the Visishtadwaita system is a sort of reconciliation of the two others. The Vedanta system, taken as a whole, is an attempt to reduce the teachings of the Vedas, originally promulgated in more or less detached passages, into a coherent system of thought.

The object of the Vedanta is to declare what are the true realities of existence. But this existence has two main divisions, the manifested and unmanifested. All the systems postulate the existence of Parabrahm which, in its unmanifested aspect, is unknowable. Parabrahm is said to have an existence composed of alternations of manifestation and non-manifestation. All we are concerned with practically is the manifested condition of Parabrahm.

While Parabrahm is itself an absolute unity, when manifested, it appears as a multiplicity.

As to how or why Parabrahm ever came to manifest at all, and why it did not always remain in its latent condition, we do not know. All we are told is that it does have these periods of alternate manifestation and non-manifestation. We do not even know that Parabrahm is indeed the end of all things. For us, now, it is the end, because we cannot think anything beyond it. Parabrahm may be said to be a general expression used to include all that is and all that we can conceive as existing.

When Parabrahm takes on its manifested state, it does so by the evolution of a centre of energy called Iswara, the Atma, or as Mr. Subba Row has conveniently named it, the Logos. The second of these names—Atma—is peculiarly characteristic. It furnishes, one might almost say, a key to the Vedanta. It is often said that Sanskrit terms carry their own meaning along with them, and this seems to be a case in point. Atma in its general signification means self. Therefore the knowledge of the supreme Atma means knowledge of the supreme self. This term seems to imply both the unity of the cosmos and also the law of continuity. The one thing that remains after we think away all the externals of a man is his self. The one thing that we predicate as existing eternally, if we believe in human immortality, is the real essential self—whatever

conception we may form about the actual nature of that self. The real self is the epitome of the whole man, the centre that binds all his parts together into a single whole. The word self as applied to the cosmos seems moreover to give the idea of plan and order, and it suggests the idea that the whole is somehow one vast field of consciousness. Therefore when the Vedantin postulates the existence of a supreme self, he seems to postulate the laws of continuity and order, and when he wishes to draw a distinction between reality and unreality, he speaks of the difference between the self and the non-self. He thus divides the universe into two great categories, the self which persists and the not-self which is ever changing, and indeed only exists in so far as it happens to be related for the time being to the self.

By the energy of this self-existing Atma the cosmos is created, not created out of nothing, but evolved through the action of the Atma on matter in its subtlest form. Whether we postulate this matter as an eternally existing independent reality or not does not much matter. If the Atma is looked upon as merely a centre of energy in Parabrahm, then the first thing that occurs to us is that this centre of energy, when called into existence, does not include all Parabrahm in itself. When Atma comes into existence there are two things—Parabrahm and Atma, and when Atma, by its energizing power, sets the wheel of evolution in motion, it draws its material from the original Parabrahm. Atma once being evolved, Parabrahm is said to take on a new aspect and to become Prakriti. When the period of rest comes, all things sleep in Parabrahm, but as soon as evolution commences Parabrahm may be said to be split into two entities, the Atma and Prakriti.

From a metaphysical point of view the Prakriti is sometimes called Avidya—ignorance, or maya—illusion. This is because it has not, like the Atma, any real existence as a thing in itself, or rather because it is only a sort of chaos except when acted upon by Atma—because it is not an organised, intelligent self.

The peculiar characteristic of this Atma seems to be, its power to call into existence innumerable centres of energy, which are like reflections of itself, in Prakriti, which form to themselves bodies or upadhis, each of these centres working through its upadhi in such a way as to produce a continuous development of the whole organism. This continuous development is what we call evolution. The atma is further said to carry within itself the plan of the whole cosmos—that is the *mahachaitanyam*—and according to this plan the whole system of evolution proceeds.

It is very noticeable that the Vedantin does not recognize anything like a haphazard arrangement of the universe—a fortuitous concurrence of energized atoms. Expressed or implied there is always some ruling intelligence behind all, and, however we may ridicule the idea of a personal God, it is not difficult to trace the genesis of the idea as the only comprehensible theory of an intelligently constructed universe that could be grasped by unintelligent thinkers.

The Vedantin views the whole universe from the stand-point of the individual man, and the radical idea running through the Ve-

danta is the relation of the Jivatma, the individualised Atma in man, to the Paramatma or Atma of the universe—the relation of the spirit which is in man to the supreme spirit.

The Adwaitees say that the Jivatma is a reflection of the Paramatma. The difference between them is that the Jivatma is said to be bound, whereas the Paramatma is said to be free. Or we may say that the consciousness of the Paramatma is unlimited, while that of the Jivatma is limited. This bondage of the Jivatma is created by the binding, blinding power of Avidya or ignorance. When the Jivatma is able to burst its bonds by the destruction of Avidya through knowledge, it becomes free and united with the Paramatma. This destruction of ignorance is said to be effected by gradual stages. The Jivatma has to gradually realize its own greatness, to rise to the fulness of its own glory. The difference between the Jivatma and the Paramatma being essentially a difference in degrees of consciousness, the Jivatma has to raise its own consciousness through successive stages, each higher than the last, until its consciousness becoming at length identical with the consciousness of the Paramatma, the two become united, the Jivatma becomes the Paramatma. The theory involved may briefly said to be this. Any given stage of existence has a consciousness of its own, and above that stage are higher stages of existence with corresponding states of consciousness. Now if at a certain point we are able to neutralise our present consciousness, to put ourselves in such a position that the ordinary contents of our consciousness are not in any way sensible to us—are as if they did not exist at all; then as consciousness does not stop but is in a sort of perpetual motion, and must have something to feed upon, the one plane being neutralised, our consciousness, drawn upwards by the attraction exercised on it by the supreme consciousness of which it is a reflection, at once proceeds to cognize the contents of the next higher plane. All initiations and all occult training have as their object the enabling men by realising the higher planes of consciousness to rise higher and higher towards union with the supreme Atma.

In his lectures on Bhagavad Gita, Mr. Subba Row explained the divisions of the human being into three bodies or upadhis, which, with *daiviprakriti*, make up the human being. These three are the *sthula sarira* or physical body, the *sukshma sarira*, subtle or astral body, and the *karana sarira* or causal body.

The Adwaitees say that the human being, considered as the envelope of the *Jivatma*, consists of five koshas or sheaths. The lowest and most material of these is the *annamaya kosha* or physical body. The second is the *pranamaya kosha*. This kosha belongs to the *sukshma sarira* or astral body, and includes all that system of vital currents which form, as it were, the basis of that body. It is this system which has the seven *chakrams* or force centres as its ganglia, these being connected with one another by the *sushumna nadi*. The object of practical *Yoga* is to arouse these currents into greater activity in such a manner as to enable us to make a definite and practical use of them. They have a circulation of their own which, when disturbed, causes the body to suffer from disease,

just as disturbed blood-circulation causes disease. In ordinary life we especially act on them when we give way to anger or passion. The *pranamaya kosha* may thus be said to represent the physical side of the astral body.

The third kosha is called *manomaya kosha*. This also belongs to the astral body and represents its mental side. As its name shows, it is connected with the *manas* or intelligence, what may be called the physical intelligence. It has to do with the doubting part of the mind, that which discusses and reasons, we might call it the machine in which original ideas are worked up and woven into the web of experience.

The fourth kosha is the *vijnanamaya kosha*. This is connected with the *karana sarira*, and may be called the vehicle of our highest ideation. The *karana sarira* itself is said to be nourished by abstract thought as the body is by food. It will be remembered that wisdom is said to be one member of the trinity of which *daiviprakriti* consists, and this *vijnanamaya kosha* may be looked upon as the point on which *daiviprakriti* acts in its aspect as wisdom, while we may say that the *pranamaya kosha* is the point on which it acts in its aspect as force.

The fifth and last kosha, the *anandamaya kosha*, is said to arise as the result of the action of the fourth kosha, or rather the *vijnanamaya kosha* itself becomes the *anandamaya kosha*. This last kosha is connected with the *karana sarira*, and may be described as the garment of *karana sarira* when this latter goes into *swargam* or *devachan*.

The three bodies,—the physical, astral, and causal,—are further said to correspond to the three *avasthas* or states of consciousness—waking, dreaming and sound sleep. The *karana sarira*, which corresponds to the state of sound sleep, is said to have no consciousness of its own, but to have consciousness only in so far as it is connected with the other two bodies. It is perhaps more correct to say that it is an *upadhi* or vehicle, material composed of matter finer than any known to us, and acting as one of the means for the manifestation of *daiviprakriti* in the individual man.

According to the Visishtadwaita system, Chit, Achit and Parabrahmam are three realities: independent, yet in union with one another, the two former being looked upon as attributes of Parabrahmam.

They say also that the Jivatma in each individual is different from that in another. There are three classes of Jivas: (1) Nityas who permanently enjoy supreme bliss and are never subject to matter or Karma. They are omniscient and dwell in Vaikunthaloka. They are Ananta Garuda, etc. (2) Muktas who have attained Moksha (supreme bliss) and who are thus freed from all miseries and from the bondage of matter and have become omniscient. These seem to answer to the great ones of the earth who have united themselves with the Logos and thus gained immortality. (3) *Baddhas* (bound) who are subject to all Karma and to the miseries arising from connection with matter. These are devas, animals, human beings not yet perfected, etc.

Moksha, according to Ramanujacharya, is said to be of four kinds: (1) Kaivalya, the enjoyment by Jiva, in its real condition, of supreme bliss, (2) Brahmanandá or Sáyujya, enjoyment of supreme bliss by Jiva as Parabrahma enjoys it, (3) Sálokya, which means living in one and the same place, (4) Sárupya, which means having body or shape similar to that of Iswara. This last seems to correspond with the state of those exalted beings who are called Dhyan Chohans in modern theosophical literature.

The followers of Ramanujacharya further say there are four means of attaining Moksha. (1) Karmayoga, which means the performance of duties (moral and religious) without any self-interest in the result, after obtaining true knowledge of the three realities,—Chit, Achit and Iswara—through the scriptures, and always keeping in view the supreme spirit, that is to say, contemplating it in the various kinds of Karma or action, such as Jápa, Homa, Yagna, *Dana*, tapas, etc.

(2) Gnánayoga or the concentration described in the Yogasástras with the eight *angas*. True perception of Jivatma results from these two, Karmayoga and Gnanayoga, or it may result from either separately and these two become the causes of Moksha.

(3) Bhaktiyoga, which is the contemplation of Parabrahmam with its various attributes and qualities, without any interruption whatever, throughout one's whole life, at the same time discharging one's duties to the best of one's ability. This Bhaktiyoga may be practised by the aid of Gnanayoga with its principles. Bhaktiyoga also results in Moksha. Of this last there are several kinds arising from differences in the contemplation of the attributes and qualities of Parabrahm.

A fourth road to Moksha is called Prapathi. In this one only contemplates (1) one's own inability to practise any of the three other kinds and, (2) Iswara with all its attributes and qualities as the sole redeemer without doing anything contrary to its will and keeping faith in it, as the saviour, till death. The qualities to be contemplated in this are knowledge, power, strength, wealth, and others mentioned in the scriptures.

The qualifications required in one who would practise means of Moksha are (1) True knowledge of Achit, Chit and Iswara obtained from a qualified Acharya, (2) Love towards this Acharya, (3) Faith in the scriptures, (4) Desire for Moksha, (5) Vairagya or the destruction of all worldly desires and affections, (6) Attention to duty, (7) Study of scriptures and spiritual literature together with renunciation of evil associations and self-interest of all kinds.

The Madhvas define Bhakti as attainable by shunning the nine vices and following the nine virtues. The nine vices are—(1) To hold that God and Jiva are identical, (2) That God is void of attributes, (3) That God's attributes are imperfect, (4) That there are others like God, (5) That there are others superior to God, (6) That God is different from his incarnations—Avatars, (7) That the Avatars are not divine incarnations but are men, (8) Abuse of God's Bhaktas (devotees), (9) The denial of God's supremacy. The nine virtues are the nine opposites of the nine vices.

In this system God, Matter and Jiva are recognised as three independent entities. God is said to be Paramatma, but Jiva does not seem to be a reflection of this Paramatma, nor is it possible for Jiva to become united with Paramatma in the sense of becoming one with it.

The moral code of the Madhwas is tenfold, namely, (1) Veracity, (2) Benevolence, (3) Kindliness, (4) Sacred study, (5) Charity, (6) Defence of the weak, (7) Protection of all, (8) Clemency, (9) Contentment, and freedom from earthly longings, (10) Faith to the last. It is further said that worship means the dedication of each one of these duties as it is realized—in thought, word and deed—to God.

The Adwaita system insists most strongly that the way to free ourselves from the bondage of ignorance or avidya is by the destruction of ignorance by its contrary knowledge or gnanam. This does not mean mere intellectual knowledge or mere mental assent to the truth of certain abstract propositions. It is the knowledge that is power and must be assimilated and realized, and, as it were, made part of ourselves. We are called upon not merely to assent to truth, but to *live* the truth. Before a person is fit to receive this knowledge at all, four preliminary conditions are requisite. These are (1) *Viveka*, the power of discriminating the real from the unreal. This is to be attained not only by study but by meditation and reasoning. We must, in fact, think out the solution of our own problems in our own minds and not blindly accept solutions offered by others whether or no we understand them. Occultists tell us that what we gain by thinking things out strengthens the karana sarira and is by it carried on to future incarnations. But when we have simply gained information from outside, as when we learn a book by heart without applying our own reasoning powers to mastering its meaning and making it our own, that information is liable to be like the water-drop on the lotus leaf, beautiful it may be, but adding nothing to the real nourishment of our spiritual being.

(2) *Vairagyam*. Freedom from desire, passion and all earthly longings.

(3) *Shat sampati*, of which there are six divisions: (i) control over the mind, (ii) control over the senses, (iii) ceasing to care for worldly things, (iv) endurance as of pleasure and pain, heat and cold and all the pairs of opposites, (v) confidence in the teachings of the guru, (vi) tranquillity of mind.

(4) *Mumuksha* or desire for liberation. Sankaracharya defines Bhakti as concentration on the real self.

Gnanam is said to be of two kinds, one gained through study, meditation and reasoning, the other is the real knowledge gained by experience.

What is termed the doctrine of Karma is common to all these Vedanta systems. It is also held by the Buddhist, though, unfortunately, the Buddhist Catechism does not seem to put the doctrine of Karma as so clearly as Beal's Catena.

Other books do not give as much on this point. "Light on the Path" has, at the end, a very beautiful appendix on Karma from the point of view of humanity viewed as a connected body of units.

Most modern Theosophical writers on Karma seem to leave altogether out of sight that if the individual is what he is by reason of Karma, so conversely, all the other individuals around him are what they are by reason of Karma—it is not only the organism but the environment also which has to be accounted for in this way.

A great many writers are apt to forget that Karma—the word itself—means essentially action. It is applicable to every sort of action, mental or physical. Sankaracharya says Karma is necessary in order to bring about the purification of the *upadhi*, and without action it is hard to see how anything like practical experience can be gained. Many mistakes can only be learned and many truths can only be realised by *doing* something. Unless you subjectively experience the sensation that corresponds to *sweetness* by tasting sugar or something else that taste sweet, it will not be possible for you to understand exactly what sweetness is like. Karma, as action, is a necessary condition of existence—part of the machinery employed in the great plan of evolution, and without action no progress would be possible even if life itself could be supported. Moreover most of us make mistakes, and it is very necessary as a rule that we should sometimes do so, for very often it is not until a mistake has actually been made that we realise our own defects and short-comings. Mistakes seem, for most of us, to be necessary teachers, and it is not easy to make them without action. Action in its aspect as experiment lays the foundation of experience. Without action, we have, in many cases no perfect test to which we can subject our theories. As the mind is constituted, it is possible, by calling in the aid of imagination, to construct a new set of circumstances in accordance with our preconceived theories, but put those theories into practice, transform thought into action, and you have the only perfect and convincing test of the value of a theory, not as applicable to a *possible* state of things, but as applicable to the present state of things now existing. Not only is action the necessary complement of thought, but thought itself is action and must not be left out in considering the different aspects of Karma. Again, we are told that in order to become a perfect adept and to arrive at the nirvanic condition, we must *exhaust all experience*, as Light on the Path says: we must go through all places, fair and foul alike. This is impossible without action. One of the great objects of each evolutionary cycle is to gather together a vast body of experience, which experience is to form the basis of future progress, and action is an necessary factor in the accumulation of this body of experience. When a man fails by some cause or other to reach the Logos and does not gain immortality as an individual, but is, as it were, resolved back again into his prime elements, what does definitely survive? is his experience. I mean the essence of that experience which is said to be, so to speak, skimmed off by the Logos and added to its own store.

Now to turn to the doctrine of Karma, in which the word Karma is used in a purely technical aspect. In this aspect Karma is taken as an expression to signify the law of cause and effect. We plainly see the way in which this word, meaning primarily action,

comes to include also the effects of action. There are two false popular notions about Karma technically understood. Some say that Iswara alone acts in reality and the individual act goes for nothing. The individual responsibility is denied entirely, and all that happens is said to be "Karma." In other words the doctrine of Karma is reduced to a sort of mechanical fatalism. I am not now concerned to attempt to define the limits of individual responsibility even were I able to do so. But unless responsibility—in whatever measure—be postulated, life and an object of life seem to be almost unthinkable, certainly incomprehensible.

Another meaning given to Karma is one that limits it to the performance of religious rites and duties. I think we have already seen that this limitation is quite unjustifiable.

Now Karma is of two kinds. First, our actions may be so ordered that they help on our progress, and secondly, they may be so ordered as to retard the same. The first is called good Karma, the second bad Karma, and from this point of view the first is sometimes called merit and the second demerit. I have already said in a former picture that all our ideas of right and wrong, good and bad, come in the ultimate analysis to this: right is action in accordance with the universal law and wrong is the contrary of such action. Therefore good Karma simply means action in accordance with the law and bad Karma is action in opposition to the same.

Good and bad Karma are specially said to affect future incarnations. In each incarnation we generate a certain amount of energy, which amount may be expended in that incarnation or it may not. But it must be expended somehow. When we do an action without attachment, making the cause exactly equal and opposite to the effect, then the exact amount of energy generated is expended, there is no energy left over to be expended at other times. When this happens it is said that no Karma is generated. When energy is generated in the shape of spiritual aspirations or desires which, from their nature, cannot find an outlet on this earth plane, the expenditure takes place on the Swarga plane, and then it is said that the Karma of the man was such that it procured him a sojourn of bliss in Swargam. Similarly, unexpended energy in the astral plane, the result of passion, especially at the moment of sudden death, is said to generate Karma, which takes effect on the plane of Pitriloka (called Kamaloka in Buddhist writings), and its effect is on the astral body of the man—the shell as it is sometimes called—which is by this Karma attracted to the astral plane of the earth and kept there some time before dispersion, with a tendency to enter if possible the material plane.

Or we may take another view of the case. Each individual has a long road to travel beginning with humanity and ending in divinity. This road has to be traversed in the course of many incarnations on earth, for the conditions of the progress are that part of that progress must be worked out on the earth plane. Not until all that can be learned on that plane is exhausted can the man entirely leave it. But when that plane *has* been exhausted, there is nothing to attract him to it; but the law of progress, and the ceaseless motion of the One Life, require that he must go on with his pro-

gress somewhere, he cannot stop and be snuffed out like a candle, for there has been nothing to break the continuity of his being. *Therefore* he is attracted, simply by the force of circumstances, to the Nirvanic plane, and then it is said he has no more Karma. Again, at any given stage of our existence, at the beginning of any given incarnation, we start as it were with part of the journey done and part still to follow. We have worked out part of the problem and have part still to work out. For working out the problem we have two main factors: (1) our own acquired tendency and character, (2) the circumstances amid which we have to act. These two factors, at any given stage, are said to be results of past Karma. If we exactly fulfil during one incarnation the precise conditions set before us, if we do all the work set before us without attachment, we shall have generated no more Karma and shall not be born again. But if we have done too much or too little, we shall not have fulfilled the precise condition of our being, the problem will not have been completely solved, something has been left undone and we must be born again. In such case the causes of rebirth are all included in the word Karma, or the effects of Karma.

It is to be noted that any progress we are able to conceive of includes the notion of triumph over obstacle—a sort of survival of the fittest. Levi says, "one leans on that which resists." If there is nothing to resist, if all is perfect equilibrium, it is, at the same time, death, and, as far as we can think it, practical annihilation. Without action progress by vanquishing obstacles is unthinkable.

What Karma in the technical sense is concerned with is the mainly the nature of the obstacles considered separately.

Karma means then that every cause has its corresponding effect, and further implies that whatever individual sets up a cause that individual must profit by or suffer from the effect of that cause. The causes whose effects we have not suffered are thus said to be Karma that has not yet been worked out.

As long as such Karma exists, we are *baddha* (bound) by the chain of births and deaths. Salvation or *moksha* (release) means emancipation from that bondage. Until Karma ceases to operate on us we cannot escape the chain. How then is Karma to be rendered inoperative? Many seem to think that *Karma* can as it were be eluded, that in some curious way we can put an end to it and stop its operation before it has ceased to exert its effects. I think this is wrong. If one single cause can be so nullified that it remains without producing an effect, the whole law of cause and effect is stultified, and any plan of the universe we are able to conceive is a fable, and the only law is the law of chance or at the best of probability.

One of two things only can happen. (1) We may so act as to exhaust all previous Karma in a given incarnation without generating more, and then there is obviously an end to re-birth, for re-birth is not a matter of choice or caprice to the unperfected man, but a necessity laid down by the universal law. Or (2), a man may so act and so control his mind and, generally speaking, raise himself to such a state of perfection that Karma is, to him, inoperative; because whatever may or may not happen, nothing can shake his serenity, he has within himself that "peace which passeth all understanding," against which no earthly influence or demoniacal suggestion is able to prevail. If then we would escape our bondage, what we have to do is not to rack our brains to try as it were to trick the operation of Karma, but so to perfect ourselves as to be simply and absolutely independent of it. As long as we live here we must do Karma, what we are going to do elsewhere does not much matter for the present. Our concern is with the here and with the now. We must do Karma, but we must do it without attachment, without useless anxious thought, without care, without worry, without excitement, without a feverish desire for the fruit. It is ours alone to do our duty here as best we may and according to the best lights we may possess—with the results we have no concern, they are in other hands than ours. We each of us in our own place have our own work to do, that work is to be done by us alone and by no other, and neither God nor man nor devil can do that work for us, any more than either God or man or devil can rob us of our own integrity and uprightness if we but remain true to ourselves.

PSYCHISM AND THE FOURTH DIMENSION.

AT the present day, though science has added to its former treasures many things rich and rare, its wildest admirer would not claim for science a wealth of poetic and imaginative conceptions.

And yet science has one veritable romance,—the Fourth Dimension.

This conception,—at one time an object of wild enthusiasm, at another, the recipient of unmeasured scorn,—arose, it appears, from the analogy of pure mathematics. Mathematicians, besides dealing with the square and cube of a number or a quantity, have, from the remotest times, brought the fourth, fifth, and higher powers also into their conceptions.

Now, while the number, its square and cube, have their visible counterparts in nature,—in the line, the surface, and the solid,—the fourth and higher powers seem to have been long treated as mere handy expressions with no real representatives.

Recently, however, the idea has been mooted that at least the fourth power has its real counterpart in nature, and the properties of a fourth dimension have even been analysed and discussed.

We have not been able to discover the originator of this idea, nor whether or not it was known to the mathematicians of ancient Greece and India. That the old philosophers of India were familiar both with the fact and the theory of the fourth dimension, some of their metaphysical conceptions leave us small room to doubt. The only writer on the subject we intend to mention is Professor Zöllner, whose book, "Transcendental Physics," is or ought to be familiar to all students of the modern wave of psychism.

Professor Zöllner, having been led by his mathematical investigations to form opinions as to the reality and nature of the fourth

dimension of space, was led to connect these views inferentially with the phenomena of spiritualism, then attracting great attention. Supposing the observations of them made by spiritualists to be correct, these phenomena could be explained and reduced to order and intelligibility, in the opinion of Zöllner, on the hypothesis that they were caused by agencies or beings acting in space of four dimensions: space as known to us having three dimensions, length, breadth, and height.

These four-dimensional beings would, argued Zöllner, have the same advantage over us that we would have over the hypothetical dwellers in two-dimensional, or surface space,—the Flat-landers of romance: and the three-dimensional space we inhabit would be as much under their power as two-dimensional space, the surface of a sheet of paper, for example, is under ours.

By means of this advantage they could, he thought, transport any material object directly into the centre of a room, without its passing through any of the boundaries of the room, whether walls, ceiling, or floor: just as we, by virtue of our three-dimensional power, can transport an object, the point of a pencil, for example, into the centre of a two-dimensional room, represented by a square drawn on a sheet of paper, without passing the pencil-point through any of the boundaries of the square, as a two-dimensional being would be compelled to do.

Zöllner did not confine himself to theorising. In support of his proposition he quoted the universal tradition of ghosts and phantoms appearing suddenly in the centre of a room without entering by door, window, or chimney—a habit indicated in their name, *apparitions*.

Furthermore, in a series of experiments with the celebrated medium Slade, who was sent to Europe by the advice of our esteemed founders, Madame H. P. Blavatsky and Col. Olcott, Zöllner repeatedly had objects transported from and to the centre of the room without passing through the walls; amongst other things, a table of considerable size was thus treated. Other phenomena, usually ascribed to the passage of matter through matter, such as knots being tied on endless strings, or on continuous bands cut from a single sheet of parchment, formed by drawing two concentric circles, and then using the strip of parchment between them; or the interlinking of two wooden rings, each turned in a single piece from a block of wood; or the passage of one such ring to the leg of a table, though both extremities of the leg were larger than the ring; and a series of similar occurrences, Zöllner successfully explained on the hypothesis of the action of four-dimensional agencies. There is one phenomenon in particular which deserves notice from its unique evidential value, for it is such that, if the observations of Professor Zöllner were correct, it could be explained on no possible hypothesis except the action of unknown forces, since it is quite inimitable by mechanical means. It was as follows: at one of the *séances* with Slade, while Zöllner, Professor Weber and Slade were seated around a table, a bluish light suddenly appeared under the table, casting shadows of the table-legs on the four walls, as was observed by Zöllner. The remarkable feature of the phenomenon was this, that while the light manifestly came from a point under the table, and threw well-defined shadows, these shadows were not appreciably larger than the table-legs which cast them.

But it is evident that, since the shadows were clearly defined, the source of light must have been of very small area.

A simple experiment will make this clear. Let a lighted lamp on a table near the centre of the room be turned down till the flame is of very small area; let the hand now be held between the lamp and the wall, close to the lamp. A much enlarged shadow of the hand will be cast on the wall, well-defined in proportion to the smallness of the flame.

If the lamp be now turned up, as the area of the flame increases, the shadow will be seen to grow blurred and indistinct, will, in fact, be surrounded by a *penumbra*, or partial shadow.

Since the shadows in Zöllner's experiment were sharply defined, the source of light must have been very small, in fact almost a point.

But it was observed in our experiment with the small lamp flame that when the hand was held near the flame its shadow was very much enlarged. And the nearer the hand is to the wall, the more nearly will its shadow approach its own size, and when its distance from the wall is about one-twentieth of its distance from the flame, the shadow will not be appreciably larger than the hand itself.

To apply this to Zöllner's experiment: as the shadow of the table-leg on the wall was not appreciably larger than the table-leg which cast it, the light must have been from ten to twenty times farther from the table-leg than the table-leg was from the wall; so that if the table-legs were each five feet from the walls, the source of the light must, from the facts observed by Zöllner's, have been approximately a luminous point, from fifty to one hundred feet behind each leg of the table. But, under ordinary three-dimensional circumstances, this is manifestly impossible, unless either the table was one or two hundred feet square, or the light came from a point one hundred feet either above or beyond the table, and then separated, so as to appear to three-dimensional understandings to travel in at least four directions at once. Let us return to the fourth dimension, beginning with a few parallels from the inferior dimensions.

Let a sheet of paper represent two-dimensional space. Let a straight line be drawn on it. At any point in this straight line, let a perpendicular be drawn. Here the perpendicular, being on the surface of the paper, is also in two-dimensional space. Now let two other straight lines be drawn, intersecting the first line at the point where the perpendicular meets it. It is evident, as every geometer can demonstrate, that neither of these lines, nor any other lines through the same point, except that first drawn, will be at right angles to the perpendicular, so long as it remains on the surface of the paper, that is in two-dimensional space, but that the perpendiculars to the intersecting lines at the point of intersection will be represented by a series of lines, all in different

directions. But let the first perpendicular be supposed to be raised upright into three-dimensional space, representing it by a pencil held upright with its point at the point of intersection; it is evident that it is now perpendicular to all the intersecting lines; and the only conception a two-dimensional being could form of this line, represented by the pencil, would be a straight line going in several directions at once; since it is perpendicular to all the intersecting lines, and he perceives that all their perpendiculars go in different directions.

Suppose a beam of light, coming from a point several feet above the paper, so that its rays are sensibly paralled, for small distances. Suppose it to fall on a suitable reflector at the point of intersection, so that it may be spread evenly in every direction from that point along the surface of the paper:—a right-angled conical mirror would serve this purpose. Now let four circles about half an inch in diameter be drawn at equal distances round the point of intersection, an inch or two from this point. Let a square be drawn round all the circles an inch or two outside them. We have here a two-dimensional counterpart of Zöllner's room and table: and it will be manifest that the shadows from the two-dimensional table-legs,—the circles—will fall outwards on the walls, that these shadows will not be appreciably larger than the table-legs,—since the rays casting them are sensibly parallel—and that they will be sharply defined, since the rays come from a point of light—the electric arc for example. Now in order that the light should produce this effect, it was necessary that it should fall from three-dimensional into two-dimensional space, and that its source should be at a distance from that two-dimensional space. The only conception a two-dimensional being could form of this light, would be a beam going in all directions at once.

Now apply this by analogy to Zöllner's table. Suppose a beam, from a point of intense light, in four-dimensional space, to have fallen on the three-dimensional space we are acquainted with, at a point under Zöllner's table, about equidistant from all the legs, and to be reflected in all the directions of three-dimensional space by a suitable four-dimensional reflector—as we did with a conical mirror in the two-dimensional space:—it is evident that it would have behaved exactly as the light Zöllner observed did behave, and the direction of the beam could only have been conceived by a three-dimensional being as going in all directions at once.

To sum up: no three-dimensional light could have behaved as this light did behave; and a four-dimensional light would have behaved exactly as this light behaved: the conclusion obviously is, that the light observed by Zöllner was a four-dimensional light.

To return to a point we touched on a moment ago. We dealt with a perpendicular to a line, and with a perpendicular to a plane: by carrying this idea on, it will be evident that, in four-dimensional space, a perpendicular may be drawn to a solid, and the beam in Zöllner's experiment was actually perpendicular to the cubical, or approximately cubical, room in which the experiment took place.

To go back a little: all the sensory organs of the body, the retina, tympanum, palate, or skin, are surfaces, that is, two-dimensional: but objects appear to us three-dimensional: further, our mental conceptions are four-dimensional. Let us illustrate this: we cannot see inside a closed opaque box, a four-dimensional being could not only see inside such a box, but could write a message inside. But let us now form a mental image of such a box. Though it appears to our minds opaque, yet we can with the mind's eye see both the inside and the outside at once; hence—and this is of the first importance—our mental conceptions are four-dimensional.

Hence the mind can conceive a four-dimensional perpendicular to three-dimensional space—the room, for instance,—which would be perpendicular to this room, and would enter three-dimensional space at the point of physical consciousness in the head.

It is an experiment in psychics worth trying, to follow this perpendicular in the other direction.

Let us now come to a simpler experiment in transcendental physics, also from Zöllner's book. As a straight line can only be drawn in one direction at once on a sheet of paper, so, it is clear a Flat-lander could only pour water in one direction in two dimensional space—along a straight line in fact. We, however, in virtue of our three-dimensional superiority are able to spill water from above on a surface, so that it will spread in every direction on that two-dimensional surface, exciting the wondering admiration of any two-dimensional beings who happen to be in the neighbourhood.

By analogy, a dweller in four-dimensional space could pour water into our three-dimensional room, so that it would spill in every direction at once—as it would appear to us—on floor, ceiling and walls.

Now Zöllner actually records such an experiment, and demonstrates, as we have done, its connexion with four-dimensional space.

For in a *séance* with Slade, Zöllner observed a jet of water issuing, apparently from a point near the ceiling which spouted against the walls and the ceiling at the same time; this took place in a sitting-room where no water was kept.

We have hitherto taken the genuineness of Zöllner's phenomena for granted, and, as far as our theories of the fourth-dimension are concerned, it matters little whether they actually occurred or not since they evidently all might have done so on our hypothesis of four-dimensional agencies.

These phenomena closely resemble those produced by the conscious intention of advanced occultists, so that we may reasonably connect there latter also with the hypothesis of a fourth dimension, in which case there would be reason for believing that the consciousness of an occultist who produces phenomena is four-dimensional.

Further, it has been stated that space has really seven dimensions, that the evolution of each round and principle in man coordinates with the evolution of the perception of a new dimension.

It seems that at present we are passing from three to four-dimensional consciousness. Let us recapitulate.

The sensory surfaces of the body, and hence, our sensations, are two-dimensional, our perceptions of objects are three-dimensional while our conceptions are four-dimensional.

As an infinite number of independent straight lines—one-dimensional spaces—may be drawn on a surface—two-dimentional space—and as an infinite number of independent two-dimensional spaces exist in a three-dimensional spaces so, we may believe, an infinite number of independent three-dimensional spaces—the space known to us being one—may exist in four-dimensional space, an idea harmonising perfectly with the Indian idea of innumerable *lokas* filling the universe. Space, being merely a form of *Maya*, it is evident that its varying dimensions are only phases of perception, and not realities, and that every added conception is a fresh step in our divine unfolding, a new phase of the absorption of the finite in the INFINITE, of the expansion of the unit to the ALL.

CHALES JOHNSTON, F. T. S.

THE VEDIC COMMENTATORS.

IT is not disputed that the antiquity of the older portions of the Vedas extends to a period considerably anterior to the Christian era. The actual estimates of the exact date are various, ranging from B. C. 1425, the date assigned by Mr. P. Bentley to B. C. 30,000 as calculated by Krishna Shastri Godbole (Vide *Theosophist*, Vol. III, page 127). It is not the purpose of this paper to attempt any further investigation of this date; it is merely mentioned to show that in all probability the Vedas have been commented upon in ancient times. It appears indeed from different passages in in the Srauta Sutras that such commentaries were in existence in the Sutra period. The original works, however, are now lost. At the present time the best known commentary, the only one that has been published, is that attributed to Madhavacharya. He is said to have written a commentary on all the four Vedas. We find, however, by internal evidence furnished by quotations and different interpretations given in his commentary on the Rig Veda, that Madhava made use of materials already in existence when he began to write. Although he does not give the names of the commentators, this shows that some commentaries must have been available.

We hear from reliable sources that Ravanacharya (not of course the Ravana connected with Rama) who is supposed to have lived in Chitrkuta, the country south-west of Allahabad, wrote a commentary on the Rig Veda Samhita. This Ravanacharya also wrote a treatise on the etymology of the different Vedas—Rig, Yajur and Sama—known by the name of Ravanabhait, sometimes called Padaratna. Of this treatise two manuscript copies are in the possession of the Adyar Library. Further, the writer was informed by the late Dr. Burnell that the commentary of Ravanacharya was to be found in the library of the Maharaja of Jeypore. The existence of such a work is mentioned in the preface of Aitareya Brahmana by Dr. M. Haug. This manuscript must be older than any other existing commentary on the Rig Veda, because this Ravanacharya had some connection with the grammar of Panini and his name was familiar to Bhartruhari who lived in Valabhi in the fourth century A. D. as fixed by modern scholars, such as Dr. Rajendra Lal Mitra, with reference to this author's Vakyapadiya. There is therefore no reason to doubt the existence of Ravanacharya and his connection with Vedic literature.

We also hear that Haradattacharya, author of a commentary on Gautamadharmasutra, called Mitakshara, (not the Mitakshara of Vignaneswera) and also of a commentary on Apastamba Dharmasutra known by the name of Ujvala, as well as of a great grammatical treatise called Padamanjeri upon Nyasa, a commentary on the Kashikavritti of Panini, and who is often quoted in the Siddhantakaumudi, wrote a commentary on the Rig Veda Samhita. The existence of this work was made known to the writer by Pandit Chaturvedishrinivasacharya of the Mysore province formerly Pandit in the Madras Christian College. The Pandit stated that he had himself seen this commentary of Haradattacharya which was found in the private library of Bangalore Vedantacharya, a Pandit attached to the Mysore Durbar. On making enquiries about the above library during a recent visit to Banglore, the writer was informed that its contents, mostly MSS., have been pledged with a certain Brahman now deceased and were in the possession of his widow. In course of time it is hoped that these MSS. will be recovered for the Adyar Library. Haradattacharya is supposed to have lived in the eleventh or twelfth century, for it is evident that he was subsequent to Kasika vritti, the date of which is fixed at about that time.

Another commentator on the Rig Veda was Uvata who wrote a commentary on Pratisakhya of Rig Veda (phonetics). There is also a gloss on the Rig Veda by Devaswami. We cannot however give any definite information regarding these two commentaries, as they seem to have been lost. Their commentaries on the Vedanga are, however well known.

There is another commentary by Ananda Tirtha, otherwise called Madhwacharya, founder of Dwaita system, on Rig Veda Samhita up to the third chapter in the first Astaka. The followers of Madhwacharya attach much importance to this commentary. A fragment of another commentary on Rig Veda Samhita by Mudgalacharya which appears a mere gloss of words, can be found in South Mahratta country.

These commentaries are generally written with especial reference to the Brahmanas, in which the derivation, uses and purposes of the different hymns are explained. Similar explanations are also found in the Srautasutra, such as Asvalayana Sankhyayana and others. The proper interpretations of different passages are also sometimes to be gathered from the problems of the Mimansa system expounded by Jaimini. It therefore appears that we are able to trace various sources of information available to such scholars as Madhavacharya who commented on the Vedas, besides others which are now lost.

The first commentary we are able to trace on the Black Yajur Veda is that of Talavruntanivasi, called Vritti, whose commentaries on Apastamba Srauta and Grihya Sutras are familiar to Brahmans. His date is supposed to be about the second or third century A. D. Quotations from this work are found in the commentary on the Black Yajur Veda of Bhavaswami, who is supposed to have lived in the fourth or fifth century. This work is quoted by Bhattabhaskara in his commentary on the Yajur Veda known by the name of Gnyanayagna; the copy of the MS., formerly in the Tanjore Library, was procured for the Madras Government by Dr. Oppert and is at present in the Oriental Library at Madras. We have a copy of the very same commentary, on the second Kanda of the Yajur Veda Samhita, written in the Telugu character, in the Adyar Library.

We are not certain about the exact date of Bhaskara, but it must be anterior to that of Sri Ramanujacharya who criticizes his interpretation of the Brahma Sutras; we must however place the date of Bhaskara at a period subsequent to that of Sri Sankaracharya because, in his commentary on Brahma Sutras, Bhaskaracharya disputes some of the conclusions of this writer. For the present we can only say that Bhaskaracharya lived sometime between the fifth and ninth centuries. It appears, as shown by the privately circulated catalogue of Vedic MSS. in his possession, that Dr. Burnell possessed a copy of this commentary. Bhavaswami's commentary on the Yajur Veda is still existing in a Math of Sanyasis in Dharmapuri, a place known to all Brahmans as a seat of Vedic learning in modern times. It is situated on the banks of the Godavery in the Nizam's territory. There is also the well-known commentary of Madhavacharya on the Black Yajur Veda, nearly the whole of which has been published by the Asiatic Society of Bengal.

Of the White Yajur Veda there are extant, so far as we know, two main divisions or Sakhas, the Madhyandinasakha and Kanwasakha. The former is well known in Bengal, the North-west Provinces and Kashmere, the latter, in the south of India. There are two commentaries on this Veda, one by Vuvatacharya (who was said to be the author of a commentary on Rig Veda); and another by Mahidharacharya but we know these are not subsequent to the commentary of Madhavacharya. The mere supposition laid down by Dr. Roth, and followed by Professor Weber, that the commentary of Mahidhara had been composed subsequent to that of Madhavacharya is erroneous. It is evident by his introduction to his commentary that Mahidhara did allude only to the commentary of Vuvata and not to that of Madhava. Furthermore, the difference between the Black and the White Yajur Veda being only very slight, the pre-existing commentaries on the Black Yajur Veda may have been consulted by the later scholars who commented on the White Yajur Veda.

A commentary on the Kanwa Sakha and Madhyandhinasakha by Mahidhara, together with a commentaries of Madhava, Harswami and Daivadaganga on the Satapathabrahmana of the same Veda, has been published by Dr. Roth. The Madyandhinasakha has been published by Giriprasad with a Hindi Commentary, in the North-west Provinces.

Madhavacharya wrote a commentary on the Kanwa Sakha and the Satapathabrahmana. Of this commentary only fragments exist in MSS.

The oldest extant commentary on the Sama Veda is that by Bharataswami. The writer saw a copy of this commentary in MS. in the private library of the late Dr. Burnell. He was informed, however, that this MS. was not the property of Dr. Burnell, but only lent to him by some Brahman of South India. Madhavacharya wrote a commentary on the eight Brahmanas as well as the Samhita of the Sama Veda, called the Ranayani Sakha, which is well known among the Brahmans in the South. Regarding the Jaimini Sakha which is current in a few Brahman families in Madura and Tinnevelly districts, we do not know whether there is any commentary on it or not. On the Kauthumi Sakha of the Sama Veda, which is current in Gujerat and the North-west Provinces, we know of no other commentary except that of Satyavarta Samasrimi, of which only fragments remain. Satyavarta Samasrimi is still living at Benares, and it was through his assistance that the Asiatic Society of Bengal published the Sama Veda with the commentary of Madhavacharya. The Kauthumi Sakha has been published in Germany.

The Atharva Veda Samhita, known as Saunaka Samhita, has been published by Dr. Whitney without commentary. Subsequently Dr. Bühler discovered in Kashmere the Paippalada Samhita. This has not as yet been printed. After much research portions of the commentary on this Veda by Madhavacharya were discovered in the Sringeri Math. These were lent for publication to Pandit Pandurang Gopal of Bombay and are now in the press. The Gopatha Brahmana of Atharva Veda had been published without commentary by the Asiatic Society of Bengal.

At the present day the best known commentary on the Vedas is that of Madhavacharya called the Vidyaranyabhashya. Among the pandits, there is, as a rule, very little interest in Vedic literature from a critical point of view. This is owing to the sectarianism which prevails among the Brahmans in all parts of India. The pandits have forgotten most of the older commentaries, and but few are aware of the existence of the commentary of Bhatta Bhaskara on the Black Yajur Veda. The only commentary now known to the Hindu public in the south of India is that of Madhavacharya. The Brahmans generally assume that this commentary was written by one Vidyaranyaswami, but in the commentaries themselves there is nothing to show that he had any connection with them, and there is no evidence whatever to show that he is, as supposed, identical with Madhavacharya. We are not now able to say exactly who this Vidyaranyaswami was; we only know that he was a great ascetic from the traditions of the Sringeri and Virupaksha* Maths. The Virupaksha Math is in possession of the great temple at Hampi,

* This Math is situated in Hampi.

the ruined city in the Bellary district, formerly the capital of the Bijianagar kingdom. In this temple is the great tomb of Vidyaranyaswami, called by Hindus the Bhrandavana, and it seems most probable that Vidyaranyaswami was the founder of the Virupaksha Math. There are traditionary accounts of the life of this ascetic, but they are only found in modern books, the real authorship of which is doubtful and are uncorroborated by any evidence whatever. We find, however, in the first verse of the Panchadasi, a work on the Vedanta, that Vidyaranyaswami was one of the compilers of that work. In this work he first salutes his own guru, whose name was Sankarananda. This last name is familiar to us from other works, such as the commentaries on the Kaushitakopanishad, the Narsinhatapini, the Shatchakropanishad, etc. These commentaries are generally known by the name of Dipika. Some say the author of the commentary on Narsinhatapini is Sri Sankaracharya, but this cannot be so, because quotations from this work are found in the Vartika which was subsequently expounded by followers of Sri Sankaracharya such as Sureshwaracharya and others. It seems more probable that this commentary was by Sankaranada, and in this way the name of this ascetic became well known to the Vedantins.

Panchadasi is the only work we now have by Vidyaranyaswami. Some say he compiled a commentary on the 108 Upanishads, but we do not know of the existence of any such work. There is however, in the commentary of the Kaushitaka Brahmana published by the Asiatic Society of Bengal, a fragment of a compendium of the different Upanishads in poetical form by Vidyaranyaswami, and it is possible that this is the commentary referred to.

Vidyaranya being an ascetic of Virupaksha did not live at Sringeri, in the Mysore province. According to the Panchadasi it appears that the authors of this work were Bharathatirtha and Vidyaranya, and the commentator, Rama Krishna, describes himself as a student under these two asceties. A commentary on Vaiyasikanyaiamala, one of the works of Madhavacharya, it appears, was written by Bharatatirtha. Had Bharatatirtha been a contemporary of Madhavacharya, he would not have written a commentary on the work of the latter. And as Vidyaranya, as joint author of the Panchadasi with Bharatatirtha, must have been a contemporary of this writer, it is evident that Vidyaranya also lived after Madhavacharya, and therefore cannot be identified with him. We must not however suppose that Bharatatirtha was the same person as Vidyatirtha, the guru of Madhavacharya, because it is not likely that he would have commented on the work of his disciple. It is also to be remarked that even were these two persons identical, Vidyatirtha did not survive Madhavacharya, as he is described as being incarnated in the person of king Bukkana while the commentary of Madhavacharya was in progress.

In the case of Madhavacharya we have plenty of means of ascertaining who he was. He was the author of many works not only on Vedic but also on modern literature. In the introduction to the commentary on Parasharasmriti, generally known by the name of Parasharamadhaviya, a work on Hindu law, it appears he

was the son of Mayana and his mother's name was Srimati. He had two brothers named Bhoganatha and Sayana. He was attached to the Yajur Veda and Bodayana Sutra, his gotra was that of Bhraradwaja. It is also a well known fact, as shown in his various works, that he was prime minister of king Bukkana of Bijianagar.

In the introduction to the Commentaries on the Vedas by Madhavacharya, we find that he offers salutation to his guru Vidyatirthamaheswara. He also says that this same guru was incarnated in the shape of his own master the king Bukkana, at whose command he compiled his various works. It will here be noticed that the name of his guru being Vidyatirtha and not Sankarananda, the guru claimed by Vidyaranya, shows that these two scholars are not one and the same person. There is no reason to believe that when Madhavacharya retired from public life and became an ascetic he took another guru; and even supposing this to have been so, we should still expect to find a reference to Vidyatirtha in the work of Vidyaranya, as his first guru from whom he received spiritual instruction, but no such reference is made.

There has also been much discussion as to the relationship existing between Madhavacharya and Sayana. From the commentaries themselves we learn that they have been written sometimes by Sayananacharya and sometimes by Madhavacharya. The personality of these two scholars is not however, as some suppose, identical. If we examine the Parasaramadhaviya and Kalamadhaviya (printed in Madras), and Vyavaharamadhaviya (of which the Adyar library possesses a MS.), and the translation of Dayavibhaga, the Hindu Law of Inheritance, by Dr. Burnell, we find it stated that Sayanacharya was the brother of Madhavacharya. In the commentaries on the Samhita of the Vedas (published by the Asiatic Society of Bengal) it appears that their authorship is claimed for Madhavacharya. In the commentary on the Yajur Veda Aranyaka, and also the commentaries on Sama Veda, Sayanacharya is said to have been the author. From the ancient MSS. to be found in South India we learn that the entire authorship of the commentaries was attributed to Madhavacharya and not to Sayanacharya. The old MSS. in the south do not mention the name of Sayanacharya at all. We have in the Adyar Library a very old MS. containing the commentary on the Yajur Veda presented by a gentleman residing in the Ceded Districts. This MS. is, judging from the writing, more than three hundred years old. According to this MS. Madhavacharya, not Sayanacharya, was the author of the commentary. As Madhavacharya himself lived in the Ceded Districts, MSS. of his commentaries coming from that part of India are more likely to be reliable copies than those from other parts. The copy in question moreover came from a family that has produced several generations of Vedic scholars. It is also to be noted that, at the commencement of the work, Madhava salutes his guru Vidyatirtha. In another MS. of the commentary on the second Khanda of the same Veda, a similar statement is made regarding the author. In the commentaries published by the Asiatic Society, it is said

at the beginning of the work that it was by Madhavacharya, but at the end it states that it was by Sayanacharya. We find the same thing occurring in the commentary on the Yajur Veda Aranyaka. In this we find a verse stating that Madhavacharya was commanded by king Bukkana to write commentaries on the Vedas. It also appears that, having written a commentary on the Mimansa system, Sayanacharya began to expound the Vedas also.

It has been said by Dr. Burnell in his introduction to the Vamsabrahmana of the Sama Veda, that Madhavacharya and Sayanacharya are one and the same person. He says that the verse which is generally understood to show that Madhavacharya and Sayanacharya were brothers has a figurative meaning. He seems to think that Sayana was a sort of familiar name given to Madhavacharya by his relatives, as often happens among Brahmans. But it does not seem likely that such a well-known man as Madhavacharya should have been designated by a sort of pet name when mentioned in his great work. Again, we should not, in such a case, expect to find the commentary described as the commentary of Madhavacharya which was made by Sayanacharya. The construction of the verse shows that there were two persons, otherwise a different form of words would have been used to show that only one was meant, and we cannot see any reason for giving a forced meaning to the passage by supposing figurative language where it does not appear that such language was intended. In this verse one of the persons is called the mind and the other the intellect—the manas and the buddhi—and there is no reason for supposing that the intention was to show that the two were identical. If the language of the verse is figurative, there is no reason why we should not suppose that the verse describing the mother and father of Madhavacharya is also figurative. But this objection has never been urged. It appears from the verses as they stand that it was the intention of the writer to give some information about his own family.

In some of the commentaries on other Vedas it is said that, under the direction of the king, Sayanacharya has begun to compile the commentary; while at the end it says, "In the commentary on such a Veda, composed by Sayanacharya, the chapter ends so and so." Here we find the name of Madhava entirely omitted.

We possess more than twenty works by Madhavacharya, such as the commentary on the Rig Veda Samhita, the commentary on the Aiteriya Brahmana, commentaries on the Samhita, Brahmana and Aranyaka of the Black Yajur Veda, commentaries on the White Yajur Veda Samhita and Brahmana, commentaries on the Sama Veda and eight Brahmanas, commentary on the Atharva Veda Samhita, a large lexicon of the derivations and etymologies of the words in the Black Yajur Veda called the Sabdasangraha, a work which Madhavacharya himself mentions as his own in the introduction to his commentary on the Yajur Veda, a commentary on Boddhayana Kalpasutra, a great commentary on Paninisutra, another on Sanskrit roots called Dhatuvritti (now being published in the *Pandit*, Benares), a compendium of Mimansa philosophy in

verse with his own commentary thereon called Nayayamalavistara, which was published by Goldstucker, another compendium of Vedanta in verse called Vaiyasikanyayamala published by the Asiatic Society, two treatises on astronomy called Siddhantachudamani and Siddhantasarvabhauma, the former being quoted in the Siddanthashiromani of Bhaskaracharya (see page 292, Calcutta edition), a commentary on Parasharasmriti, and Kalamadhaviya, a treatise on civil and criminal law called Vyavaharamadhavya.

According to Morley's digest the head pandit of the old college of Fort St. George stated that Madhavacharya had also composed a treatise called Dattamadhaviya, on the law of adoption. In the report of Mr. Ellis it is stated that Madhavacharya compiled a commentary on Manusmriti, a statement corroborated by Rao Saheb V. N. Mandalik's edition of Manavadharmasutra, where he mentions this work as one of the commentaries that are not at present available. We also hear from reliable sources that there are two treatises by Madhavacharya on architecture and a commentary on Nyayavartika (logic).

A work called Madhava Bhatteya, a commentary on Bappana Batteya, a compendium of Brahmanical ceremonies, is said to have been written by Madhavacharya. From the perusal of MSS. in the Adyar Library it appears that it is not so. Madhava Bhatta, the author of that work, was the son of Muni Kutalaya Machanna.

When we examine these works it appears quite impossible that they can have all been written by one and the same man in the space of a single life-time. For instance, in the commentary on the Rig Veda there are references to Nirukta, an ancient lexicon, as well as to the grammar of Panini and the phonetics of the same author, also references to the Srautasutra of Aswalayana and to Mimansa philosophy. Similarly, in the commentary on the Yajur Veda, references are made to Boddhayana Srautasutra and Apastamba Srautasutra as well as to other Brahmanas. It has been calculated that the whole commentary on the Rig Veda amounts to nearly 100,000 granthas or divisions of 32 syllables each. The commentary on the Aiteriya Brahmana contains 20,000 granthas, that on the White Yajur Veda 60,000. The commentary on the Black Yajur Veda contains 67,000 granthas, on the Sama Veda Samhita 30,000, on the Brahmana 15,000, on the Atharva Veda Samhita 80,000 and on the Brahmana 20,000 granthas. If we consider only the works we have just mentioned we cannot suppose they were all composed by one man. Even the copying would take a considerable time.

Some believe that the Sarvadarsanasangraha was compiled by Madhavacharya or Vidyaranya. Monier Williams says in "Indian Wisdom" that this was so. He must have followed some other writer without consulting the original, wherein it is plainly stated that the work was by one Madhava who was a descendant of Sayana. It is also to be noted that the author of the Sarvadarsanasangraha calls his guru Vishnu the son of Sharangapani, making the usual salutation at the commencement, whereas Madhavacharya the commentator, invariably addresses his guru as Vidyatirtha.

In Madhava's works we find many contradictions and different opinions expressed. This fact is of itself sufficient to show that Madhava was not himself the author of all of them. The interpretations given of certain passages in the Rig Veda are contrary to the interpretations put upon the same passages when they appear again in the Sama Veda and the Yajur Veda. The order in which Madhavacharya composed these commentaries seems to be plainly shown by his introduction. First he composed the commentary on the Brahmana and Aranyaka of the Black Yajur Veda, then that on the Samhita of the same, and then that on the Rig Veda Samhita. Now the passages in the 10th anuvaka of the first prapataka in verses 2 and 3 of the Yajur Veda Aranyaka, which describe the story of Brijyu, the son of Tugra who prays to the twin Aswins, says that he prayed to them for rain clouds. Though the words seem to have some reference to Brijyu's travels by sea, he gives them a different interpretation in his commentary. In his commentary on the first ashtaka, eighth chapter, eighth varga of the Rig Veda, on the 3rd, 4th and 5th riks, he gives another interpretation of the same story. He says that Brijyu, the son of Tugra, went on some vessel to conquer an enemy on an island in the sea, and that the Aswins protected him and brought him to his own father's house, offering their own strong ships when his own was in danger. Again the verse which is generally used in funeral ceremonies at the burning ground, in the sixth prapataka of the Yajur Veda Aranyaka, 1st anuvaka, 24th verse, is interpreted as authorising the widow of the deceased to re-marry. Many reformers dispute about this interpretation, and we find in the commentary on the 10th Mandala of the Rig Veda, rik 8, where the same passage occurs, nothing is said about re-marriage, and the widow is advised to remain chaste and have the deceased as her husband (in the next incarnation if not in heaven). These two illustrations will suffice for the present, but many more might be adduced.

Again, in the law-book called Parasharamadhaviya, in treating of the marriage-law, although other law-givers entirely prohibited marriage with a paternal uncle's daughter, Madhava quotes Boddhayana as an authority to show that there is some usage prevalent in the south permitting such marriages. He gives an illustration from the Veda in which such marriages are compared to the offering of certain oblations. But in the Mimamsa Nyayamalavistara, in one of the problems he solves to determine the superiority of the laws of scripture over any contrary customs, he shows that the marriage of the paternal uncle's daughter is contrary to Manu and others, and states that though it is prevalent in the south, such usage has no weight against the prohibition, and that such marriages are null and void (page 36, Vizagapatam edition). Further he misunderstands the passage he quotes from Boddhayana describing the usage in question. Boddhayana referring to such usages concludes that, being against the law of scripture, they cannot be authoritative. Gautama the sage corroborates this view (See introduction to translation of Apastamba Dharma in Sacred Books of the East).

When we examine the style in which the different works attributed to Madhavacharya are written, we find further evidence that they were not by the same author. Again when we consider the position of Madhavacharya as the minister of the king, and chief counsellor in a kingdom that extended from Krishna to Cape Comorin, as is evident from the inscriptions, it is not likely that he had sufficient leisure to enable him to compose works of such an important character. He must evidently have had a number of scholars at his command who carried on the works under his direction. It is most likely that the commentaries on the different Vedas were made by different persons. The whole work was set on foot by Madhava at the command of the king and thus it was called by his name. This supposition is sufficient to account for the contradictions and the differences in the style employed. When Madhavacharya retired from public life he was succeeded in his office by his brother Sayana. At that time the whole scheme of work set on foot by Madhava was probably still unfinished. On taking his brother's place, Sayanacharya continued the work which still continued to be called by the name of its originator. This seems especially to be borne out by the use of the adjective madhaviya, meaning belonging to Madhava, which we so often find in these works.

Burnell says in his introduction to the Dhayabhaga of Madhavacharya that this writer was not the real author of all the works said to have been composed by him: this opinion is also shared by Weber, and from what has been said above it will be seen that this conclusion is justified on an examination of the works themselves.

N. BHASHYA CHARYA.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

PART II.

141. "*Sat* (being) itself is *Chit* (consciousness); but if it be said 'No, other (than *Sat* is so),' then that other must be *Asat* (not-being); if *Asat*, where is *Sákshi* (or witness)?[1]

Chit itself is *Sat*; but if it be said 'No, other (than *Chit* is so),' then that other must be *Jada*, and to *Jadas* there can be no continuity of evolutionary progression.[2]

The appearing together of *Sat* and *Chit* in full harmony is *Ananda* (perfect bliss). This is a seed for *Yukti* (or philoso-

1. What exists is consciousness; otherwise, what does not exist must be consciousness, that is, consciousness does not exist. But as a matter of fact consciousness does exist in and through the three states (*Avestas*) as we all see in daily experience. Hence it is absurd to say that consciousness does not exist. Where is *Sákshi*? *i. e.*, How are we to account for there being *Sákshi* or witness of all the three states through which the Jiva passes?

2. Consciousness is all that exists; if not, we must say unconsciousness is all that exists. But what is unconscious cannot come into existence, grow, flower and bear fruit as we see things in the universe do. Hence it is not right to say that what is unconscious exists.

phical deduction).[1] But if other (than *Chit*, which is also at the same time *Sat*, is so), then that other is *Jada* and *Asat*, out of which experience of bliss[2] will not grow up.

142. "Is it by itself or by something else that the imperishable *Sat* evidently shines forth?[3] If by mere word of mouth thou shouldst say 'by something else,' I ask what is that something? Is that also *Sat* or *Asat*? If thou shouldst say '*Asat*,' then, thou art a mad fool! Can the barren woman's son produce any effect or perform any action? But if thou shouldst say that that something is also *Sat* but distinct from the first *Sat*, then I say that the interminable *Anavesta* fallacy will be the result. Hence forsake completely such perverse sophistical modes of reasoning.

143. "(The proposition that *Sat*, *Chit*, and *Ananda* are not separate but one and indivisible) is, as thou hast seen, in accord with *Sruti* (or revelation) and *Yukti* (or philosophical deduction). It is likewise in agreement with experience (or *Anubhava*). Hear me! As the felicitous *Ananda*[4] of sleep is of the form of remembrance (*Smriti*), that *Ananda* itself is *Chit*; for there is no other there. Again, in the two *Avestas* of Pralaya and Sushupti, thou (*Chidánanda*) *art*, and *being*, seest the darkness therein. Is it not? (Hence the *Chidánanda* is also *Sat*).[5] Feeling thus in thy heart, be thou one all-fulness."

144. Thus did the Master, versed in all the sciences, instruct the pupil in the true nature of spirit, wherein *Sat*, *Chit* and *Ananda*, like the honey from several flowers, are undividedly one. Now, according to the Master's instruction, the disciple closed his eyes and remained in Samádhi for a long time. When he awoke and saw, he was like a canvas-cloth with all the pictures of moveable and immoveable objects of multifarious forms appearing thereon.[6]

145. Pupil—"O Lord, agreeable to my heart! Is there any other pastime (*lila*) for us than *This*? Is it not the proper duty (*niti*) of the wise sages to be always uttering *That* and pondering *That*? Now deign to explain unto me the before-mentioned[7] Turiyáditá—the seventh region, the state called the highest—and its nature, so that I may understand it easily."

1. This deduction is the foundation for *Anubhava* or experience.
2. *i. e.*, Sukhánubhava.
3. Can it be otherwise than that what knows self is self?
4. Com. P. "In thy sleep, (the eternal upadhiless, transcendental) felicitous form of *Ananda* having been shining on *agnánam* there, and thus having enabled it to become visible, comes up, on awaking, in the form of remembrance; for thou sayest, 'I have been quite happy without knowing anything.' Thus *Ananda* is the only thing existing in sleep; there is no other. Thou canst not remember this on awaking unless this *Ananda* itself be consciousness or *Chit*."
5. Therefore thou art *Sat*, *Chit* and *Ananda* together blended into one.
6. Compare: "Within and without the body, above, below, and in all directions, in heaven, on earth, everywhere, there is nothing but myself. There is no place where I am not. There is nothing which is not in me. There is no other thing that shines forth by itself than myself. I am Sachchidánanda." So said Gajamuni.—*Gnánavásishtam.*
7. Vide Stanza 132 of Part II.

146. Master—"On enquiry the sages will enumerate seven regions of *Agnánam* (ignorance) and seven regions[1] of *Gnánam* (spiritual wisdom). Now of these two we will first describe the seven regions of *Agnánam*; hear! First, the solitary *Vindu-Jágra*; second, *Jágra*;[2] third, *Maha-Jágra*; fourth, *Jágra-Swapna*; fifth, *Swapna*; sixth, *Swapna-Jágra*; and seventh, *Sushupti*. Thus have the great given seven names to the seven regions.

147. "First in the undividedness (*Akhanda*) will rise an *Arivu*[3] merely; this alone forms the first *Vindu*. In this *Arivu* will rise like a sprout a thing that was not there before, namely; *Ahadai* (egoism); this is *Jágra*.[4] Then constantly coming on through successive incarnations, this notion of 'I and mine' will grow up (into a tree); this is *Mahá Jágra*.[5] The reigning of the mind[6] during *Jágra* through the growing *Antahkarana* is *Jágra-Swapna*.[7]

148. "The reigning of the mind after one has eaten and gone to sleep, has the name of *Swapna*.[8] Recollecting again what was formerly seen in *Jágra* but forgotten, is called *Swapna-Jágra*. Thick darkness covering is called *Sushupti*. We have thus described the (seven) kinds of *Agnánam*. Now hear us explain the seven regions of *Gnánam* affording unconditioned all-full emancipation.

149. "The first region praised by the learned is *Subhechcha*; the second region is called *Vichárana*; the third region is the good *Tanumánasi*; the fourth region is *Satwápathi*; the fifth, sixth and seventh regions have respectively the names of *Asamsathi*, *Padárthábhavanai*, and *Turiya*. Thus, O my stainless son! have the great classified (spiritual stages).

150. "Abandoning evil associations and longing for *Sivagnánam*[9] is *Subhechcha*. Joining good company (by the maturing of Subhechcha) and listening to their teaching by asking them and studying works on gnánam, and then so practising is Vichárana. (By the strength of the first two regions) having faith, and giving

1. *Bhumis*, *i. e.*, stages or degrees.
2. Or Bija Jagra, *i. e.*, seed-waking.
3. Intelligence or consciousness. The commentators say that it is the consciousness united with *Chidámbhása*. Compare: "From *Chit*, a nameless and stainless *Arivu*, will arise in the form of a seed (*Vindu*) as origin to the names and actions of Manas, Jiva, &c., that are to appear and grow hereafter. Hence the first region is called *Vindu-Jagra*. This *Vindu-Jagra* is the first *Avesta* with regard to Brahm." *Gnánavásishtam.*
4. "After this is born, a thought that 'this is I and that is mine' will arise in a subtle form. This is *Jagra*."—*Gnánavásishtam.*
5. "This thought that 'this is I and that is mine' coming on continuously through successive births will increase in strength and solidify. This is *Maha Jagra.*
6. *Manó rájya*, *i. e.*, building castles in the air.
7. "A person building castles in the air during Jagra or waking by imagining what he did or did not see before, and himself becoming of that form by being completely immersed in what there appears is *Jagra Swapna.* Owing to our experiencing in Jagra a great many modifications, such as a vast sheet of water in the mirage, silver in the conch-shell, two moons, &c., the Swapna is of various kinds."—*Gnanávásishtam.*
8. "Seeing the form that we have built up by fancy during Jagra Swapna."
9. Siva + Gnánam = Knowledge of Siva or Brahm.

up the triple *Ishanas* that formed one's company before, is *Tanumánasi*. By means of these three, the springing up of true wisdom in the *Manas* that has gathered up good affinity is *Satwápathi*.

151. "The Manas fixing itself on truth and forgetting all that is *mithya* (illusive) is *asamsatti*. (By the strength of the practice of these five) the bliss of non-duality (*adwaitánanda*) will come and the notion of the known, knower, and knowledge[1] will pass away. This is *Padárbhábhavanai*. The state of remaining in the form of absolute silence[2] according as the nature of *Vastu* is, is *Turiyá*. This very same region of Turiya was before called the state of *Turiyadita*. (I shall tell thee why.) Hear!

152. "As the universe appears in the first three regions, they are *Jágra*. Beyond these three, there is the fourth region which is *Swapna*.[3] The fifth region, where the state of the fourth region slowly glides away, is *Sushupti*.[4] The sixth region where the most wonderful experience of bliss is paramount is *Turiya*.[5] Beyond this is the seventh region where there is not the least illusion. The Vedas will silently point to this as Turiyadita.

153. "The sages, thinking that confusion will arise if it be said that the *Turiya* region is *Turiyádíta*, will describe the rare incomparable *Vidhamutti* as *Turiyádíta*. When they say so, they join the region—the sixth in order called *Padárthábhávanai*—to *Sushupti*, (the fifth region) and call it the most wonderful *Sushupti*.[6] Bear this in thy mind. There are still other specialities of Gnánabhúmi that afford greatness. Hear me tell thee.

154. "The three classes of persons that have ascended the first three regions are merely *abhyásis* (exercisers) and not *muktas* (adepts). Those that have climbed up the last three regions are respectively the classes of *Jivan-muktas* denominated *Varan*, *Variyán* and *Varishtan*. Those *gnánis* that have come up in the middle region called *Satwápatti* are the most holy muktas known as *Brahm-Vittus*. I will still further relate to thee the greatness of these regions of spiritual wisdom so that thou mayest understand it.

155. "Those who, having obtained the first three regions and walked in them died before going to the fourth region, would attain to a superior state,[7] then re-incarnate and, making gradual advances towards (the other regions), attain to Móksha. They would never more fall into infatuated existences.[8] It is most

1. *Tiruputi, viz.*, Gneyam, Gnatru, and Gnánam.
2. *Mouna-Subháva.*
3. As the *Vásana* of the universe still lingers there.
4. Because the universe completely disappears from view. There nothing is known except the self.
5. When a person transcends the three avestas or states that are common to the whole world, he enters upon the *Turiya* state which belongs to the domain of spirituality. There is no retrogression for him then. He is so sure then of realizing the Turiyadita state that Turiya itself may therefore be called Turiyádita.
6. Conscious sleep.
7. *i. e.*, go to Swarga, &c.
8. There is no retrograde step for them. They will not descend to lower births.

difficult, O my son, to attain even the first region. If the first region, which is the foundation for the others, is won, then (one may be sure that) Móksha has been won.

156. "If any in this world remain practisers in the first or second of these *Gnánabhúmis*, those persons, though *Mléchchás* by birth, will become *Muktas*. This promise is nothing but true; I swear by the Feet of my Guru! Those who say that these are false and deceitful words will not prosper. Doubt not the teachings of the Vedas full of impartial equity. Be firm in the way of the word taught by the Vedas and make clear to thyself 'I am Brahm.'"

157. Pupil.—O Master who hast converted me who was growing like paddy into huskless rice that does not sprout forth![1] Thou hast said that the *Gnánabhúmis* will yield *Vidéhamukti* even to the lowest Mléchchas. But some in the world declare that unless men abandon their wives and families and, entering upon ascetic life, become solitary hermits, they will not attain to mukti (emancipation). Deign to remove this perplexity.

158. Master—"O my son extolled by saints, The question thou hast asked me is a good one. I shall explain this to thy understanding, hear me! The bondage-breaking ascetic life is of four kinds. Their names are—*Kutísaka*, *Bahúdaka*, *Hamsa* and *Paramahamsa*. By these the vexation of *Samsára* will be destroyed. The essential element for ascetic life by which all socialities are relinquished is dispassion (*Virágam*) and not at all outward disguise[2] (*Vésha*).

159. "Dispassion (*Virágam*) is of three kinds, namely, *Manda Virágam*, *Tivra Virágam* and *Tivratara Virágam*. When a domestic calamity happens, the dispassion that then springs up dictating renunciation of family-life is *Manda Virágam*. With the determination that wife, wealth, &c., are not required so long as the body lasts, abstaining from them is *Tivra Virágam*. Recognizing the illusive character of *Brahmalóka*[3] and giving up one's desire for it is *Tivratara*. Thus do the sages declare. Understand this.

160. "By the criminal *Manda Virágam*, no kind of ascetic life (*sanyásam*) will succeed. In *Tivra Virágam*, there are two degrees of ascetic life called *Kutísaka* and *Bahúduka*. *Kutísáka* is for those who are not able to walk about freely and *Bahudaka* is for those who are able to walk about freely everywhere in the world. So have the great enacted.

161. "In *Tivratara Virágam*, they (the sages) will describe two kinds of *ascetic life*, namely, *Hamsa* and *Paramahamsa*. To the

1. Paddy with husk when sown will germinate and grow. So long as I was covered with *Avidya*, I was being born over and over again. But you have made me now like the huskless rice, *i. e.*, you have removed my *Avidya* by your teaching and I shall not be born again.

2. Such as wearing a cloth dyed with red ochre, besmearing one's self with sacred ashes, wearing holy beads, &c.

3. Swarga, &c.

Hamsa ascetic that observes the rules of asceticism, emancipation (*Mukti*), they say, will accrue only from Brahmalóka[1] and not from this world. They moreover state that to the *Paramahamsa* ascetic, Móksha will result in this world itself by means of *Gnánam*.

The firm-minded *Paramahamsa* ascetics are again divided into two classes. I will tell thee; hear.

T. M. SUNDARAM PILLAI.

Correspondence.

THE BEANS OF PYTHAGORAS.

A TOURNIER (Tours, France) offers the following explanation (See *Theosophist*, September 1887, p. 778).

"Abstain from beans," that is to say, do not occupy yourself with politics; for, in the time of Pythagoras, beans represented voting-papers.

"DUTY."

IT is a matter for serious consideration with some of those who are really striving day by day and hour by hour to live the Higher Life, how to reconcile their duty to themselves with their duty to others. For, in the majority of cases, the moment the awakened soul sees the illusory nature of its surroundings, and perceives that the ideal is the only real, the sole thing to be pursued, and striven for, the things of sense, the sole realities of the soul-sleepers around him—seem vain, frivolous and not worth consideration. This fact raises a great and ever-increasing barrier between him, and those who by relationship or other ties are nearest and dearest to him. Old things have passed away—all things have become new, and it is difficult to preserve the old sympathy, even, in some cases, the old affection for those who, not unfrequently, are bitterly opposed to the spiritual aspirations of the neophyte: who not only refuse to hear of the new and better way, but put all the obstacles they can in one's path.

The experience of each one differs, but in some form or other each has to face the question; and a most difficult and embarrasing question it is—when it is conscientiously entertained. That ever increasing sensitiveness, which attends the psychical postulant, is another difficulty. He instinctively feels the antagonistic aura of those with whom he is closely associated, and his aura seems to have a disturbing and irritating effect on them, which widens the breach between them still more, and renders discussion difficult, not only on spiritual, but on all subjects.

Thus, isolation, more or less complete, divides the student of occultism from those around him, and the severance, partial or total, of all old ties, makes the question of duty a very complicated one.

It is much to be wished that questions of this practical kind should be fully discussed, and the experience and advice of others given for the general good. We all have a pretty clear idea of the goal towards which we are travelling, but the difficulties and hindrances on the way are many and great. To those who are really in earnest, the spiritual life is not taken up spasmodically or upon passing impulse,

1. Satyalóka.

but is the "one thing needful" to which every other thing is subordinate: their thought by day, their dream by night, the one end, aim, and object of their existence. Through darkness and brightness, through states of spiritual exaltation and depression, having once seen the Light, they strive onwards to it, no matter what obstacles arise. To them nothing is unimportant which bears on the subject of their spiritual growth, and this question, the one, namely, of responsibility towards those around who have the claim of relationship or friendship, between whom and themselves there is absolutely *no* sympathy, is a very great, pressing and embarrassing one.

Another subject also presents itself for consideration. How much time, which might be profitably spent in study and meditation, is now wasted over pursuits which are worse than useless. The habit of self-indulgence, and the multiplication of "desires," which is the characteristic of the age, form another stumbling-block in the way of the soul which is striving to live the Higher Life. How far does his or her duty to their family warrant them in spending precious time in ministering to these quite unnecessary wants? and how far are the family and friends justified in requiring that their demands shall be acceded to?

In theoretical Theosophy these questions lie beneath the surface—but in practice, they and other cognate subjects come into great and importunate prominence. To the earnest practical Theosophist nothing that relates to the great question of duty is unimportant. Those who have a family certainly owe it a duty, they as certainly owe a duty to themselves, and how to reconcile conflicting claims is a subject on which many would like the opinion and advice of those more enlightened than they, as beginners, can hope to be.

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Editor's Note.—Our correspondent well defines the grave dilemma in which the world-bound aspirant for Divine Wisdom finds himself. The situation is as old as time, the remedy ever the same. When Jesus bade the rich man sell his all, give it to the poor, and *then* came to him for knowledge; and when he made the giver of the "feast" turn from the owners of oxen, the would-be bridegrooms, and the others whose worldly ties were their excuse for absenting themselves from the feast, and gather in those who had naught to bind them to society and who were famishing for food, he anticipated the reply we should give our esteemed friend. One cannot be wholly in the world and out of it at once: if one has duties to oneself, so also has one to husband, wife, child, relatives, friends, and the society of which one forms an integer. Yet one *has* duties to oneself, and these should no more be sacrificed to cowardly expediency or conventional tyranny, than should the actual family and other responsibilities be ignored and neglected to please one's selfish preferences. The Aryan plan, so often referred to by us, and the noblest of all social schemes, was to cultivate all parts of human nature in turn: each had its ample time and full attention. Married life was preceded in by a period of psychical, moral and intellectual preparation, and, in the evening of age, followed by one of complete spiritual absorption. Moreover, throughout the term of "householding," or married life, a portion of each day was set apart for solitary worship and soul-communion. Why should not married people now-a-days also take their daily spiritual rest? Is there anything to prevent? Has not the wife of the most worldly and tyrannical husband, the mother of the most troublesome family, one hour, a half-hour or a quarter hour, when she can go by herself somewhere, indoors or outdoors, and plunge herself into the spiritual reality? It may be hard to learn to fling off the poison-shirt of

the world and at once put on the white robes of spirit: yet it can be done where there is the *will*. And may not one learn to wake an hour earlier and, lying in bed, rise to the zenith of thought? And has not one the capacity to develope the power of seeming wholly attentive to the external surroundings, whilst at the same time being in closer relation with the Higher Reality. The greatest of all ascetics is he who can practice Yoga in drawing or ball rooms, amid beauteous surroundings and all the temptations of sense. He who flies to the desert or jungle and there developes his *Siddhis*, is liable to lose them when brought in contact with real temptation. The modern wife or husband, then, should do their strict duty no more, no less—to each other and to third parties. This does not mean that they should debase themselves to gluttony, to mere sensuality, to worldly slavishness, or other ignoble extreme: each should have, and even be ready to die to maintain, a reserve of self-respect and self ownership. Slavish natures are hopeless pupils, and it is useless to address them. Those women who from a false sense of duty, trample under foot their womanly dignity and self-respect, and abase themselves to the very dirt, will not thank us for advice. But to reasonable, self-respecting people, we say that, by setting apart a particular time of the day for self-culture, and having some room or some spot out of doors, set apart as a sanctuary, or sacred place, or "occult room" forbidden to all outsiders, and daily used by themselves as a place for inner development and a repository for occult books and portraits of several occultists and other persons, they can "grow in grace" and steadily develope the highest and divinest side of their selves.

Reviews.

MAGAZINES.

LE LOTUS (French). The February number opens with an article by Abbe Roca replying to some criticisms on his former articles by Madame Blavatsky. Carl de Leinigen writes on the soul according to the Kabbala. Papus has an excellent paper on the Masonic legend of Hiram with an explanation of its interpretation. Astral perception is an article translated from the Platonist. Hans Pfaal contributes an amusing philosophical conversation on Positivism. The intellectual metaphysical constitution of Man is reproduced from Fabre d'Olivet. A poem by Guymiot, notes and reviews, complete the number.

THE ESOTERIC (Boston). A. F. Melcher opens with a paper on "What is aura?" This he says is an emanation from magnetism and "Magnetism in its purest state is entirely freed from matter and an evolution of electricity,—a refined condition of the same" which lands us in an enquiry as to what is exactly meant by electricity. Aura is said to be a form of magnetism, but we fancy that aura is also a form of matter. Dr. J. C. Street writes on mental illumination and cultivation of soul. Practical instruction by H. Butler dwells upon the importance of a high spiritual ideal and action in accordance therewith. W. Cox's sixth paper on the science of understanding deals with construction. Will Power is an adaptation from Eliphas Levi. Education of a hero, continued from last number, is well worth reading. The rest of the number contains, Principles and Practice of Hygiene, Twelve manner of People, The Art of Never Forgetting, etc.

THE SOUL (Boston) is a new Spiritualistic journal of which the February number is the second. The principal contributors are H. Kiddle and J. K. Applebee. E. J. Arens contributes a paper on "Old Theology Healing." The facts department contains an interesting slate-writing experiment (illustrated) with F. Evans.

THE BUDDHIST RAY.—We have received from Santa Cruz (California) the first number of this eight-page journal. The presiding genius seems to be Philangi Dasa, author of "Swedenborg the Buddhist." It is devoted to Buddhism in general and to the Buddhism in Swedenborg in particular. The first number is excellently got up, printing and paper are perfect, and the contents well chosen. We wish the Buddhist Ray all success, if all the numbers are to be as good as this one, it will be well worth taking in, but where and what amount are we to send for subscription?

THE PATH. (New York). W. Brehon continues his papers on the Bhagavad Gita. The next is a short article on the Seeress of Prevorst (Illustrated). Jasper Niemand contributes some suggestive "Stray Thoughts." C. Johnston writes on the lessons of Karma. H. L. Sumner, on the Bean of Pythagoras, J. Campbell on "The Way of the Wind." Answers to Correspondents, Tea-table talk, etc., complete the number.

HINDU CIVILIZATION IN ANCIENT AMERICA.*

WE cannot help wishing that the author had devoted more than thirty pages to the elucidation of the interesting problem which this book is written to solve. Many have been the conjectures as to who the original builders of the ancient monuments of America really were. Our author considers that the Indians of America were inmigrants of Mongol origin, and that the civilized builders of the ancient cities of Central America were Aryans who came to America from India by way of Java. He bases his conclusions first on the prevalence in both countries of common myths and traditions, such as that each has the tradition of a great deluge, and that each had a legend to the effect that one of their holy personages told the sun to stand still. The emblem of the serpent is found in both places and both peoples had similar observances at the time of eclipses. He also shows that there is a remarkable resemblance between the dress of the Mexicans and the Hindus, and mentions some religious ideas, such as that of re-incarnation, held by both peoples in common.

At the beginning of the book a long list is given of the different works consulted, showing that the writer has well studied his subject. One of the most remarkable of the similarities cited is the presence of a god with the head of an elephant in Central America closely resembling the Hindu Ganesa. As there have been no elephants in America since the very early days of the extinct mastodon, this fact is specially remarkable. As our author says nothing about the possibility that the myth of the deluge is connected with the history of the lost Atlantis, we may suppose that he considers this history to be merely a fable. The facts adduced in this work show that the hypothesis put forward by the writer rests on a strong foundation, but we think that more remains to be said on the subject, and that before we can finally make up our minds we ought to be in possession of more extensive information about these ruined cities than is yet available to the public.

* By Kedar Nath Basu, with a map and illustrations. Calcutta, C. Gangooly and Co., 1888.

THE SEVEN CREATIVE PRINCIPLES.*

IT must have struck most of those who have read Mr. Butler's works attentively that there seemed, besides his own power of individual thought and the material he has obtained from other works, some other intelligence helping him to work out his problems. In the February number of *The Esoteric*, he tells us that he accepts the Masters of "The Solar Circle," but is "open to the highest and most useful truths." He also says that the "Theosophists accept and claim as their only teachers the Masters of India, who are said to live in the wilderness near the Himalayan mountains etc". and seems to imply that the Theosophists are not, like himself, "open to the highest and most useful truths". As membership in the Theosophical Society does not even necessarily imply belief in the existence of the "Masters of India," nor belief in the teachings alleged to emanate from them, his apparent assumption that the Theosophists are not "open to the highest and most useful truths" seems hardly a fair one, but we cannot think that Mr. Butler meant quite so much as his words seem to imply.

His last important work is the book under notice. The seven forces are, force, discrimination, order, cohesion, fermentation, transmutation, sensation. There are indeed seven great forces in Nature which correspond to the seven types of the Logos, and to the seven centres of energy in the human body. They are not easy to define exactly, but it seems that the first is perhaps best expressed by life and the second by mind, of the other five two are sub-branches, as it were, of the first, and three of the second. Although all these forces are everywhere acting together in harmony, one or other of them seems to be more prevalent in the different cycles. At present the prevailing force seems to be the seventh, magnetism—attraction—love, given by Mr. Butler under the name of cohesion as the fourth in his list. One of the things that we notice most in modern literature is the important place given to love and all that it implies, but in older literature we find very little of it—little that is from the modern point of view. It seems to us that Mr. Butler is more especially under this principle, one of the names of which is the concealed sun, hence his reference to the Masters of "The Solar Circle." But the first (life) principle also has especial reference to the sun, and, as generally considered, in a higher degree, and its Masters are more properly, as it seems to us, to be called the "Masters of the Solar Circle." But with these it is hardly likely that Mr. Butler can have come in contact. There are not many of them and they are extremely difficult to approach. All Masters whatever have been men of some sort once, as far as we know at present. The real "Solar Masters" follow a form of philosophy which is peculiar and exactly like no other. Of this system, now practically lost, and of which the Vedas are probably the only available books, Mr. Butler's writings show no trace whatever, but that he has received inspiration from the seventh principle corresponding with the element called "earth" by the ancients, is quite possible and likely. But however this may be, Mr. Butler's book is worth reading for its own sake. It contains many fresh and beautiful thoughts, and we welcome it as a contribution to that body of mystical literature springing up all around us, which is, as we hope, the harbinger of a new and a brighter day.

* The Seven Creative Principles, being a Series of Seven Lectures delivered before the Society for Esoteric Culture, of Boston, with introductory Lecture on the Idea of God, and concluding Lecture on the Esoteric Significance of Color. By Hiram Erastus Butler. With colored illustrations. Boston, Esoteric Publishing Company.

Whether Mr. Butler is specially inspired by the "Masters of the Solar Circle" or not does not matter so very much after all. There is but one truth, though it appears to our imperfect eyes in many various forms. We recognise in Mr. Butler an earnest, true-hearted worker in the great cause, and as seekers, however humbly, of that divine wisdom by which alone the world can receive the light of life, he will find none more willing to listen to what he has to say and to reach out to him the brotherly hand of a fellow-worker.

AMONG THE ROSICRUCIANS.*

THIS is, as its name implies, an account of a visit to a sort of Rosicrucian monastery. The writer had been for a long time engaged in absorbing study of old manuscripts and mystical books, and as however willing the spirit may be, there is, so long as we inhabit an earthly body, a limit of exertion which we cannot over-pass, at last he found it necessary to take some rest. Accordingly he started out for an excursion among the romantic mountains of the Tyrol. Here in one of the secluded valleys he was met by a little dwarf who told him he had come to lead him to the "Imperator." He was taken by the dwarf up to the foot of one of the high mountains surrounding the valley, and just as his way seemed blocked against further progress, he discovered a great split in the rock ending in a sort of tunnel through which he passed. At length emerging on the other side, he found himself in another and most beautiful valley entirely surrounded by high mountains. Such spots as this are said to be numerous among the mountains of India, and to have been in former times the places selected by the members of mystic brotherhoods as their abode. The entrance to such places generally is through a dark cave, and as such caves are often inhabited by noxious wild beasts, it is not likely that many of them will be explored.

In this valley was situated the monastery, a large square stone building; not however without architectural pretensions, having a dome and many projecting windows and turrets. On the way to this structure he was met by the Imperator or head of the community, who conducted him to the house. Here he was shown various wonderful things and introduced to the other brothers and sisters, of whom, to his surprise, he found there were two. One, who afterwards told him her history, seems to have been Joan of Arc, the other a Russian poetess who died at an early age. He joined the brotherhood at their midday meal, and when this was over one of the brothers, who seems to have been Paracelsus, showed him the experiment of turning silver into gold by the projection of the red powder.

The bulk of the work is taken up with the speeches of the brothers with whom our author conversed, who gave him much good advice and explained various points of spiritual philosophy.

Speaking of the will the Imperator says: "The will is a universal power; it holds together the worlds in space and causes the revolutions of planets; it prevades and penetrates everything, and does not require your strengthening it, for it is already strong enough to accomplish everything possible. You are only an instrument through which this universal power may act and manifest itself, and you may experience the fullest extent of its strength if you do not attempt to oppose it. But if you imagine that you have a *will of your own*, whose mode of action is

* An adventure among the Rosicrucians. By a Student of Occultism. Boston, Occult Publishing Co., 1887.

different from the universal will, you merely pervert an insignificant part of the latter and oppose it to the great original power. The more you imagine to have a will of your own, the more you will come into conflict with the original will-power of the universe; and as you are only an insignificant part of the latter, you will be overwhelmed and bring on your own destruction. Your will can only act powerfully if it remains identical with the will of the universal spirit. Your will is strongest, if you have no will of your own, but remain in all things obedient to the *Law*." An analogous truth is stated in Eastern philosophy when it is said that what we have to do is to purify and improve the upadhi, and so enable the Atma to act through it freely without hindrance. Again, he says, "We can accomplish nothing useful by attempting to employ any will of our own; but we may employ our Reason and Intelligence to guide and conduct the already existing will-power in Nature, and thus we may accomplish in a few moments certain things which it would require unconscious nature much longer to accomplish without our aid. The miller who employs the water of a river to set his mill in motion does not create water, nor does he attempt to make the river run upwards towards it source; he merely leads the stream into certain channels and uses the already existing current in an itelligent manner to accomplish his purpose. In the same manner acts the Adept. He guides the existing power by his intelligence, and thereby causes it to accomplish certain things in accordance with the law of nature. Man's intelligence is perhaps the only thing which he may properly call his own; and the highest intelligence to which he may possibly aspire is the perception and understanding of the universal truth." It is a well known scientific commonplace that man is able to make nothing in the strict sense of the word. All he can do is to place already existing materials side by side in such in a manner as to make them unite to form new forms. He cannot even create the power of cohesion, all he can do is to direct the action of that power which exists already.

Another passage on the seat of consciousness needs a good deal of emphasis in these days of the deification of the brain. "The consciousness of the great majority of intelligent people in our intellectual age is nearly all concentrated within their brains; they live, so to say, entirely in the top story of their houses. But the brain is not the most important part of the house in which man resides. The centre of life is the heart; and if consciousness does not take its residence in the centre of life, it will become separate from life, and finally cease to exist. Let those who desire to develope spiritually attempt to think with their hearts, instead of continually studying with their brains. Let them attempt to sink day after day their power of thought down to the centre of life in the heart, until their consciousness is firmly established there. At first they will see nothing but darkness; but if they will persevere in their efforts, they will behold a light at that centre which illuminates the mind. This inextinguishable light will send its rays as far as the stars; and in it they may see the past, the present and the future."

These extracts are sufficient to show that this book merits careful perusal by all who are mystically inclined. In the end the author wakes up under a pine tree in the valley where he had been met by the dwarf' but is not sure whether or no he has been really dreaming because he finds in his pocket the gold he had seen made, and on arriving at his inn he finds there a book which the Imperator had promised to send him, and in which there is a pencilled note from the Imperator himself.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

ANCIENT SACRIFICES.

ALL persons, whether or not they have received an education in what has been termed "the modern science of anthropology," a science, however, known to the Orientals, and studied by Greeks long before the time of Alexander, must have been in a position where they have been more or less induced to visit a circle like Abury or Stonehenge in England, or Carnac in Brittany.

Sometimes, we may say nearly always, the *Cicerone* will try to teach what he knows nothing of to those who know little. But the nature of these relics is so striking as to make the traveller turn his gaze away from the objects before him, and interrogate his individual thoughts, as to the purpose with which these erections have been constructed.

Sometimes, as in the case of the "stones" of Stonehenge, they are made of the common stone of the district. Elsewhere they consist of stones that have been brought from a distance, and which are, to all intents and purposes, intruders on the soil. But one thing is recognizable in most: the circle composed of pillars of upright stone, accompanied in all cases by indications that spots of blood have been put on the top of each pillar.

He who looks at the smaller circles of the hill tribes of India may derive some definite conception of the object of these relics. But it is only by an inspection of the remains which are found in the Cheviot Hills among the "hut circles," and which have been identified with the relics of the ancient Britons, that we can really appreciate the significance of what are, in fact, emblems of the bloody sacrifices of our ancestors.

Many will ask at once "Who did this?" The *Cicerone* will inevitably say "the Druids;" or if he is a little more intelligent, he may answer "the early Britons." Such a reply reduces the

interrogator at once to the lowest stage of imbecility, and he remembers the days of his youth in the Cheviot Hills, when every structure that existed and was noted by the enquirer was confidently assigned either to Julius Cæsar or the Devil. History has given us no record of Julius Cæsar ever having visited the Cheviots.

The Devil may have been there; for aught we know, may be still there. Yet, as this explanation does not satisfy the student, it behoves him to look abroad, and see whether in the New World we have not evidence that exactly explains the causes for the erection of these structures. We find in this New World the stone circle, as shown by E. G. Squier, and the pyramid, as evidences of the former existence of a prehistoric civilisation. The pyramid indicates of itself a great antiquity, and the Mexican sacrificial pyramids were in all cases adjusted on the square, even as those of Egypt or the Old World.

Mexico, and to a greater extent Central America, was the centre of the customs of human sacrifice. The teocallis, or pyramids of sacrifice, occupied the central position in every market-place, were built of unburnt brick, and ascended by steps. The most important had a space on the top, capable of containing ten men, and in the midst was the stone of sacrifice, equalling the length and breadth of a man's stature, lying at full length. The people assembled around the principal teocalli, while the king occupied a similar pyramid, where he might contemplate the scene. After proclamation by the high priest of the number to be sacrificed, their quality, and the circumstances of the feast, the victim was stretched on his back upon the fatal stone, and with dismal howls, the priest compassed him about three times. Then, with a stone knife, the sacrificing *flamen* cut open his body at the short ribs, and tore out his heart. They then ate the victim's flesh.* If he was a prisoner taken in war, the hands and feet were given to the king, the heart to the priest, the thighs to the nobility, and the rest of the body to the people, who cooked and ate the various parts with much solemnity. If a slave, his body was burnt or buried. The noblemen reared such victims from the earliest years, and they were petted universally until the last moments. Although indulged with every freedom, they rarely avoided their doom, by the simple means allowed, that of declaring that their bodies were not chaste and pure, but, on the contrary, suffered death with delight in the thought that such a fate took them straightway to their ancestors. The heads were not eaten, but hung on trees, as in Mexico. Each king, says Peter Martyr, grows certain trees in a field near his abode, which he calls by the name of each country in which he is used to make war, and they hang the heads of slaughtered enemies each on the tree of his nation, as our generals and captains fasten helmets, colours, and such trophies to the walls of churches. One

* All this is from the reports and descriptions made by the Roman Catholic Missionaries, who generally constituted themselves the historians of ancient Mexico and Peru. Ten thousand years hence, the Christian Church herself will be accused of devouring the flesh and blood of the victims of the Holy Inquisition, and perhaps, of her God too, whom she will be accused of having put to death. This will be only just *Karma*.—*H. P. B.*

small idol, of which we are not told the name, was worshipped in a different manner, but still with bloodshed. Upon this feast, which took place once a year, the idol was raised aloft upon a spear, and the priests carried it round in procession, dressed in various uniforms. Some wore cotton surplices hung with long fringes down to the ankle; others narrow belts; and others short coats of white linen. At the edges of the fringe little bags hung down, containing sharp knives of stone, and powder made of herbs and coal. The laymen carried flags representing the idol they most venerated. Thus singing, they went in procession, no man who had legs to use being absent. On arrival at the sacred spot, the eldest priest gave signal, upon which all the young men rushed out from the ranks, and danced with martial cries. The earth was then strewn with carpets and flowers, that the devil might not touch the ground, and the spear planted. With this began the wildest riots. Dancing and raving, the men took out their stone knives, and cut themselves on the tongue and other parts of the body. With the blood so obtained, they daubed the idol's lips and throat, and each noble approaching gently with his head on his shoulder, addressed his prayer and desires to the blood-stained figure, after which the wounds were cured with the powder of herbs and coal carried for that purpose.

Such was the Mexican civilization, and those travellers who, like Mr. F. Boyle, or the present writer, have cut through the primeval forest, have found on the banks of the River Mico, which flows near to Livertad, and also on the island of Omotepe, in Nicaragua, gigantic idols with the throats peculiarly finished, and down whose stony gullets have poured the blood of innumerable human victims. The existing Indian of Nicaragua preserves the traditions of the human sacrifices of his forefathers. The old tune that the sacrificers sung when about to immolate their victim is still preserved to us, and is sung over the whole of Central America, and may be, peradventure, for all we know, the oldest tune in the world. Indeed the civilization of America was probably far more ancient than any of the old world; for, its origin dates to a time when the ancestors of the Mongols and Peruvians occupied what is now the Pacific Ocean, where Easter Island now stands as the stepping stone between the two great civilisations of antiquity:* China, in her majestic isolation—America that was, in reality, no New World to the geologists, who find in it the oldest and most conclusive evidence regarding the thick-skinned animals of our Eocene age. Such beings as the rhinoceros and the tapir, in fact, appear to be in reality types that have had America for their birthplace. It has been shown, on irrefragable scientific anthropological evidence, that one common type of human skull extended from north to south, along the Highlands of America. This type is much the same as, if even it is not identical with, the Mongol Chinese. Another type, widely separate from the preceding, is found to occur, both in North and South America, in the com-

* Easter Island is a Lemurian relic, and this will be shown on good historical and other authority in the "Secret Doctrine."—*H. P. B.*

paratively low lands of the East. Such is the Indian of the United States, of Brazil, who is found to exhibit more than a superficial resemblance to the Western African negro. America presents two types of man, which are separated from each other by the slopes of the Rocky Mountains, and which are the remains left by the populations of Atlantis and Lemuria in those ages when—as Tennyson sings now—

> ..... rolls the deep where grew the tree;
> O earth! what changes hast thou seen;
> There where the long street roars has been
> The stillness of the central sea.

Anthropology has slowly come to the conclusion that the races of men may be far older than the continents in which they live.

It must not be forgotten that the approximate effect of a depression of the land for 600 feet would entirely transform the physical appearance of America. It would make the present valley of the Amazon a great sea estuary, while that of the La Plata would be in deep mid-ocean with the Highlands of the Brazil standing out as islands to the east of the chain of the Cordilleras. The Rocky Mountains and Russian America, would still remain as representatives of America, and the present United States would be a series of islets, with Hudson's Bay having enlarged its borders and formed a large sea. Greenland and the Arctic regions would alone remain in their present aspect, but it is in the Pacific that the action of that depression would be most striking. All the little islands that stud that ocean with a series of coral reefs, about which poets have sung and geologists speculated, would disappear. The evidence of man ever having peopled these islands would have entirely vanished.

The area of the Pacific is an area of depression. The work of the coral insect may blind us to the fact that the land has been steadily going down ever since the advent of man on the globe. If we return to Easter Island, look at the curious features of the statues, and compare them with those of the Diri and Wulwa Indians of Nicaragua, we see that the same idea of the bloody sacrifice was perpetuated in the two races. It is the same with the hill tribes of India, where the head of every stone is marked with a circle of blood; or in those races who have reached a more varnished condition of civilization, a blotch of red paint.

We now have to consider what causes can the thinking man, who cannot help being an anthropologist *nolens volens*, assign for the distribution of similar customs. The saying of Abbé Troyon that "all savages act identically, independent of time or place," is of limited application. It may be conceived that the idea of sacrifice is present to all men. Mr. Herbert Spencer derives it from the thoughts of the Australian, or negro. But it may be accounted for on the theory that the early men, Androgynous, comprising within themselves all perfection, inheriting the attributes of the gods, naturally felt a desire for sacrifice, and transmitted to their descendants the same feeling.

We recognise that the desire for propitiation by the offering back to the Deity such unclean elements as blood had a higher occult significance. For the blood corpuscles contained the organic

factors that may have previously passed through the bodies of many incarnations. The wild theories of the reincarnationists overlay a certain substratum of truth. When people really see that the ingestion of hœmatoxylin into the blood corpuscles affords the opportunity for the introduction into the primæ viæ of the body of effete physiological elements that are the refuse of the circulatory systems of the inferior animals, a better and more rational diet will be adopted. When it is recognised that each separate blood-corpuscle, under such conditions, is what the spiritualists (who are sometimes right) would call a little devil on its own account, breeding *Bacteria* and *Tornlæ*, the fusion of which produces seven devils worse than the first, then, perhaps, many may think that the prohibition of the old law-giver was wise to abstain from blood, and from things strangled. For whenever an animal has been asphyxiated the blood is congested and over-charged with carbonic acid particles, and such germs of disease will multiply enormously. When all this is realised mankind will revert to the more simple diet of their forefathers *fruges consumere nati*.* But the occult significance of that hœmophagy which becomes pyæmia, may be inferred from the fact that it is a violation of the primitive ethics that should govern the desire of the individual not to nourish his body upon effete and previously used matter. Such a course is found, even on Mr. Darwin's theory of Pangenesis, to be what is virtually and actually a reabsorption of the previous life-giving—or more often death-giving—elements in the bodies of other animals. Such is the result that the ingestion of blood may produce.

The old Saxons, who carried on the worship of Odin in the most blood-thirsty manner, had the idea of preserving the blood for separate use in the winter, not merely as an article of food, but as the incarnation of the memory of their predecessors, which might be offered to their deities. Even in the middle of the nineteenth century, in the most nauseous forms of religiosity that have been developed occasionally in our chief towns, it may be noticed that the popular hymns which are sung by an excited congregation are no longer a repetition of the sacred name of Bacchus. No longer does the cry *Evohe* really repeat a reversed Tetragrammaton and invoke an infinitely distant evil spirit, by the Greek spelling of the Hebrew Chavah Yod; an exact reversement of the pentacle. In place of such cries, which, although they may represent something like the thoughts of the Yezidis, or Devil-worshippers, yet conveyed some definite idea of the thoughts of the votary we have—

> "Oh come and praise the Lord with me!
> Glory to the bleeding Lamb?"†

* Only true so far as *actually decaying* meat or blood is concerned, and less so with decaying vegetables and overripe fruit. These contain, owing to having fermented, leicomains and ptomains, the poisonous alkaloids which are fully treated in the "Secret Doctrine."—*H. P. B.*

† And another:
"There is a fountain filled with blood
Drawn from Immanuel's veins, etc."—*H. P. B.*

The idea of blood-worship is perpetuated and stuck (somehow or other) on to the Christian religion, and the result is that persons who from their physical and mental calibre *must* be worshippers of the impure, and might directly avow their faith as devil-worshippers, base their assumed alliance with the Christian faith on the theory of their being "saved" through the blood of Whom they do not define. As an anthropologist living amidst all the resources of civilisation, as Mr. Gladstone could call them when he had to apply them, we have been amused when the purest devil-worship has been enunciated by the votaries of the "Blood," possibly a matter which it is not our business to discuss; *non enim sciunt quod faciunt.* Probably the Salvationists that patrol our streets with a big drum in the vanguard like Schamans calling on a devil with a drum, have no defined idea of the "Blood." But by the inexorable law of recompense, the scientific principle of atavism; the divine law; Kismet, as Mahommedans; Karma, as Hindoos; Nemesis, as Greeks may call it, they are, although they know it not themselves, repeating in measured tones, and with stentorian voices the cry of an infernal power: a stale invocation of Pagan rites.

"Oh Blood!
Save us!"

We are scarcely entitled in our nineteenth century to boast when we perpetuate forms of devil-worship against which gallant Teutonic knights have fought in Lithuania; and which still exist in many a quiet peasant's house in Western Russia.* Directly and emphatically the object of faith in the modern Salvation Army is the Tchernoy, not the Bieloy Bog.† It is the Kercunnos of the Greeks, it may be the Bes of the Egyptians; and as a Mongolian or prehistoric layer in the midst of our Celtic and Anglo-Saxon civilization, deserves the attention of all who are studying anthropology, and consider the comparative science of religions one of its chief sections. The idea of sacrifice is not merely dependent on that of atonement, but rather of propitiation. The Azaz-El had temporally the worst of the transaction. The idea of bloodshed appears to be concomitant with that of sacrifice, and assuming that the early Hebrews had the pure idea of atonement (that is associated with the thoughts of many religions, and to which we need not further allude), we have side by side with this pure faith an impure, carnal and sensual one, of which the blood was the essential object of worship.‡

Here man is thrown by diabolical influence back on himself, and taught to find no higher Deity than the "Blood." The result has been that the influence of the Tikkun is no longer beneficent, man is thrown on himself, and in fact on his worst objects of adoration. He adores, not merely his own offal, but the *débris* of countless generations of past evil doers.

* Less so, however, than in other Roman Catholic communities; for the population of "*Western*" Russia, *nota bene*, is not Russian (which belongs to the Greek Church) but *Polish*, *i. e.*, Roman Catholic.—*H. P. B.*

† *Tchernoy* (Black), and *Bieloy* (white) *Bog* (god).

‡ Our esteemed contributor speaks as a Roman Catholic. It is six of one, and half a dozen of another, any way."—*H. P. B.*

What wonder can there be, if there is found developed a principle of negation, and that the "*Geist der stets verneint*" should be found to be the object of adoration! This has been well pointed out by F. H. Laing, who has shown that all religions must rest on affirmative principles. Negations are evil, as no result can take place from them. Negations that are accompanied by veneration of *débris* are doubly injurious, as they repeat not only the errors and sins of the individual, but also of his predecessors. For this reason, the blood, as an object of worship, naturally attracts around it all evil influences. In the black magic of the middle ages the blood formed an important element in the invocation of the devils who came back to earth to devour what the lower forms of life feed upon. The Coprophagous are not more highly organized than the Sarcophagous beetles, and those lowly organisms that in the insect series repeat exactly the moral and mental characters of the Mexican aborigines of the times before Cortez and the modern Salvation Army, whose vagaries amuse us now in England. But the probability is that the present generation will little by little forget the teachings of their ancestors, and ignore in every way that blood-worship is the relic of an outworn creed, and may reproduce it, peradventure under a quasi-Christian veneer, as the representation of their idiotic faith in some event that may have occurred at some period of history unknown to them.

"Somebody told me that somebody said
That somebody heard that somebody read
In some newspaper you were somehow dead!"

Although we are unable to refer them to any particular race of man, one fact is certain, whoever those men were who built Abury and Stonehenge, and are alleged by a number of respectable writers to be the builders of Carnac in Brittany, they were certainly blood sacrificers. Wherever a hut circle or any other form of stone circle exists, there was blood worship, or, as many would call it, devil worship. The builders of the old circles did not merely conceive the existence of the circle as adding in the formation of an astronomical, or, it may have been, an astrological diagram. They hung up the quivering victim against the stone pillar; dashed out his brains against it, and smeared the blood on the top of the pillar. The sight must have been *bizarre;* and would have reminded the observers of the spectacle that was once exhibited on the Appian Way, of a large stone circle like that of Abury, with a hundred prisoners, each mangled and bleeding, attached to his separate pillar. A circuit of three miles of palpitating corpses must have afforded the old pagans a greater spectacle than ever was presented in the amphitheatre of Rome. We recognize, therefore, in these rude stone monuments, not merely the relics of a Celtic race, who may or may not be identified with the Druids about which too much has been said; not merely the relics of a race whose hill circles are to be found in India as in Wales, but the philosophical, or theosophical, anthropologist will recognise the remains as really showing evidence of a universal faith. For whether we look in the valleys of Peshawur or the

blue mountains of Galilee, we see evidence of stone circles that have indicated a race of blood-sacrificers, or Devil-worshippers, than whom Moloch was too merciful, Remphan too benevolent, Cotytho too moral, and the dwellers on the rock of Samotraki too communicative. "*Omnes dii gentium dæmonia,*" says the old writer; but we see that the base blood-worshipping elements of the human race have preserved a religion, such as it is, that permeates our society circles, some of the altars of our own faith, and appeals to the baser and more gross elements of human cruelty and depravity for its reception by the thoughts of civilized man.

C. CARTER BLAKE.

ON THE PRE-EXISTENCE OF THE SOUL. *

IT is a strange anomaly that an age so barren of originality in religious ideas, and so completely dependent upon the thought of Sages and Seers of other races and of remote antiquity for the principles of its current theology, should have completely ignored so cardinal a principle as that of the pre-existence of the Soul. Its absence is the more striking and remarkable as there prevails a general belief in the soul's existence after the dissolution of the body, and this cannot be logically proved without a recognition of its pre-existence. That a truth so vital should, to the average thinker (?), rest upon a foundation so insecure as external evidence, indicates a radical deficiency in the logical and spiritual makeup of this self-vaunting but unsubstantial age of materialism and shoddy.

Such spiritual ignorance must necessarily exist wherever the pure light of reason and intuition is set aside and an authority external to the soul exalted to the sovereignty of the will and understanding: such a servitude can culminate only in the stagnation, decay, and general demoralization of the spiritual nature, for, as will be shown, the essential characteristic of the soul consists of self-motion—*i. e.* inherent thought.

An inquiry into, and examination of, the grounds for a belief in the pre-existence and immortality of the soul, and their essential interdependence and unity, will form the subject of this paper. So fully has the subject been treated by ancient philosphers, that to advance any argument as original would be to leave one's self open to the charge of plagiarism, but truth is not an individual but a general property, and though we owe an eternal debt to them, still those who can may partake of the sacred nectar from the same fount as did they; or if at first we cannot reach the original source, we can accept a libation from their hands that will so strengthen and nourish the wings of the soul that they will recover their self-motion and independence, which condition has truly been termed "a crown of life."

Holding that nothing but soul can discover soul, that no phenomenon can prove spiritual truth, we proceed to our demonstration and shall endeavor to show that what is considered by many to be only an hypothesis, is a self-sustaining, self-evident truth.

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* Reprinted from the *Platonist*.

Experience is no criterion of true being, except in a negative sense. The argument so much urged against pre-existence, that none of the particulars of former experience can be recalled to consciousness, carries no weight whatever; we embody the sum of our experience in the same manner that we do of our early education, assimilating only the results of our various tasks. Who could sustain the burden of remembering all the causes and details that contributed to a given result, whenever an occasion presented itself for the exercise of knowledge so acquired? So also with the soul: not that occasional glimpses may not at times be gathered of its past career. But who among us can recall with clearness, all the details of yesterday, or of a year ago? How otherwise explain the diversity of ability and talent among the different members of the same family, say nothing of the world at large? Why otherwise should one from the lowest and through the most adverse circumstances rise to the highest station, while another, with every advantage of birth, wealth, education and environment, should persistently retrograde, unless the soul has gained its particular momentum prior to its present incarceration?

How otherwise explain the delight or aversion caused on first (?) meeting kindred or antagonistic souls who know and are known more thoroughly in an hour than members of our own household in years, and with whom association is more the continuance of former friendship or enmity than the formation of a new? Let this suffice for the merely phenomenal aspect of our demonstration.

If the soul is not pre-existent it must be contingent upon time and generation: if upon time, it cannot transcend its natural condition or ground, and so must be merely phenomenal, like the body; if upon generation, its immortality is equally impossible, as true being cannot be generated from the phenomenal, or generated at all, for it is self-subsisting.

The supposition of an immediate divine creation of each human soul is monstrous and repugnant to every element of justice, to every attribute by the possession of which Divinity is Divine. Who will dare advance the notion, alike ridiculous and blasphemous, that the Deity is made daily subservient to the bestial passions of wanton mortals,—that brutish lust can call into being an immortal soul? Or who will contend that such passions have been knowingly implanted by the Deity in his creatures with a perfect consciousnesss of their resulting in a continued and incessant creation of subjects of misery and vice; for if the soul is of immediate and daily creation, these passions have been planted in it by its creator with a full consciousness of their result. To attribute ignorance to the Deity is absurd, while to judge the artist by his work and attribute such wanton malignity to the Divine Artificer is to degrade him immeasurably and irredeemably below the lowest depth ever reached by his weakest creature. These facts must be met face to face,—there must be no flinching. To free his soul from all error is the sacred duty incumbent upon every man, and what grosser error can there be than error regarding the Divine Nature? In the search for Truth there must be

"no such word as fail," and if the non-philosophic reason does not as yet apprehend the idea of pre-existence, it is from any standpoint more rational to consider generation as one of the occasions of the soul's descent into matter, than its first creation. The awakened soul demands Truth, and let all idols perish that she may attain it, but woe to him who, having recognized it, still clings to error and falsehood. As the soul carries with it only the results of its experiences, their sum is the measure of its ignorance or wisdom, and this determines the condition of its next incarceration; the soul gravitating to the sphere of environments most suitable for the evolution and development of its ruling impulse. Herein is substantiated the Oriental doctrine of Karma, the meting out of mathematical justice for all acts and thoughts. Acts are the externalization of thought, thought is being and a force, and as force, action and reaction are equal, so all thought and all acts, return to us inversely to their intensity. The Arabian proverb, which compares curses to young chickens which return home to roost, has a substantial foundation in truth.

It would be unreasonable to attribute intelligence to the result of mere organization which is itself only an effect since an effect cannot transcend its cause. Souls differ either in essence or by reason of differentiation. If in essence, no common element will exist whereby they would be intelligible to each other. Such is not the case, for there is a common element that binds all humanity, and should bind all Nature, into one universal brotherhood. Difference is due then to differentiation; for in its pristine estate the soul is undifferentiated by desire, but by desire it assimilates subtle elements, foreign to its nature but analogous to the physical. These cause the soul to deflect from its true course, and draw it within the influence of terrestrial magnetism, where, having lost its wings, and being no longer able to energize according to its proper essence, it assumes through generation an instrument adapted to its necessities. And as meteoric matter when drawn within the earth's atmosphere becomes luminous, so have souls been described as coming into generation like falling stars.*

We will now consider our subject from the standpoint of innate ideas.

As in every cognition it is necessary that there exist an element common to both factors, so in the soul there must reside an image or counterpart of the thing perceived (this subjective image is all that is or ever can be perceived), else no perception would be possible. Such perceptions would be analogous to words spoken in a foreign and unknown language, and which convey no intelligence to the hearer as there is nothing within him thereto corresponding, his cognition being entirely sensuous; and so of all phenomena. No object or action can be declared beautiful unless there resides in the soul a conception, a conscious form of beauty, itself unqualified and absolute. This form is immutable and incapable of degrees, for there are no mutable abstract principles: that is to say, there does not reside in the soul a form corresponding to the more beautiful or the less beautiful, but only of the beautiful

* Repub. Book X.

itself. And phenomena are judged as more or less beautiful as they arouse to consciousness in different degrees of intensity its inherent knowledge of the beautiful itself; for it is by these internal forms and by them alone that all cognitions are judged. Now of these forms we predicate absolute being; they never were not, nor shall they ever cease to be; immutable and changeless they are not subject to corruption but are self-subsisting and eternal,—as such only can they be contemplated, for to them as to patterns we refer all experience and arrive at a certainty of their eternal nature through the fluctuating quality of all things, judged by them and found wanting in a common element of being.

True being then must subsist in the soul: otherwise it could not be predicated of anything whatever, for we have seen that no knowledge is possible when there is not present an element common to both subject and object. Now, as the soul partakes of true being, it is alike indestructible, eternal and unconditioned, and therefore pre-existent to its present environments, for that which is eternal cannot be contingent on the transitory. The soul is the ground of time and space—not time and space of the soul. As Emerson has expressed it: "Time and space are but inverse measures of the force of the soul." The soul being the ground of time and space cannot be conditioned thereby—cannot have had its inception in time because it transcends it: it must therefore be eternally subsisting, pre-existent and immortal. Being eternal and made in the image of the universe, it contains all things. "Who knows himself knows all things in himself," declared the Oracle. And though long ago silenced, the clue to wisdom—*Know thyself*—still echoes through the ages, "from Delphi's sacred hill." Self knowledge is the foundation stone of all true knowledge. "Know thyself, and thou shalt know thy Lord," declares Alghazzali in his Alchemy of Happiness. The soul being an epitome of the Universe contains within itself all forms and all knowledge, but being bound and imprisoned by the body it cannot recognize things as they are. Most eloquently and graphically has Plato pictured our present condition in the Seventh Book of his Republic as men sitting in a cavern and bound in such a manner as to be unable to turn round towards the light, which is behind them. Bound thus have they been from infancy, and have never seen the light itself, nor in fact any real thing whatever; all that they do see is but a shadow, and every sound they hear is an echo. Such knowledge as we do possess is but reminiscence, for the soul being possessed of all things possesses knowledge potentially, but being tightly bound in her prison and her eyes bandaged by the desires of the body, she cannot distinguish the things that really are, but dimly perceives their reflected image. To free the soul from her bondage, and enable her to turn towards true being and recover her pristine purity and her abode in the intelligible world, is the mission of Philosophy. But this cannot be accomplished so long as the soul continues to be enchanted with her prison: only through philosophical contemplation can she be aroused and recalled to a knowledge of her true estate, for so long as she is conquered by the desires of the body she will gravitate towards matter,—her inherent motion being overcome

by terrestrial attractions, she revolves around this sphere of darkness, and unless through purification and philosophy she arrives at self-knowledge and ultimate liberation, she will sink the deeper in sense. For there is no inertia in the soul and no means of escaping the dreadful maelstrom of terrestrial attraction but by purification and expelling from the soul every element foreign to its essence: for if no element of corporeal desire remains in the soul it cannot be drawn within this influence; but while any remain, to such an extent will the soul be retained and drawn into matter, for the like seeks always the like. "Flesh and blood cannot inherit the kingdom of God," and only "the pure in heart" can "see God," and only through the knowledge of the soul can the knowledge of God be attained.

HOWARD CARTER.

ESOTERIC BUDDHISM AND ITS COSMOGONY.

(Concluded.)

THE perfectionment of the individual soul is achieved by the harvesting of experiences acquired through a series of physical lives, or "re-incarnations." Co-incidentally with the formation of a permanent mind-structure, or Manas, as it is termed in current Theosophical writings, a still more lofty reality dawns on a higher plane than the physical.* Kant was himself the first great European thinker to throw out a hint as to the possible existence of a "transcendental subject"—that is to say, of an individual egoity only faintly mirrored in our brain-consciousness, and which constitutes our true being.† If the "perceived" object possesses its objective counterpart (noumenon), why not the "perceiving" subject its equally transcendental basis? Occultists urge that, just as the sense-object is a symbol only of the reality "beyond our ken," similarly the percipient ego is a reflection only of the (phenomenally) supra-conscious self.‡ Our terrestrial consciousness does not exhaust our subjective nature in its unmanifested totality. The supra-conscious, or higher self, is, in fact, the "guardian angel" of primitive Christianity. Its overshadowing presence is evidenced at times by those gleams of intuition and clairvoyance, the reality of which has been forced on so many of the leading thinkers of the day. Such facts altogether transcend the limitations of mind. The latter is but a series of fleeting states of consciousness, unified in an "ego" it is true, but an "ego" which lacks an absolute cohesion, as shown by the frequency of those medical cases of "double personality."

* "Dawns" for MANIFESTATION—no more.

† *Cf.* this idea as elaborated by Carl du Prel—perhaps his most eminent modern disciple—in "The Philosophy of Mysticism;" for Gautama Buddha's views on the "true self," *cf.* Beal's Buddhist Scriptures, p. 180, *et seq.* For some good remarks also on *intuition* and *clairvoyance*, Sir W. Hamilton's "Lectures on Metaphysics and Logic," vol. ii., page 274, Argyll's "Reign of Law," pp. 111-12. Even Locke, the so-called Sensationalist, admitted that "sensation is only one of the ways whereby the mind comes by its ideas"!

‡ Emerson's "Over-soul."

The consciousness of the transcendental self is not made up of successive states; in its full realisation, as in the case of an adept, it is only to be conceived as absolute ideal and perceptive clairvoyance. Beyond this stage, again, is the omniscience attained to by the merging of the "ego" in the omnipresent subjectivity of the Logos.

The terrestrial personality of man is but the *instrument* employed by the higher self. At each physical death the aroma of the late personality, the flower of the mental states generated in life, are absorbed by it, and the *real man* enjoys in the ensuing expansion of his egoity the fruition of the nobler tastes and aspirations sown in incarnation. "What a man sows, that shall he reap."* Obviously, however, there are cases in which no survival is possible. Such an eventuality would be exemplified in the person of a Tiberius or Cæsar Borgia, men whose natures were so utterly corrupt and degraded as to furnish no element of moral or mental beauty which the higher self could assimilate. This latter condition constitutes the "unpardonable sin" against the Holy Ghost (the Logos). The complete stifling of the "still, small voice" results in the annihilation of the personality. On the exhaustion of the causes producing their harvest of spiritual bliss, the higher self evolves a new personality to garner a fresh store of experience under the sanction of the Karmic law. It is by the assimilation of such experiences that the individuality of the perfect soul is gradually rounded off. It must exhaust all possible avenues of sensation previous to reaching the goal. Thus, in brief, it is that Occultists trace the progress of the "ego" from the rude mentality† of the higher animal to the glorious Man-God, whose final destiny is Nirvana—re-union with the omniscience of spirit. Nirvana is that crown and culmination of being implied by what Fichte foreshadowed as the merging of the individual in the universal soul. The "ego" becomes the all. As Edwin Arnold writes of the mystic, in his beautiful poem, "The Light of Asia:"—

"Foregoing self, the universe grows 'I.'"

The soul, which rises into the sublime subjectivity of the Logos (spirit), becomes the Logos itself, and, "from that proud eminence," contemplates its former separateness of individuality as a temporarily-dissociated ray emanating from its own universalised self-hood. The conception is, at first sight, apparently open to a charge of vagueness; but, if we bear in mind the fact that all "selves" are manifestations of *one* subjective reality, it becomes clear that any group of "selves" must, in their progress towards perfection, approximate to that central identity of being whence

* *Cf.* chapter on "Devachan," A. P. Sinnett's "Esoteric Buddhism," also a most admirable paper on "The Higher Self" by the same thinker, who however appears to the writer to somewhat materialize the idea of the Monad (Karana Sarira) and to limit the higher self to the range of the intellectual Manas alone.

† It must always, however, be borne in mind that no *Human* Ego of this 4th Round terrestrial period has risen from the animal kingdom around us, but that the Human Tide-wave has swept here from the last planet in the chain. The rudimentary Egos "generated" in ape-brains, etc., will not become Dhyan Chohans in *this* Planetary Manwantara.

they have temporarily diverged. To cite a passage from the Upanishads: "As flowing rivers are resolved into the sea, losing their names and forms, so the wise, freed from name and form, pass into the Divine Spirit, which is greater than the great. He who knows this supreme spirit becomes spirit." The purpose of the universe is, so far as we can formulate it, the creation of "egos" *with distinct experiences*, whose final mergence into the unity of Nirvanic existence results in an eternal accession of "I am-ness" to the Logos. Read into Christian symbolism, the esoteric philosophy, as Mr. T. Subba Row ably shows, throws light into the darkest places. "It [the Logos] is called the Verbum, or Word, by the Christians, and it is *the divine Christos who is eternally in the bosom of his father* [Parabrahm].....the first manifestation of Parabrahm is *a trinity*.....the light of the Logos.....is the *gnostic sophia* and the *Holy Ghost*.....When *Christos* manifests himself in man as *his Saviour* it is from the womb of this divine light that he is born."

The "Holy Ghost" may be also said to "proceed" from the "Father," because the Logos is, as previously stated, the cosmic representative of the latter, emerging from its Parabrahmic latency at the inauguration of a universe-cycle, or "Manwantara." Whatever our individual opinions may be, the correspondence between theological symbolism and the clear pronouncements of the "wisdom-religion" of the East cannot fail to awaken much interest. "*Satin exemplum?*"

But, if the attitude of our philosophy towards orthodoxy must be admitted to be suggestive, if not as actually explicative of positions hitherto regarded by apologetic writers as "mysterious," it equally assimilates that facet of the truth championed by the Positivist. While applauding a determination to merge self in a larger sphere of usefulness, it altogether deprecates the propagation of those purely negative systems favoured by the optimists of the study. It is, at best, a ruthless course of procedure to preach a gospel of annihilation to men already heartsick with the troubles of a questionably welcome existence. The conviction of the reality of a future life is often a source of solace when other terrestrial resources fail. There are unnumbered thousands of unobtrusive persons to whom this belief is an essential of happiness, and whose lives, when once "free from the shackles of this time-honoured superstition," are stripped of all charm and meaning. It is a question of pessimism or the immortality of the soul. If our ardent Positivists are convinced of the soundness of their views, they are under no obligation to impose upon humanity at large a philosophy which stultifies the whole evolutionary process, and buries our brightest aspirations in the ruins of a demolished ideal. Positivism has no patent for the amelioration of the race, that being equally the aim of all systems which possess any reputable credentials. Indeed, to bind up the pursuit of this object with the inculcation of a purely negative philosophy is a mistaken stroke of policy. For the practical thinker has yet to be informed in what manner the propagation of a materialistic creed among the masses is conducive to the interests of morality. Human nature is far from perfect. On the contrary, evil is largely in the ascendant in it; and to appeal to the 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 greater prominence.

While the fact is patent that there are cultured men who realise in their lives the spirit of devotion they so loudly proclaim—men of noble and unselfish aspirations, who, however, figure quite as numerously inside as well as outside the pale of the creeds—the conception of a materialistic proletariat conjures up the vision of a pandemonium of social anarchy. "Let us eat and drink, for to-morrow we die," is the motto of the sensualist, who welcomes scepticism as a cloak for indulgence and licentiousness. Positivism is, in fact, based on a foundation of sand. Its stands before us as a masterpiece of iconoclastic, unsatisfying and disruptive rationalism. Theosophy, on the other hand, though it teaches that *only* by sacrificing all we can gain all, and that, in proportion as the lower self—the illusory personality—fades away, the higher self grows in splendour and majesty, throws no such gloomy shadow on the wayfarer's path as he struggles through a sad and sensual 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 its vast evolutionary cycle, the perfect soul, mounting the last rung of the ladder that leads from matter to spirit—

"Unto Nirvana, where the silence lives"—

merges in the Universal Spirit, and attains omniscience in the bosom of the Absolute.

E. D. FAWCETT.

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*TRAVESTIED TEACHINGS.**

VIII.

"The Bridegroom of Blood."

UNDER the influence of jealousy the children of Jacob sold their younger brother into slavery.

As a consequence of this act the children of Israel passed into the bondage of Egypt.

That they might inherit the land of promise, deliverance from this servitude was necessary.

To effect this deliverance a deliverer was required.

This deliverer was found in Moses, the "Bridegroom of Blood." (*Exodus* iv. 26. *Revised Anglican Version.*)

As the redeemer of Israel from Egypt, Moses is considered by some to have been a type and precursor of the Christ.

The lifting up of the brazen serpent—the symbol of spirit—in the wilderness, that those bitten by the poisonous (miscalled "fiery") serpents (*Numb.* xxi. 6—9) on looking to it might be healed, has

* On page 262, line 4 from bottom, for *dsie* read *Acie*. On page 264, line 4, insert "spiritual" before "man."

been held to confirm this view; and his declaration (*Deut.* xviii. 15—22), "Jehovah, thy God, will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken," has been taken for a promise and prophecy in this regard. In reality, as the context shows, it was merely an assurance that if the children of Israel did not suffer themselves to be led by augurs, diviners, and the like, as did the nations they were to dispossess, Jehovah would never leave them without a prophet inspired by himself.

Viewed as a prophecy of the coming of the Christ, this promise has, so far, not been verified; for it expressly says of the prophet it indicates, "Unto him ye shall hearken." Whereas the Jews refused to listen to Jesus of Nazareth in the flesh, and have persistently declined to hearken to the Christ, speaking in his name, ever since.

Regarded as a simple assurance, its hitherto fulfilment is directly denied by the closing words of the second Law (*Deut.* xxxiv. 10—12), which imply that some considerable time had already passed since the death of Moses, while affirming—"And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face; in all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel."

The Jehovistic deliverer of Israel was provided in this wise.

Amram, a man of the house of Levi (*Ex.* ii. 1, 2), took Jochebed, his father's sister, to wife (*Ex.* vi. 20), and she conceived and bore unto him a son.

This son was Moses.

The parentage of Moses was thus an offence against the Law to be delivered through him on Mount Sinai, and can therefore hardly have been pleasing to Jehovah. Was it for this reason that a second birth, so to say, was provided for him from the waters of the Nile? (*Ex.* ii. 3—10.)

It might have been supposed from the account of his birth that Moses was the first-born son of his parents. But he had a brother three years older than himself (*Ex.* vii. 7), and a sister who must have been by much the oldest of the three.

Moses, as the chosen agent of Jehovah (*Ex.* iii. 10), was to deliver the Israelites from their Egyptian taskmasters.

Why was Moses chosen by Jehovah for this purpose?

Not in virtue of his actual parentage, as already noticed, for a man is forbidden (*Lev.* xviii. 12) to marry his father's sister. Nor yet by reason of his adopted parentage, for he fled from Egypt because Pharaoh sought to slay him (*Ex.* ii. 15), and thus escaped the death to which, even according to the Law subsequently delivered through his instrumentality, he had rendered himself liable.

The first recorded act of Moses, after he had attained to man's estate, was the slaying of an Egyptian (*Ex.* ii. 11, 12). It is true he did this to avenge the smiting of an Israelite; but even so the act was none the less a shedding of blood, and, as an act of blood-shedding done with premeditation, showed that he fully deserved to be called a bridegroom of blood.

His second recorded act was an attempt to adjudicate between two of his Hebrew brethren, one of whom said to him (*Ex.* ii. 14), "Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian?" And this revelation, that the murder he had committed was known, led to his flight from Egypt.

It thus appears that Moses commenced his career as a self-appointed judge and slayer of men: so that his vindictive temperament fitted him for the work contemplated by Jehovah. A blood-shedding man was a proper associate for a blood-thirsting God. An intervener in strife a suitable agent for an imposer of law. Were these the reasons why Moses was the chosen instrument of Jehovah?

The work to be done was essentially a shedding of blood.

The Egyptians were slaughtered—slaughtered in their cattle, slaughtered in their first-born, slaughtered in their armies, slaughtered by Jehovah, who tempted and provoked the ruler of Egypt and hardened his heart, and thus compelled him to lead his people to their destruction.

The Israelites were slaughtered—slaughtered by their kinsmen, slaughtered by the elements, slaughtered by disease—slaughtered by instalments till all but two of the multitude that came up out of Egypt were slain, not excepting Moses himself, for giving offence to Jehovah.

The inhabitants of the promised land were slaughtered—slaughtered in detail, to make room for their dispossessors.

Every step in the progress of the work was steeped in blood, and its crown and glory was the building of a huge slaughter-house or temple, where animals were offered in sacrifice and slain in their thousands, their tens of thousands and their hundreds of thousands at appointed times and seasons, no day being permitted to pass without the sweet savour of the shedding of blood—the innocent nominally suffering for the guilty—that Jehovah's appetite for blood might be appeased.

Could a more fitting instrument have been found to inaugurate such a wholesale shedding of blood than Moses, the bridegroom of blood?

Well might the God who, through their ruler, tempted the Egyptians to their destruction be termed *Jehovah-Nissi*, "Jehovah, my tempter."

This name was given by Moses to the altar he built to Jehovah (*Ex.* xvii. 15), because he provoked Amalek to his destruction as he had previously done Pharaoh: but it referred also to the temptation at Massah and Meribah (*Ex.* xvii. 7), when the people tempted by Jehovah tempted him again.

Moses himself tempted and provoked Jehovah, and was punished for so doing—first with the leprous hand (*Ex.* iv. 6), then on his way back to Egypt, when Jehovah sought to kill him (*Ex.* iv. 24), and finally by exclusion from the promised land (*Numb.* xx. 12).

Moses was in every way a remarkable man. Instructed in all the wisdom of the Egyptians (*Acts* vii. 22), appointed to take the place of God to Aaron (*Ex.* iv. 16), made a God to Pharaoh (*Ex.* vii. 1), speaking with Jehovah face to face (*Ex.* xxxiii. 11), and yet not permitted to see the face of him with whom he conversed (*Ex.* xxxiii. 20), nor even the brightness of that countenance (*Ex.* xxxiii. 22), but only the traces of the passage of the glory he had sought to have revealed to him, and finally excluded from the land of promise—he, the adopted of the daughter of Pharaoh, was unquestionably a Hebrew of the Hebrews.

The language in which the principal events of the life of Moses have been handed down is at times hardly less remarkable than the events it records.

He is to be to Aaron and to Pharaoh what the judges are to be to Israel (*Ex.* xxi. 6, xxii. 8, 9)—that is to say, their Elohim. Now the word *Elohim*, which, as primarily used, means "forces," has been translated "God," in the one case, and "judges," in the other, even as it has been rendered "angels" elsewhere (*Ps.* viii. 5, *Heb.* ii. 7); and it moreover represents the spirit of Samuel (1 *Sam.* xxviii. 13) as raised by the witch of Endor.

Moses is to be shown the *akhari* of Jehovah (*Ex.* xxxiii. 23). Now the word *akhari*, as thus used, has been held to mean the "back parts" or "back" of Jehovah. What it really signifies is the "traces" of the passage (as of fire) of that glory Moses had desired to see, which scorched as it passed by.

The manner of using this language in the records is at times peculiar.

Moses tells the people that Jehovah talked with them "face to face in the Mount, out of the midst of the fire" (*Deut.* v. 4). But then he immediately adds, "I stood between Jehovah and you at that time, to shew you the word of Jehovah, for ye were afraid because of the fire," and thus reminds the reader that the phrase "face to face" had a very different meaning in those days from that which it bears now.

On another occasion (*Deut.* vii. 19) he says—speaking of the signs and wonders which preceded and accompanied the Exodus—"the great temptations which thine eyes saw." This was but a short time before Joshua led the people over the Jordan. And yet the reason for the forty years wandering in the desert was, that all who came out of Egypt, save the two exceptions named, might die before the entry of the Israelites into the land of promise (*Numb.* xxxii. 10—12).

Amid all the possible renderings of the language of these records, those consonant with idiomatic usage are only too often overlooked in the extant versions.

Owing to this, singular misconceptions of the meaning of ordinary expressions have crept in.

To some of these misconceptions strange superstitions owe their origin.

The jewels set in the breast-plate of the high priest were to be *urim and thummim*, "bright and flawless." Brilliant and of the first water would be the technical phrase now used to describe such stones. To these, under a designation which did not designate them, but simply denoted their characteristics, a magical import has been attributed.

Through other misconceptions marvellous malversations of sense have arisen.

When Moses said unto Jehovah, "Shew me, I pray thee, thy glory" (*Ex.* xxxiii. 18), Jehovah has been supposed to say in response, "I will make all my goodness pass before thee, &c." But in reality it is Moses who continues—as though by setting forth his own claims, and, through what under other circumstances and addressed to any one else would be termed fulsome adulation, to ensure the granting of his request—"I will make all my goodness pass before thee, and I will invoke the name Jehovah before thee, and I shall be favoured by him by whom I am favoured, and I shall be graciously treated by him by whom I am graciously treated." And it is upon this that Jehovah replies, "Thou canst not see my face, for man shall not see me and live" (*Ex.* xxxiii. 19, 20).

Then in the following chapter (*Ex.* xxxiv. 5—7) it is stated, "And Jehovah came down in a cloud and stood with him there. And he (Moses) invoked Jehovah by name. And Jehovah passed before him. And he (Moses) exclaimed, Jehovah, Jehovah, God compassionate and gracious, slow of anger and the fulness (complement and crown) of love and truth, showing favour to the submissive (the "first" generations), suffering transgression and rebellion and profanation—but he will assuredly not withhold punishment—visiting the transgression of the fathers upon the children and upon the children's children, on the resisting and those combining" in resistance ("unto the third and fourth" generations).

The reader should compare these translations with the version with which he is familiar, or to which he may have access, to see the character and extent of the received misreadings. The Hebraist will, of course, verify them through the original, *the unpointed Hebrew text*.

The misreadings just indicated have been so long maintained in consequence of the use in the first commandment (Heb. division) of certain of the phrases common to both, but more especially because of the reference and partial quotation in Numbers xiv. 18, preceded by the attribution of the original utterance, as its association with the commandment, to Jehovah. This attribution accrues through the absence of the letter *Jod* in the word-sign *d b r t*, which should have been written *d b r t i*. This letter was evidently dropped out of the text when it had come to be believed that Jehovah, and not Moses, had spoken in the original utterance. The familiar, not to say reproving, manner in which Jehovah is addressed on this occasion, contrasting so strangely as it does with the adulatory reverence shown in the first instance, is perhaps the most striking feature connected with this in every way garbled reproduction.

Some of the misunderstandings of the Old Testament have reacted in a remarkable way on the teachings inculcated through the New. Thus, in Matthew iv. 4, the Christ is made to reply to

the Tempter, "It is written, man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

But what says the original, of which this is assumed to have been a reproduction? "And he humbled thee, and suffered thee to hunger, and fed thee with manna (the "What is it?" *Ex.* xvi. 15)—which thou knewest not (what it was), neither did thy fathers know—that he might make thee know that man doth not live by bread only; for by every product of the mouth (every thing produced by the command) of Jehovah doth man live." (*Deut.* viii. 3.)

Even the ten commandments, attributed to the hand as well as to the mouth of Jehovah (*Ex.* xxxi. 18, *Deut.* ix. 10) are not free from misconception and misrepresentation; and the two copies thereof (*Ex.* xx., *Deut.* v.) are, in many of their details, found to be not agreeing.

The division of the decalogue in its Anglican rendering differs from that of the Hebrew original. Why this difference was made does not appear—unless indeed it was to veil the highly significant fact that in the ninth commandment, according to the text of Exodus, the neighbour's house, standing alone, represents his real property (as confirmed by the text of Deuteronomy, where his field is classed with it), while his wife is, in the tenth commandment, placed at the head of the list of his personal belongings.

The first commandment, according to the Hebrew division which is followed here, comprises three commands, preceded by a declaratory introduction and followed by an explanatory justification.

The introduction needs no comment.

The first command—"Thou shalt have none other gods before me"—while admitting the existence of other gods, disregards the rules of grammar, for the verb is in the singular—"There shall not be other gods to thee."

The second command, which in Exodus says—"Thou shalt not make unto thee a graven image, nor any form, &c."—is more exactly reproduced in Deuteronomy, as—"Thou shalt not make for thee an image of any form which is in the heavens above, &c." The presence or absence of a single letter (*Ouv*) makes the difference here. It evidently should have been omitted in Exodus.

The third command—"Thou shalt not bow down to them, &c."—refers as much to the objects that may not be represented as to any attempted representations of them; for, while the "image of any form" is in the singular, these are in the plural.

The justificatory epilogue cannot be so briefly dealt with, for it has been gravely misrepresented. It does not treat of loving or hating God. The loving or hating of his commandments is what it refers to; and it is only by implication that the one can be included in the other. It does not speak of the "thousands" to whom Jehovah shows favour, but the first (generations), whose treatment is thus contrasted with that of the third and fourth (generations) specified previously. This is seen in the literal translation—"For I, Jehovah thy God, am a jealous God, visiting the transgression of the fathers upon the children unto the third and fourth generations (Heb. the "thirds and fourths") of the haters of my (commandments), and showing favour unto the first

generations (Heb. the "firsts") of the lovers and keepers of my commandments." According to the construction of the Hebrew the word "commandments" is not needed after "the haters of my"—indeed it is hardly required in the English version.

The second commandment—"Thou shalt not take (pledge) the name, I E U E, of thy God in vain (to an uncertainty); for Jehovah will not hold him guiltless (will not withhold punishment from him) who taketh his name in vain"—was intended only for the Jews. Its effect, as interpreted by them, was to banish the name of their God from their lips, to blot out the meaning of that name from their memories: though why the word Jehovah should not have served to represent it as well as the letter *Jod* (God) it is difficult to understand, for that word was in no sense the tetragrammaton.

The object of this commandment was to give sanctity to the name by preventing its needless or thoughtless utterance, as in the invocation of Jehovah to take part in an act of which he could not approve. The son of an Israelitish woman (*Lev.* xxiv. 10—16) was condemned to death for invoking and so profaning the name in his struggles with an Israelite. He, the offspring of an Egyptian father, had presumed to ask the help of the God of Israel against an Israelite—"and the son of the Israelitish woman invoked and (by invoking) profaned the name . . . And Jehovah spake unto Moses, saying . . . Whosoever profaneth his God, and taketh the sin thereof (an idiom for "deliberately"), and utters the name Jehovah, shall surely be put to death."

The third commandment differs widely in the two copies. In Exodus it begins, "Remember the Sabbath day to keep it holy." In Deuteronomy, "Observe the Sabbath day to keep it holy"—to which is here added, "as Jehovah, thy God, hath commanded thee." Then, in enumerating the subjects of this command there is added to the specification in Deuteronomy, "nor thine ox, nor thine ass, nor any of thy" cattle; and the explanation is given, that thy man servant and thy maid servant may rest as well as thou.

After this there is an absolute divergence, for while in Exodus the reading is—"For in six days Jehovah made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore Jehovah blessed the seventh day and hallowed it"—in Deuteronomy the commandment continues—"And remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out thence with a mighty hand and by a stretched out arm: therefore Jehovah thy God commanded thee to keep the Sabbath day."

This divergence is very significant. It shows that a reason for the injunction to keep holy the Sabbath day had been found necessary after the command had been given; and that different expositors had seen fit to give different and dissociated if not contradictory reasons, which, in the course of time, came to be grafted on to the commandment, each in its respective copy.

But then this difference represents the divergence between two separate sets of teachers.

Now the book of Exodus represents the Levitical and the book of Deuteronomy the non-Levitical school. It is a legitimate infer-

ence therefore, that the non-Levitical teachers, whose teaching was committed to the book of Deuteronomy, did not believe in the six days theory of creation, and therefore refused to associate it with the Jehovistically imposed sabbatical rest, preferring rather to attribute the injunction to a recognition of that necessity for periodical repose which long uninterrupted servitude had shown that they required.

In any case this divergence deprives that theory of the authority supposed to have been given to it by the expository clause of this commandment in Exodus, for viewed as an accretion to the text instead of an integral part of the same, the assumed and Jehovistic origin thereof disappears.

This commandment is strictly Jewish in origin and application. It is wholly disregarded by the Christian churches, for the Sunday is not the Sabbath. Hence, since neither Jehovah nor Christ have sanctioned the transference of the obligation from the last day of the week to the first, every Christian is a Sabbath breaker.

The strictness of the observance of the sabbatical injunction required by the Giver of the Law and its earlier interpreters, as well as the penalty imposed for its infraction, is shown by the sentence passed on the man who gathered sticks on the Sabbath day, of whom Jehovah commanded (*Numb.* xv. 35), "The man shall surely be put to death. All the congregation shall stone him with stones, without the camp."

To the fourth commandment there has been added in Deuteronomy —"And that it may be well with thee in the land which Jehovah thy God giveth thee."

The fifth commandment—"Thou shalt not kill"—needs the qualification "on thine own account" or "to please thyself;" unless it is to be assumed that Jehovah requires the incessant breaking of his own injunction by repeatedly commanding and habitually permitting to kill.

The sixth commandment—"Thou shalt not commit adultery"—as interpreted by the Jewish practice of divorce, was habitually evaded if not absolutely set aside. The legislation in regard to a deceased husband's brother (*Deut.* xxv. 5—10) is hardly compatible with this commandment.

The seventh commandment—"Thou shalt not steal"—requires the interpreting addition, from one another; for Jehovah commanded the spoiling of the Egyptians and of the Canaanites. Indeed the history of the progress of Israel (from the time when Jacob by trickery despoiled his father-in-law (*Gen.* xxx. 37—43), after deceiving his father that he might rob his brother (*Gen.* xxvii. 14—29), is one of scarcely interrupted spoliation.

In the eighth commandment—"Thou shalt not bear false (a deceiving) witness against thy neighbour," the Deuteronomic copy says, "a vain (or uncertain) witness."

This commandment can hardly be said, even by implication, to prohibit the telling of lies generally, for its injunction is specific. There is no commandment in the decalogue against the uttering or acting of falsehood. And yet the command, Thou shalt not lie, was as necessary in the moral order as the command, Thou shalt not kill—was it withheld because personation is the practice of lying, and because Jehovah, a typical spirit and leader of spirits, was a personation?

The ninth commandment, according to Exodus, is—"Thou shalt not covet thy neighbour's house"—as representing his real property or immoveables; while the tenth commandment forbids the coveting of his personal property, *at the head of which it places his wife.*

The teachers in Deuteronomy rejected this view; and to make their teaching clear, and even constitute of it a protest against the Levitical doctrine on the subject, give as their ninth commandment—"Thou shalt not covet thy neighbour's wife"—and thus detach her entirely from his belongings, the coveting of which, whether as real or personal property, is relegated to the tenth commandment.

Those who hold that the decalogue not only proceeded from the mouth but was written by the finger of Jehovah, that the form as well as the substance of the commandments was Jehovistic, will, on realizing the significance of these differences in teaching, hardly be able to avoid the admission that in his second law its Giver has endeavoured to correct errors into which he had learnt by experience that he had fallen in his first—unless indeed they are driven to acknowledge (the two laws being found to be not agreeing) that both did not proceed from the same source. But such an admission would gravely affect the estimate of the value of the teaching authority of Moses, the deputed giver of the Law.

And yet obedience to the law given through Moses was to be the life of Israel.

He says of it immediately before the close of his career, "Set your heart unto all the words which I testify unto you this day; which ye shall command your children to observe: to do all the words of this law. For it is no vain thing for you, because it is your life; and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it." (*Deut.* xxxii. 46, 47.)

It is remarkable of this Law that the only rewards and punishments it deals with are, life and the prolongation of life in the promised land, or exclusion therefrom by death. It would seem as though Jehovah had no knowledge of a continued and continuing existence for man after the close of his earthly career, and at any rate in the Law attributed to him he does not even suggest that the individual expectations, hopes or aspirations of personal man count for anything under his teaching in this regard. The reward to Moses for his long service is, as a punishment for a single act of impatience, reduced to a distant view of the inheritance of Israel—upon which he dies, that his last resting place being unknown, he may not be carried into the land he was not to enter.

Such was the reward prepared by Jehovah for his chosen representative.

HENRY PRATT, M. D.

THE ANGEL PEACOCK.

CHAPTER IV.

The Wrath Descends.

VERNON hastily climbed up the side of the ravine toward the sheltered spot where his carpet was spread. He found his servant there, fast asleep; and putting his hand on his mouth to prevent any exclamation, roused him cautiously. In a few moments the man was awake, and Vernon whispered to him that he wished to leave the valley quietly while the worshippers were asleep. The servant was nothing loth; for though he had felt some curiosity at entering the valley of Sheikh Ali, he had been filled with considerable disgust at having to associate with the hated devil worshippers. Vernon knew this and relied on the man's inborn religious prejudices to assist him in making good his escape. He had only to hint that he doubted whether these people were as sincere in their hospitality as they had professed to be, than already the carpet was half rolled up; for the servant was immediately filled with one keen desire—to save his own skin. And so the horses were very quietly saddled and made ready for the journey; then, each leading one of them, the two men began to make the best path they could through the valley among the many sleepers. Vernon momently expected a shout to rise, or some one to start forward and stop him. In the presence of such a multitude he would be utterly powerless at once. But no one seemed to notice the passing feet; the sleepers whom they roused only stirred in their sleep a moment. At last they began to mount the pathway which led to the narrow inlet to the valley. Here some of the exhausted devotees laid right across the pathway; but even then no harm arose. The intelligent horses seemed to know what was required of them and picked their way with the greatest care. At last the place was reached where Vernon had paused at his first entrance to the valley, entranced and excited by the magic of the Yezidi chant. He now gave but one glance back across the silent valley; then quickly mounted and urged his horse as quickly as possible along the narrow pathway. Almost immediately this pathway began again to descend, and soon the descent became almost precipitous. It was impossible to hurry, so steep and difficult was the road; there was nothing to be done but let the horses pick their way and help them as far as possible. Once this dangerous task was safely accomplished, Vernon breathed more freely; the road was tolerably level now, and as the horses were fresh and the air cool, the journey seemed to be a quick and easy one. The way lay through several hamlets which were silent and deserted, the inhabitants being not beside the promising Yezidis who were now in the valley of Sheikh Ali.

The light was growing strong and the sun was all but risen, when the two horsemen who had ridden rapidly and silently along the quiet roads, emerged upon a vast and dreary plain. Vernon had crossed this desert more than once; yet now as he entered on it in the dim dawn, it struck upon him with a strange and unexpected melancholy. Seeing this the servant stop his

horse, he did the same, without knowing why, and for a moment was absorbed in experiencing the strange influences of the hour and place. But he noticed, after a moment, that the servant had risen in his stirrups and was gazing intently across the plain. He, too, looked; and soon detected a moving mass right across the horizon.

"We must turn," said the Persian excitedly. "We must go back and get beyond the valley!"

"Why?" demanded Vernon.

"This is a large force; it must be the forces of the Kurdish tribes. It is useless to stay in their path; we shall only be annihilated. If they are led by the robber-chief————, no saddle-bag is too little a thing for him to kill a man for. Let us turn back," and suiting the action to the word the man hastily turned his horse's head and began quickly to retrace the path on which they had so lately come. Vernon judged it best to follow his lead; although he had been some time in Persia and was well versed in the manners of the people, for a European traveller, he failed to understand the politics of the tribes, and found it very difficult to know who might be friendly and who might not. The servant now led the way at a rapid pace, and Vernon followed. He soon saw that though returning on the way they had come to some extent, yet their path, which, as they went on, became momently more difficult, would carry them considerably to the left of the valley of Sheikh Ali. Vernon wondered a little at the tortuous and somewhat dangerous way his servant had chosen; but, with the thought of Anemone in his mind, he followed without protest. He knew that the Persian was perfectly determined to save his own skin, and he therefore thought the easiest way of obtaining safety was to take the lead given him.

Before the heat of the sun had become overpowering they had reached the foot of a long chain of hills which Vernon had once crossed on a previous journey to the Chaldean Mountains. He knew there were spots here which would afford shelter and rest, and which would indeed be almost hiding-places. But the Persian was so unwilling to pause that Vernon let him push on, and followed him. At last a spot was reached which seemed to be satisfactory. It was a cave in the hill-side, so placed as to be invisible from the plain below. And it was very cool and pleasant. Vernon approved of this place, especially when he discovered a spring of water very near at hand.

"How long do you propose we shall stay here?" inquired Vernon, who had for the moment given up the conduct of his own affairs.

"Until to-morrow evening," said the Persian. "The Kurds ride like madmen. They will be far away on the desert by then."

Vernon was tired out, and accepted the situation without protest. The servant prepared a meal out of such provisions as their saddle bags held, and very soon it was disposed of, and Vernon lay down on his rugs and fell fast asleep.

Not so the Persian; he rose constantly and went to the mouth of the cave, where he listened and looked and watched. He neither saw nor heard anything; and as the time passed by, his face assumed an expression of less alarm. All he cared for was

that he should personally avoid crossing the path of those cruel robbers. He knew well what had brought them in this direction; but he would not say any word to Vernon, for he did not understand his master, or his master's motives for action at all. He thought it safest, therefore, to say no word of what he felt sure was happening. He had guessed, at the first sight of the Kurdish forces, that their destination was the valley of the Sheikh Ali. The worshippers were plunged in profound sleep,—the deep sleep of exhaustion and ecstacy. There was no one to wake or warn the warriors. Zeenab had spoken, but their ears were deaf. The Kurds would simply massacre them, coming in such great numbers.

The time passed very quietly; Vernon lay still through the heat, almost too drowsy even to think. But as the cool of the evening came on he began to go over in his mind the extraordinary events of the past night. At last the recollections rushed upon him with over-powering force; he rose from his rug, and began to pace the cave restlessly to and fro. Gradually from out the mass of strange memories, Zeenab's words, when she set him free, stood forward as the strangest of all. What did she mean? What could have induced her to say what she did? They sounded wild words,—the words of frenzy, yet now, when he went over them again, a meaning rose from out them and burned into his brain. He found he had forgotten no one word she had uttered; he could read over her extraordinary speech as accurately as though he read it from the page of a book. He understood from the last words she had spoken that she believed herself to be preserving his life in order that he might suffer some greater torture than death. This did not alarm him; he was not superstitious, and he felt no fear of that suffering which Zeenab evidently fancied was already written in his future. But what profoundly perplexed him in her speech was her apparent knowledge of his daughter's existence; and the statement she made that he was now a man of importance in his own place, and that his very name was changed. To Vernon this readily bore an intelligible meaning. It could mean nothing else than that his father was dead, by which he would now be the Earl of Heatherbloom, with large estates in Scotland and a heavy rent-roll. This event was very probable, for his father had been out of health for many years. If it had happened, then indeed Vernon felt that Zeenab was justified in all she had said to him. For no one in England knew that he was still alive; a cousin whom Vernon detested would lay claim to the title and property; and Anemone might be in a very unhappy position. Vernon had left her with her old governess, and had placed a sum of money in the bank for them to draw upon. This was probably exhausted; and in his selfish desire for change and distraction, he had given the matter no thought, thinking that Anemone was in safe keeping till his return. What if the old governess were dead? Anemone would not be able then to go to her grandfather, but would be a dependant on that detestable cousin. It may easily be imagined that with such thoughts as these in his mind, Vernon was restless enough, pacing to and fro in the cave whence he might

not emerge; far away in a remote province in Persia, a long, long journey from England! He grew angry and impatient with the delay which lost him a night and a day.

But continually he reverted to the unintelligible circumstance that it was Zeenab who knew nothing of him, Zeenab who had no means of knowing anything of him, who told him these things. Even if they were not true, how could she have any idea of their probability? His birth and rank were as completely lost and forgotten in these remote places as though they had never existed; he himself hardly remembered them.

But now they were recalled to his memory, and by the prophetess of the Angel Peacock; it was not likely that they would easily be forgotten again. His one aim and desire at present was to straightway commence the homeward journey as fast as possible.

The Persian remained immoveably convinced that there was no safety in starting until the next evening; and Vernon gave way to him, much as he chafed at the delay. Longing as he now was to get home, he felt how great the folly would be to run the risk of being murdered by the wild Kurds. It would merely be throwing his life away. So he waited with what patience he could through the long hours.

At last the night wore out; at last the day in its turn grew pale, and evening came. Then the carpets were rolled up, the horses saddled, and Vernon impatiently mounted and led the way down to the valley. He soon noticed, however, that the Persian evidently wished to return by a different route than that by which they came; and without caring to question him as to the reason, he yielded to the wish and followed. Possibly it was a shorter way; possibly it was more sheltered and safer—Vernon concluded that the man had some such reason, but he was so absorbed in his own thoughts that he did not trouble to ask him.

It was dawn, and light enough to see a long way, when the servant stopped his horse suddenly at the top of a hill, and uttered an exclamation which startled Vernon. He looked round hastily, and saw in a moment something which caused him profound amazement, followed by a horror as profound. They had reached (to his surprise, for he had not thought they were so near) a point from which they could look down into the valley of Sheikh Ali. It was a considerable distance off, and it needed a clear eye-sight to penetrate the faint shadow of the valley, and understand what lay within it. But Vernon did so at once, though he was not prepared by anticipation as his servant had been. The horrible evidences of a great massacre made the valley hideous. Vernon's very soul sickened within him at the sight.

"The Kurds have passed that way," said the Persian. "I knew it,——has vowed to exterminate the extinguishers of Fire, the vile Devil-worshippers; and it was he who led those forces that we saw. I was sure of it by the fury with which they rode."

Vernon would say nothing. The contrast between the valley as he now saw it and as he had last seen it, was so appalling that he could not yet recover from his amazement. After they had remained there in silence some minutes, he suddenly found his tongue.

"There may be some wounded whom we could help!" he exclaimed. "Let us ride to the valley and see."

The servant followed somewhat sullenly. He had small sympathy with the hated Yezidis, and he congratulated himself on having said no word as to what he believed the Kurds to be engaged in. That mad Englishman might have insisted on going on to the battle-field and defending his late hosts, in spite of his suspicions of their treachery to him. Now, however, no harm could come of a visit to the valley, except the delay of a few hours on their journey; so he followed Vernon, who now took the lead and rode on rapidly.

The only safe entrance to the valley was by the narrow inlet, and Vernon knew the quickest way was to ride on so as to reach this, although the distance was considerable. But they rode quickly, for the horses were very fresh after their long rest, and before long they were once more picking their way up the difficult path which led to the entrance. It was a prolonged and tiresome task, climbing this mountainous way on horseback, and Vernon, who was full of impatience, was very glad when they had reached the top. He urged his horse into a trot, and in a moment had reached the passage between the walls of the rock which admitted to the valley. Just as he entered it his horse started violently, and stood still, trembling. Zeenab was close in front of him, and placed one hand on the animal's quivering nostrils.

"Go back," she said to Vernon, "you cannot enter here."

"I am come," said Vernon, humbly enough, "to see if I can give any help."

"None. All that are here are dead. The others have escaped to the hills. The tomb has been stripped and the great Angel stolen from his shrine."

A cry from the servant made Vernon turn, and he saw that it had been caused by Zeenab's words. The Persian understood better than Vernon could what they meant, what a weight of calamity they expressed. In the history of the Yezidis no such event had occurred before, although their origin was buried so far back that none could tell whence their strange religion was derived. Zeenab had spoken in a mechanical, dull way, and Vernon would perhaps hardly have understood her but for the expression on his servant's face. He understood now before what a tremendous calamity he stood, a mere spectator, an unintelligent outsider. In Zeenab was burning the fury of the fanatic, the agony of the worshipper whose god is desecrated. Vernon felt he was incapable of sympathy with their profound emotion, and he tried to turn her attention to things more intelligible to him.

"Let me enter the valley," he said, "there may be some wounded there that I might help."

"No," she said, "go back. No infidel may see us in our degradation."

These words were spoken in such a way that Vernon could not resist them; the tall priestess, standing there in front of his horse, formed a barrier as positive as a gate of iron. It was impossible for any but a savage to outrage that pride with which she defended her dead and dying. With a sigh Vernon took up the reins and prepared to turn his horse back. Then suddenly another thought struck him.

"At least," he said, "you will give me news of those who have been kind to me. Is Nasr Beg dead? Is Sheikh Ali dead?"

He had not uttered the words without seeing his fatal mistake—an instant too late.

"Kind to you!" exclaimed Zeenab, her face remaining as still as ever, but for a sudden trembling of her mouth and fierce flash in her eyes as she looked at him. He bowed his head and said no more. He knew that in her eyes he was the cause of this massacre, of this desecration.

"You," she repeated, with a frightful anger in her tone, "you, the heathen who by your treachery has brought on us the wrath of the great Angel! How have you repaid their kindness? By taking from them life in this world and any hope of pardon beyond it! Ask me no more."

Vernon turned his horse now; it was impossible any longer to face this unreasoning fury. And yet again he hesitated.

"Zeenab," he said, "listen to me one moment. Do not let your anger blind you altogether. You are alone here, helpless, one woman where lately were many warriors. Believe me, Zeenab, if I have done it, I have done it unknowingly. Be generous, believe me and show that you do so by letting me take you to a place of safety."

Zeenab gazed at him in silence while he spoke, and then burst out into an extraordinary, musical, yet most terrible laugh. Vernon shrank from before it. Suddenly she lifted her arms, waved them over her head, and commenced to sing—ah, such a song—wild, bizarre, rough and discordant—yet a marvellous fascination in it—a fascination of horror. As she uttered the first notes the Persian servant struck his spurs into his horse and galloped off. Vernon, hardly thinking what he did, followed him; but presently reined in his horse and looked back. Zeenab stood there still, her arms uplifted, looking immensely tall; he could hear her voice in the still morning air, chanting the wild and terrible melody, which rivetted his attention, though it had not a note of beauty or a touch of melody in it.

His servant, however, was going off at such a pace, that it became necessary to follow him; for Vernon was ignorant of the road. So, with one long last look at the extraordinary solitary figure of the white-robed priestess, he put his horse to a gallop and followed the Persian.

"What is it?" he demanded as soon as he had overtaken the man, who looked strangely agitated.

"That song is the Yezidi's curse," answered the Persian. "None hear it but suffer. Would that I had never been induced to come to this hateful place."

Vernon made no answer. It was not easy to keep his own brain clear amid such an atmosphere of superstition.

MABEL COLLINS.

(To be continued.)

NATURE'S FINER FORCES.

The Five Principles.—Prana.

MY friend B. B.* has, I find, very creditably taken upon himself an explanation of the mystic terminology of the tantras. It will be better, I think, if he takes a little more trouble and renders his explanations more intelligible to unscientific readers.

My own idea has long been that the tantras are a perfect storehouse of Hindu physiology, but on account of the difficulty which one has to encounter in getting at these books, I have not been able to classify my views with thoroughness and satisfaction.

As my learned friend has, however, kindly quoted me as an authority on the identification of the three celebrated tantric tubes—ida, pingala, and sushumna,—I feel constrained to speak out and write something more, as a deeper insight into the Science of Breath has somewhat modified my views on the subject. Another work on the Science of Breath and the Philosophy of the Tatwas, will shortly be out, and that will give a fuller explanation of my views. Meanwhile, I may use the valuable columns of the *Theosophist* in continuation of my previous articles on the above subject, to give some further explanations.

Prana is matter one stage finer than the gross matter of the earth. The five *tatwas*, which have been but imperfectly described in my previous articles, enter into the composition of this principle, just as much as they go to compose the gross matters. The sun is the centre of this Prana; round it the whole ocean of Prana revolves in an ellipse. The working of Prana organizes the fifth stage of dead matter.

All the elements of chemistry are given form to by Prana. An atom is a group of the five classes of *tatwic* minima. A minimum is the least possible quantity of a *Mahabhuta* that can exist in *composition*. *Prana* is the result of the composition of the five tatwas held in check by and round the sun. Light is the TAIJAS appearance of Prana. The red colour of the spectrum marks the *agni tatwa*, the luminiferous ether; the bluish green is Vayu, the tangiferous ether; the yellow is Prithwi, the odoriferous ether; the dark lines represent the *Akása*, the somniferous ether. The colour of the *apastatwa*—white—we see reflected from the gaseous molecules of the atmosphere. The *prism*, according to the theory of the Science of Breath, does not decompose the *white* light; it only brings the other ether into the plane of vision.

The spectrum of any substance is the surest indication of its tatwic composition. But it is very difficult to get a *complete* spectrum; our modern spectra are only partial.

Absorption spectra are ordinarily explained by the theory that the vapours of certain substances have the power of absorbing rays of the same refrangibility which they emit. The dark line D is thus said to be caused by sodium vapour in the envelope of the sun. A very strange theory this! It is very difficult, in the first instance, to understand how motion can be *absorbed*. If motion comes into contact with any body—solid, liquid, or gaseous—it must be transferred to the atoms of the body. It may be retarded,

* See March *Theosophist*, page 370.

it may be accelerated, but how can it be absorbed? If the vibratory motion which corresponds with the yellow of the spectrum, comes into contact with similar motion in another place, we can only reasonably expect it to be strengthened.

In the second place, when we suppose that the envelope of the sun has sodium vapour present, in the position of the dark line D, we must, if we would be consistent, suppose that the solar nucleus itself has sodium vapour in a symmetrical position. The absorption theory will then come to this, that a flame of sodium, placed behind another sodium flame, would darken the yellow line of the sodium spectrum!

The tatwic theory of the solar composition is this. Suppose we represent the sun by the figure of a circle divided by lines drawn from the centre to the circumference into ten equal parts. These ten parts represent respectively, beginning at the top division, the tatwas: Agni, vayu, akasa, apas, prithivi, agni, vayu, akasa, apas, prithivi, the first five being positive, the second five negative. The corresponding colours, beginning with the division between prithivi and agni are: orange, red, purple, blue, indigo, violet, dark, pale dark, dark white, white, pale yellow, yellow, orange yellow, and so for the negative, each colour appearing twice.

First of all the figure has two sides, the positive and negative. Each of these has five divisions, each having in it the prevalence of one *tatwa*. This, however, is only a general prevalence. The limits of the divisions are not sharply defined. One tatwa runs into the other, and a good many intermediate colours, as is shown by the circle, are produced.

In reality there is an almost infinite variation of colours, for which I do not even know names. The variation of colour is thus produced. In the field of each *tatwa*, the minima of the remaining *tatwas* come into composition, in various degrees of strength, with the minima of that *tatwa*. Each minimum of *tatwa*, while in general retaining its primary figure and colour, is modified both in shape and colour by the presence of the other *tatwa*. Thus the Vayu while in its purity having the figure of a sphere, changes as it comes into composition with other *tatwas* into irregular shapes.

There is an almost infinite variation in the nature of these shapes; and with them of colours. This change in the figure of the *tatwas* produces a similar change in what is called the refrangibility of the *tatwic* rays. Thus the Prana, with the sun for its centre, is the sun of rays of almost infinite refrangibilities.

The power of the prism consists in *decomposing* some one or more of these *tatwic* minima. The yellow atom thus decomposed will show in its midst one or more dark lines. The number depends upon the power of the prism.

It will be seen that dark lines alone appear in every colour, because *ákása* alone having almost no refrangibility of its own, appears with whatever colour it is placed. The blue or red having different refrangibilities, will never be refracted in the prism at the same angle as the yellow. The same is the case with the *ákása* of the other *tatwas*.

It is this ocean of life—Prana—that gives form to the gross matter of the earth. The gross elements having corresponding suitable elements in Pranas, they are nothing more than tatwic minima put together in different proportions. The prevailing *tatwa* of any substance whatever can only be ascertained by spectrum analysis as we know it now. The yellow colour of sodium marks the prevalence of the *prithwi tatwa of Prana.*

The terrestrial *Prana* as a whole is a modification of the solar *Prana.* As the earth moves round her own axis and round the sun, two-fold centres are developed in the *terrestrial Prana.* During the diurnal rotation, every place, as it is subjected to the direct influence of the sun, sends forth the positive life current from the *east to the west.* During night the same place sends forth the negative current.

In the annual course, the positive current travels from the north to the south during the six months of summer—the day of the Devas—and the negative during the remaining six months—the night of the Devas.

The north and the east are thus sacred to the positive current, the opposite directions to the negative current. The sun is the lord of the positive current, the moon that of the negative, because the negative solar Prana comes during night to the earth from the moon.

The TERRESTRIAL PRANA is thus an ethereal being with double centres of work. The first is the northern, the second the southern centre. The two halves of these centres are the eastern and western centres. During the six months of summer the current of life runs from the north to the south, and during the months of winter the negative current goes the other way.

With every month, with every day, with every *nimesha*, this current completes a minor course. And while this current continues in its course, the diurnal rotation gives it an eastern or a western direction.

The northern current runs during the day of men from East to West, during the night from West to East. The directions of the other current are respectively opposite to the above. So practically there are only two directions,—the eastern and western. The difference of the northern and southern currents is not felt in terrestrial life.

These two currents produce in the *terrestrial Prana* two distinguishable modifications of the composing ethers. The rays of either of these ethereal modifications proceeding from their different centres run into each other—the one giving life, strength, form, and other qualities to the other. Along the rays emerging from the northern centre run the currents of the positive *Prana*; along those emerging from the southern, the current of the negative *Prana.* The eastern and western channels of these currents are respectively called *Pingala* and *Ida*, two of the three celebrated *nadis* of the Tantrists. It will be better to discuss the other bearings of Prana, when we have localized it into the human body.

The influence of this TERRESTRIAL PRANA developes two centres of work in the gross matter which is to form a gross human body.

Part of the matter gathers round the northern and part round the southern centre. The northern centres developes into the *brain*; the southern into the *heart.* The general shape of the Terrestrial Prana is something like an ellipse. In this the northern centre is the *brain*; the southern centre, the heart. The column along which the positive matter gathers up runs between these centres. The line in the middle is the place where eastern and western —right and left—divisions of the column join. The column is the medula oblongata. The central line is also named *sushumna*, the right and left divisions, the *pingala* and *ida.* The rays of Prana which diverge either way from the two *nadis*, are only their ramifications and constitute together with them the nervous system.

The negative *Prana* gathers round the southern centre. This too takes a form similar to the former.

The right and left divisions of this column are the right and left divisions of the heart.

Each division has two principal ramifications, and each ramification again ramifies into others. The two openings either way are one a vein and one an artery, the four openings into four chambers, the four petals of the lotus of the heart. The right part of the heart again, with all its ramifications, is called *pingala*, the left *ida*, and the middle part *sushumna.*

There is reason to think, however, that the heart is only spoken of as the lotus, its chambers as the petals, while the three foregoing names are set apart for the nervous system.

The current of *Prana* works forward and backward, in and out. The cause of this lies in the momentary changes of the being of Prana. As the year advances, every moment a change of state takes place in the Terrestrial Prana, on account of the varying strengths of the solar and lunar currents. Thus every moment is, strictly speaking, a new being of Prana; as Buddha says, all life is momentary. The MOMENT which is the first to throw in matter the germ which will develope the two centres, is the first cause of organized life. If the succeeding MOMENTS are friendly in their tatwic effect to the first cause, the organism gains strength and developes, if not, the impulse is rendered fruitless. The general effect of these succeeding moments keeps up general life, but the impulse of any one moment tends to pass off as the others come in. A system of forward and backward motion is thus established. One *Moment* of *Prana* proceeding from the centre of work goes to the farthest ends of the gross vessels—nerves and blood-vessels—of the organism. The succeeding *Moment* gives it however the backward impulse. A few moments are taken in the completion of the forward impulse, and the determination of the backward one. This period differs in different organisms. As the Prana runs forward, the lungs inspire, as it recedes, the process of expiration sets in. The *Prana* moves in *pingala*, when it moves from the northern centre towards the east, and from the southern centre towards the west; it moves in *ida* when it moves from the northern towards the west and from the southern centre towards the east. This means that in the former case the *Prana* moves from the brain,

towards the right, through the heart, to the left and back through the brain, and, from the heart to the left through the brain, to the right back to the heart. In the latter the case is the reverse. To use other terms. In the former case the *Prana* moves from the nervous system towards the right through the system of blood vessels, to the left and back again to the nervous system; or, from the system of blood-vessels to the left through the nervous system to the right and back again to the system of blood vessels. These two currents coincide. In the latter the case is the reverse. The left part of the body containing both the nerves and the veins may be called *ida*, the right the *pingala*. The right and left bronchi form as well the parts respectively of *pingala and ida*, as any other parts of the right and left divisions of the body. But what is *sushumna*? One of the names of *sushumna* is *sandhi*, the place where the two—*ida* and *pingala*—join. It is really that place from which the *Prana* may move either way—right or left—or, under certain conditions, both ways. It is that place which the *Prana* must pass, when it changes from the right to the left and from the left to the right. It is therefore both the spinal canal and the cardiac canal. The spinal canal extends from the *Brahmarandspra*, the northern centre of Prana, through the whole vertebral column (Brahmadanda). The cardiac canal extends from the southern centre midway between the two lobes of the heart. As the *Prana* moves from the spinal canal towards the right hand to the heart, the right lung works; the breath comes in and goes out of the right nostril. When it reaches the southern canal, you cannot feel the breath out of either nostril. As however it goes out of the cardiac canal to the left, the breath begins to come out of the left nostril, and flows through that until the *prana* again reaches the spinal canal. There again you cease to feel the breath out of either nostril. The effect of these two positions of *prana* is identical upon the flow of breath; and therefore I think that both the northern and southern canals are designated by *sushumna*. If we may speak in this way, let us imagine, a plane passes midway between the spinal and cardiac canals. This plane will fill up the hollow of the *sushumna*. But let it be understood that there is no such plane in reality. It will perhaps be more correct to say that as the *rays* of the positive *ida* and *pingala* spread either way as nerves; and those of the negative as blood-vessels, the *rays* of *sushumna* spread all over the body midway between the nerves and blood-vessels, the positive and negative *nádis*. The following is the description of *sushumna* in the *Science of Breath*.

"When the breath goes in and out, one moment by the left and the other by the right nostril, that *too* is *sushumna*. When *prana* is in that *nádi*, the fires of death burn; this is called *vishuva*. When it moves one moment in the right and the other in the left, let it be called the *unequal state* (Vishama Bhava); when it moves through both at once, the wise have called it *vishuva*."

Again:—"(It is *sushumna*) at the time of the passing of the *prana*, from the *ida* into the *pingala* or *vice versa*; and also of the change of one tatwa into another. Then this *sushumna* has two other functions. It is called *Vedoveda* in one of its manifestations, and *Sandhyasandhi* in the other.

As however the right and left directions of the cardiac *prana* coincide with the left and right of the spinal current, there are some writers who dispense with the double *sushumna*. According to them the spinal column alone is *sushumna*. The *Uttar Gita* and the *Satachakravirupana* are works of this class. This method of explanation takes away a good deal of difficulty. The highest recommendation of this view is its comparative simplicity. The right side current from the heart, and the left side current from the spine, may both, without any difficulty, be reckoned as the left side spinal currents; and so may the remaining two currents he reckoned as the right side spinal current.

The development of the two centres is thus the first stage in the development of the fœtus. The matter which gathers up under the influence of the northern centre is the spinal column, the matter which gathers up round the southern centre is the heart. The diurnal rotation divides these columns or canals into the right and left divisions. Then the correlative influence of these two centres upon each other developes an upper and a lower division in each of these centres. This happens somewhat in the same way, and on the same principle, as a Leyden jar is charged with positive electricity by a negative rod. Each of these centres is thus divided into four parts—1. The right side positive; 2. The right side negative; 3. The left side positive; 4. The left side negative. In the heart these four divisions are called the right and left auricles and ventricles. The tantras style these four divisions the four petals of the lotus, and indicate them by various letters. The positive petals of the heart form the centre from which proceed the positive blood-vessels—arteries; the negative petals are the starting point of the negative blood-vessels—the veins. This negative *prana* is pregnant with ten forces. 1. Prana; 2. Apana; 3. Samana; 4. Vyana; 5. Udana; 6. Krikila; 7. Naga; 8. Devadatta; 9. Dhananjaya; 10. Kurma. These ten forces are called *vayus*. The word vayu is derived from the root *va* to move, and means nothing more than *a motive power*. The Tantrists do not mean to give it the idea of a gas. Hence I shall in future speak of these *vayus* as the forces or motive powers of *prana*. These ten manifestations of *prana* are by some writers reduced to the first five alone, holding that the remaining ones are only modifications of the former. As, however, this is only a question of divisions, I shall pass over it for the present. From the left side positive petal the *prana* gathers up into a *nadi* which ramifies within the chest into the lungs, and again gathers up into a *nadi* which opens into the right side negative petal. This entire course forms something like a circle (a chakra). This *nadi* is called in modern science the pulmonary artery and vein. Two lungs come into existence by the alternate workings of positive and negative *pranas* of the eastern and western powers.

Similarly from the right side positive petal branch several *nadis*, which go both upwards and downwards into two directions—the former under the influence of the northern, the latter under

the influence of the southern powers. Both these *nadis* open, after a circular march throughout the upper and lower portions of the body, into the left side negative petal.

Between the left side positive and right side negative petals is one *chakra*. This *chakra* comprises the pulmonary artery, the lungs and the pulmonary vein. The chest gives room to this *chakra* which is positive with respect to the lower portions of the body in which run the various ramifications of the lower *chakra*, which latter joins the right side positive petal and the left side negative petal.

In the above *chakra* (in the cavity of the chest), is the seat of *prana*, the first and the most important of the above ten manifestations. Inspiration and expiration being a true index to the changes of *prana*, the pulmonary manifestation thereof has the same name. With the changes of *prana* we have a corresponding change of the other functions of life.

The lower negative *chakra* contains the principal seats of other manifestations of *prana*.

Thus *apána* is located in the long intestine; *samana* in the navel; *udana* in the throat; *vyana* all over the body; *udgana* causes belching; *kurma* in the eyes cause them to shut and open; *krikila* in the stomach causing hunger. In short, proceeding from the four petals of the heart, we have an entire network of blood-vessels. There are two sets of these blood-vessels, lying side by side in every part of the body, connected by innumerable little channels—the capillaries. All this network is formed by the vessels branching from the four principal tubes, two and two of which form, as has been seen, three great *chakras*. One of these *chakras* fills up, with all its ramifications, the chest. The other, beginning in the heart, has the navel for its opposite point. From almost every point in this *chakra* little vessels ramify. These gather up into various centres. One goes into the liver, another into the stomach, another into the intestines, another into the spleen. All of these viscera, it may be remarked by the bye, are positive and negative to each other, as they are situated respectively in the right and left parts of the body. These various centres of power are known by the names of *apana, samana, &c.* The third circle which goes upward towards the head branches into eight principal *nádis*.

1.	Gundhari,	goes to the	left eye.
2.	Hastajihva	do.	right eye.
3.	Púsha	do.	right ear.
4.	Yashaswani	do.	left ear.
5.	Alammuka	do.	mouth.
6.	Kuhú.		
7.	Sankhini.		
8.	Damini.		

Of these last three my book gives no direct explanation, and I therefore say nothing about them at present.

The two negative *chakras*, as has been said, pass, the lower through the navel, and the upper through the throat (Kanthasthankur).

"From the navel, and from the *throat* branch 72,000 *nadis*, spreading all over the body. The navel is also called *sarpini*; it appears as a serpent." Some say it looks like a tortoise; the vessels proceeding from this give it this appearance. "From this centre (the navel) ten *nadis* go upwards, and ten downwards; two and two go crookedly. Similarly from the throat." The number ten is, as I have seen by some, reduced to five, because these NADIS are separately the vehicles of the manifestations of *prana*. Two go to the hands and feet, and two to the generative and the vocal organs.

It is thus briefly seen that from the southern centre of *prana*—the heart—the prana moves along channels which gather up into various parts of the body as centres of the various manifestations of prana. It is like water falling from a hill, gathering into various lakes, each lake letting out several streams. These centres are:—

1. Hand power centres; 2. Foot power centres; 3. Speech power centres; 4. Excretive power centres; 5. Generative power centres; 6. Digestive and aborbing power centres; 7. Breathing power centres; 8. The five sense power centres. Centres of intellectual and moral powers also exist in this system; it will be more convenient to notice them under the head of *Manas*, the mental coil.

It is these centres together with the heart itself that bear the name of *padmas* or *kamals* (lotus). Some of these are large, some small, very small. A tantric lotus is the type of a vegetable organism, a root with various branches. These centres are the reservoirs of various powers and hence the roots of the *padmas*; the *nadis* ramifying from these centres are their branches.

The nervous plexuses of the modern anatomists coincide with these centres. From what has been said above it will appear that the centres are constituted by blood-vessels. But the only difference between nerves and blood-vessels is the difference between the vehicles of positive and negative *prana*. The nerves are the positive, the blood-vessels the negative system of the body. Wherever there are nerves, there are corresponding blood-vessels. Both of them are indiscriminately called *nadis*. One set has for its centre the lotus of the heart; the other the thousand-petalled lotus of the medulla oblongata. The nervous-system is an exact picture of the system of blood-vessels. The only difference that there exists in their appearance is caused by their different positions. Like the heart, the brain has its upper and lower divisions—the cerebrum and the cerebellum—and as well its right and left divisions. The nerves going to every part of the body, and those coming back from thence, together with those going to the upper and lower portions, correspond with the four petals of the heart. This system too has again as many centres of various energies, as the former. Both these centres coincide in position. They are in fact the same—the nervous plexuses and ganglia of modern anatomy.

Thus, in my opinion, the tantric *padmas* are not only the centres of nervous power—the positive northern *prana*, but as well of the negative *prana*, whose vehicles are the blood-vessels.

In modern anatomy the function of the *nadis* of the heart is said to be the distribution of blood. The tántric view is somewhat different. The current of *Prana*, whether positive or negative, passes both through the *nadis* of the heart and the brain. This current establishes both in the *blood-vessels* and the *nerves*, the currents of two differing *fluids*. The fluid of the *nádis* of the heart is commonly called blood,—a solution of various nutritive substances. The fluid of the *nadis* of the *brain* carries sensations and motive energies. In both cases it is a carrying of substances from without into the system. The former takes in chemical, the latter physical substances, or their impressions upon chemical substances. Or more simply, the former takes in chemicals, the latter their changes.

As for action, there are certain actions which are better done by positive energy; others that are better done by the negative energy. The taking in of chemicals and their changes are actions as well as any other. Some of the chemicals are better assimilated by the negative, others by the positive *prana*; some of our sensations produce more lasting effects on the negative, others on the positive *prana*.

Prana has now arranged the gross matter into the nervous and blood-vessel systems, and its currents work to and fro in these systems. The *Prana*, as has been seen, is made of the five *tatwas* (ethers), and the *nadis* serve only as lines for *tatwic* currents to run on. The centres of power noticed above, are centres of tatwic power. The tatwic centres in the right part of the body are solar, those in the left lunar. Both these solar and lunar centres, are of five descriptions. Their kind is determined by what are called the nervous ganglia. Thus the semilunar ganglia are the reservoirs of the *ápastatwa*. Similarly we have the reservoirs of the other forces. From these central reservoirs the tatwic currents run over the same lines, and do the various actions allotted to them in physiological economy.

The *Vayu tatwa*, among others, performs the function of giving birth to, and nourishing the skin; the positive gives us the positive, and the negative the negative skin. Each of these has five layers. 1. Pure Vayu; 2. Vayu-agni; 3. Vayu-prithivi; 4. Vayu-apas; 5. Vayu-ákasa. These five classes of cells have the following figures:

1. Pure Vayu:—This is the complete sphere of the Vayu.
2. Vayu-agni:—The sphere is thrown into its shape by the triangle of the *agni*.
3. Vayu-prithivi:—This is the result of the superposition of the quadrangular prithivi over the spherical Vayu.
4. Vayu-apas:—Something like an eclipse; the semi-moon superposed upon the sphere.
5. Vayu-akasa:—The sphere flattened by the super-position of the circle, and dotted.

A microscopic examination of the skin will show that the cells of the skin have this appearance.

Similarly are bone, muscle and fat given birth to by the *prithivi*, the *agni* and the *apas*. *Akasa* appears in various positions, wherever there is room for any substance, there is *akása*.

It is thus seen that while *Terrestrial Prana* is an exact manifestation of the Solar *Prana*, the Human *Prana* is an exact manifestation of either. The microcosm is an exact picture of the macrocosm. The four petals of the lotos of the heart branch really into twelve *nadis* (k, kh, g, gh, n, *k*, *kh*, j, jh, n, t, th). Similarly the brain has twelve pairs of nerves. These are the twelve signs of the Zodiac, both in their positive and negative phases. In every sign the sun rises 31 times, we have therefore 31 pairs of nerves. Instead of pairs, we speak, in the language of the Tantras, of chakras. Wherever these 31 *chakras* pass throughout the body, we have running side by side the veins proceeding from the twelve *nadis* of the heart. The only difference between the spinal and cardiac *chakras* is that the former lie crosswise, while the latter lie lengthwise in the body. The sympathetic chords consist of lines of tatwic centres—the *padmas* or *kamals*. These centres lie in all the 31 *chakras* noticed above. Thus from the two centres of work—the brain and the heart—the signs of the Zodiac in their positive and negative phases—a system of *nadis* branches off. The *nadis* from either centre run into one another so much that one set is found always side by side with the other. The 31 *chakras* of the spine are brought into existence and correspond with the 31 sunrises, and those of the heart, with the 31 sunsets of a zodiacal sign. In these *chakras* are various tatwic centres; one set is positive, the other negative. The former owe allegiance to the brain, with which they are connected by the sympathetic chords; the latter owe allegiance to the heart with which they have a venous connection. This double system is on the right side called *pingala*, on the left *ida*. The ganglia of the *apas* centres are semilunar; those of the *tejas*, the *vayu*, the *prithivi*, the *akasa*, respectively triangular, spherical, quadrangular and circular. Each *tatwic* centre has ganglia of all the TATWAS surrounding it.

In this system of *nadis moves* PRANA. As the sun passes into the sign of Mesha in the macrocosm, the *Prana* passes into the corresponding *nadis* (nerve) of the brain. From thence it descends every day towards the spine. With the rise of the sun it descends into the first spinal *chakra* towards the right. It thus passes into the *pingala*. Along the nerves of the right side it moves, passing at the same time little by little into the blood-vessels. Up to the noon of every day the strength of this *prana* is greater in the nervous than in the blood *chakra*. At noon they become of equal strength. In the evening (with sunset) the *prana* with its entire strength has passed into the blood-vessels. From thence it gathers up into the heart the negative southern centre. It then spreads into the left side blood-vessels passing gradually into the nerves. At midnight the strength is equalized; in the morning (the *prátah sandhia*), the *prana* is just in the spine (positive *sushumna*); from thence it begins to travel along the second *chakra*.

This is the course of the solar current of *prana*. The moon gives birth to other minor currents. The moon moves twelve odd times more than the sun. Therefore while the sun passes over one *chakra* (*i. e.*, during 60 gharis—day and night) the moon passes over twelve odd *chakra*. Therefore we have twelve odd changes of *prana* during twenty-four hours. Suppose the moon too begins in Aries. She begins like the sun in the first *chakra*, and takes 58 m. 4 s. in reaching from the spine to the heart, and as many minutes from the heart back to the spine.

Both these *pranas* move in their respective courses, along the tatwic centres above spoken of. Either of them is present at any one time all over the same class of *tatwic* centres, in any one part of the body. It manifests itself first into the *vayu* centre, then in the *taijas*, thirdly, in the *prithivi*, and fourthly in the *apas* centre. *Akasa* comes in and immediately precedes the *sushumna*.

As the lunar current passes from the spine towards the right, the breath comes out of the right nostril, and as long as the current of *prana* remains in the back part of the body, the tatwas change from the vayu to the apas. As the *prana* passes into the front part of the right, the tatwas change back from the apas to the vayu. As the *prana* passes into the heart the breath is not at all felt out going of the nose. As it proceeds from the heart towards the left, the breath begins to flow out of the left nostril, and as long as it is in the front part we have a change of tatwas from the vayu to the apas. They change back as before until the *prana* reaches the spine when we have *ákasa*. Such is the even change of *prana*, which we have in the state of perfect health. The impulse that has been given to the local *prana* by the sun and moon,—forces which give active power and existence to the terrestrial *prana*, its prototype, makes it to work in the same way for ever and ever. The working of the human freewill and certain other forces change the nature of the local *prana*, and individualize it in such a way as to render it distinguishable from the universal terrestrial or ecliptical *pranas*. With the varying nature of *prana* the order and duration of tatwic and positive and negative currents may in various degrees be affected. Disease is the result of this variation. In fact the flow of breath is the truest indication of the *tatwic* changes of the body. The balance of the positive and negative *tatwic* currents results in health; the disturbance of their harmony in disease. The science of the flow of breath is therefore of the highest importance to every man who values his own health and that of his fellow creatures. It is at the same time the most important, the easiest, and the most interesting branch of Yoga. It teaches us how to guide our will so as to effect desired changes in the order and nature of our positive and negative tatwic currents. This it does in the following way. All physical action is *prana* in a certain state. Without *prana* there is no action, and every action is the result of the differing harmonies of tatwic currents. Thus, motion in any one part of the body is the result of the activity of the vayu centres in that part of the body. In the same way whenever there is activity in the prithivi centres, we have a feeling of enjoyment and satisfaction, similar are the causes of other actions and sensations.

We find that while lying down, we change sides when the breath passes out of that nostril. We therefore conclude that if we lie on any side, the breath will follow out of the opposite nostril. Whenever, therefore, we see that it is desirable to change the negative conditions of our body to the positive, we resort to this expedient. An investigation into the physiological effects of *prana* upon the gross coil, and the counter effects of gross action upon *prana*, will form the subject of my next.

RAMA PRASAD.

RENUNCIATION.

"Entsagen sollst Du, sollst entsagen."—*Goethe.*

RENUNCIATION may be said in one sense to be the great law of earthly existence. In olden days this great principle was typified by the frequent sacrifice, emblem also of the great sacrifice of "creation." Nature is lavish of her gifts to man, but in order to take advantage of her gifts, man must labour. All labour is renunciation, yet in all true labour there is satisfaction. In one of his paradoxical utterances, Hegel has spoken of the evolution of a positive out of a negative. The same idea is expressed in the Christian Bible when it says that "Whoso humbleth himself shall be exalted." The Veda tells us that those who would know Brahmam must transcend the knowledge of the senses and renounce the lower joys of life, and "Light on the Path" gives a list of the things that must be killed out by him who would attain the highest.

Earthly life is characterized by the prevalence of the pairs of opposites—heat and cold, light and darkness, attraction and repulsion, life and death, the positive and the negative. The problem we are set to solve is to find the point of equilibrium, and our troubles arise from the fact that we are always naturally apt to dwell on one side to the exclusion of the other. So it is with this principle of renunciation. When the disciple is suddenly called upon to renounce first one thing and then another till there seems nothing left to renounce farther, he is filled with a strange sense of the utter barrenness of existence. All that seemed to make life worth living has to be given up, and there is nothing visibly present to take its place. He forgets that there is such a thing as the opposite pole to renunciation; that, out of this negative, positive satisfaction is to be evolved. Religiously minded people who do not accept the truths of occultism, who do not understand that our great object in life is the creation of the perfect man, the rising to the highest perfection that it is possible to conceive, are often apt to almost deify renunciation. They will submit to every sort of discomfort, even to positive torture, in their worship of renunciation as a thing in itself. They repress every feeling of joy or satisfaction till they become sour, morose, and often uncharitable. On the other hand, another school of thinkers tell us that we must not maim and wound our own

natures. We must not quench the natural longings of humanity, we must enjoy "the gifts the gods provide," and leave systematic renunciation to the morbid votaries of a blind asceticism.

Both parties are right as far as they go, but neither sees more than half the question. We must renounce, yet not maim our nature. We must grow as the plant grows, and while judicious pruning is necessary, indiscriminate hacking off buds and branches is injurious.

The analogy that will best help us to reconcile these contraries is to be found in the law that two things cannot be in the same place at one and the same time, and the stronger drives out the weaker—the fittest survives. When Darwin was making his experiments with plants, he found that, if in a certain plot of ground already occupied by a certain number of plants, some other stronger plant was introduced among them, the last plant would take all the nourishment to itself and kill out the other ones. Rooting up weeds is not always advisable even in agriculture, in case valuable and useful plants may at the same time be injured, but the difficulty in mental rooting up is greater, because there is not always a mental dustheap available where we can get rid of the weeds pulled up. The desires we have to kill out are gradual growths, the result of certain natural tendencies that have been encouraged or at least left unchecked. To get rid of them utterly and completely, we should not only check them when they appear, but counteract them by the introduction of contrary tendencies. Unconsciously we are doing this all our lives. In the progress from childhood to manhood our ideas are continually changing. The man "puts away childish things," as St. Paul has it. Things we once dismissed without attention seem in later years of paramount importance; things that once seemed to fill our whole horizon dwindle into insignificance. When a man enters on the path, he is only asked to go on with the same process; but this time it is to be repeated consciously instead of unconsciously.

If we set ourselves seriously to cultivate the aspirations of the higher nature, we shall soon find that the desires of the lower have no more hold on us. Renunciation is, after all, but a means to an end, it is part of the process of the higher cultivation.

The stage we want to reach is that at which the desires of the lower nature are not only repressed whenever they arise, but no longer exist at all. In the beginning it is necessary that distinct effort be made to check and kill out the desires themselves. This is because they have acquired a certain amount of momentum and have become a habit of thought. When we try to introduce contrary habits of thought, there must at first be a certain amount of friction. We have become so accustomed to look at all things from the particular point of view we have, as it were, manufactured for ourselves, that we find it very difficult to change our point of view; and then there arises in the mind that state of despondency which is illustrated in the despair of Arjuna in the Bhagavad Gita. When we can once realise the full meaning of the things of the spirit, when we realize the supreme self as our one only goal, then

there is no room for any lesser thought. In the old Hindu books the intense desire for unity with the Logos is sometimes compared to the feelings of a lover for the object of his affection. When a person is what is called in love, he is very liable to become entirely oblivious to all that is going on around him and entirely taken up with thinking about his love.

When we are called upon to make the great renunciation, the future looks dark and barren because we are not able to realise the glories yet to be revealed. Then doubt comes in and we wonder if it is worth while after all, and whether it is worth while to give up the little that made life tolerable for the sake of we do not know exactly what. Emotion will not help us at this stage, though in our despair we are tempted to plunge into anything that offers pleasurable sensations for the moment—only to be speedily disappointed. Our sole refuge is in our minds. We must bring to bear all we know about the higher life, all that it logically entails, though unrealised by ourselves. We have to support ourselves on teachings and determine to make the great effort. We have in great measure to walk by faith and not by sight in our attempt to see the invisible. Here, on the great dividing line, stands the "dweller on the threshold," and that enemy has to be conquered before further progress is possible.

The renunciation that produces sour looks and an unfeeling heart is well-nigh useless. We have to renounce cheerfully. The Hindu books all tell us that the Yogi must be of a cheerful disposition, indeed they say that one who is always despondent cannot make much progress. Christ told his disciples that when they fasted, they were not to appear to men as if they were fasting. When we renounce, we ought to be so strongly convinced of the necessity and advantage of the renunciation that we are glad to make the effort and lose sight of the pain we cause ourselves in a transcendent joyfulness. Does not the excitement of the battle prevent the soldier from feeling the pain of his wound at the time he receives it? And surely our warfare is no less absorbing while its results are infinitely more far-reaching. Some of the processes of physical yoga are exceedingly painful. Even after holding one's breath in the well-known *pranayam* for but a few times, one passes through some very uncomfortable sensations at first, feeling very much as if one was going to die; but after the exercise is over, it is wonderful how invigorated one feels, as if, with the perspiration that usually accompanies the process, all sorts of evil humours had been expelled the body. We have to learn to enjoy the renunciation of enjoyment. To renounce successfully, the great point to remember is that it is not of much use to pull up weeds if there is nothing useful to be sown in the ground whence they have been eradicated, and it is no use to eradicate desires unless we at the same time cultivate something higher to take their place.

MAURICE FREDAL.

EASTERN AND WESTERN SCIENCE.

IT is, of course, known that a chief object in founding the Theosophical Society was to effect in the interest of the race, an union of ideas and reciprocity of work between the scientific men of the East and West. Their field is identical, though the workers are delving after facts at its opposite sides. Something in this direction has been done already and much more is coming. The President's attention was recently arrested by the reported discovery, by the French hypnotists, of a certain sensitive spot (*Zone Erogéne*) on the human body which, in hypnotic-somnambulists, would, upon pressure, provoke very astonishing physical phenomena. As he was aware that this secret had been known in India certainly as early as the time of Sri Sankaracharya, he with some difficulty procured a copy in Tamil of a certain ancient Sanskrit work, and sent it with an explanatory letter to the eminent Professor Charcot, of the Institute of France, Director of La Salpetriere. It may offend Dr. Sircar, of Calcutta, and similar Hindu reformers (!) to learn that Dr. Charcot acknowledges with the warmest thanks the value of the information sent him: he calls it a veritable treasure trove (*une vraie trouvaille*). Clearly there is something more than "trash" in Sanskrit books, all Indian graduates notwithstanding. Dr. Charcot is the acknowledged leader in contemporary Western Neuro-pathological science; yet he—begging Dr. Sircar's pardon—calls these "marvellous documents," and offers in return his "most grateful and devoted acknowledgments." He will at once "take measures to make them known" to the Western world of science. He bespeaks Col. Olcott's help in farther researches, and very kindly offers to reciprocate in every possible way in case any new verifications are wanted in France. Col. Olcott has undertaken to collect for him another class of facts, highly important at this particular juncture. A special Commission has recently been organized, under the chairmanship of Prof. Charcot, and by order of the Institute of France, to verify the alleged discoveries of Drs. Bourru, Burôt and Luys as to the existence of special auras (*tejas*) in vegetables and minerals, as distinct in each as the magnetic influence, or aura, in the loadstone. Our readers will recollect the fact which has, moreover, been described at some length in that useful pamphlet "Psychometry and Thought-transference." Now, in India it is a very common thing for native physicians, both Hindu and Mussalman, to cure diseases by simply binding upon the arm, neck or other part of the body, certain roots, leaves or nuts of healing plants and trees. Though ignorant graduates deny, yet, all the same, the Kabirajis and hakims cure. What would be highly prized by the French Commission would be a list of the substances so employed externally, and of the diseases thus curable. Will the lovers of science among our Asiatic readers and brethren assist in proving the scientific knowledge of ancient sages and authors? Or do they indolently leave all the trouble to foreigners? A doctor at Lahore cures enlarged spleen by tying a certain root on the opposite side of the body: what is *its* botanical name? In Madras, jaundice is cured by tying upon the right arm the root of the *Kodevéli*: What is *its* botanical name? Whooping cough in children is said to be cured by similarly applying a nut, *Punga*: What is *its* name? And will such learned brothers as Dr. Jaswantrai Bhojapatra, of the Punjâb, communicate the facts within their observation? If it is so extremely important to Western scientists to find their independent discoveries corroborated by the Hindu Sastras, is it not even more important to Hindus to find that they can find in their old scriptures a deep well of scientific truth?

EMERSON AND OCCULT LAWS.

"It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."—LORD BACON.

BULWER Lytton, writing for an age more credulous than our own—observes a recent writer,—painted the Dweller of the Threshold in colours altogether terrible and fear-inspiring, while the ordeal of the threshold is, for our more sceptical age, no longer an ordeal of fear but an ordeal of doubt.

And that this is very true, we at once perceive; for there is in each one of us,—in every man and woman,—a philosopher-sage and a materialist-sceptic.

Just now, the two wage incessant war: those in whom the sceptic has for the time got the upper hand, at present fill up the "serried ranks of materialism."

But no man is altogether a materialist; just as no mortal is altogether a philosopher,—a sage.

The armoury of the sceptic,—the materialist within our breasts—is well supplied. The weapons he wields are no less than the whole array of seemings, of appearances, of things well assured, and provable at once by the senses; things that can be seen and felt by every one who takes the trouble to walk abroad, with his eyes open; for our sceptic-materialist has an altogether plausible case, such as one would act upon in the ordinary affairs of life.

What weapon can the philosopher and sage use against so well armed an opponent? At first sight he has hardly any; and his supporters fear that the world may be entirely given over to the enemy.

But if we look closer, we find that it is not quite so.

There is a legend of a little child who once went out to fight a great army of warriors, armed only with a magic sword formed of a single pure diamond, so free from every flaw as to be well nigh invisible unless the sun shone on it.

The host of warriors, clad in strong armour of steel and bronze, were full of wonder when they saw the little child coming out to meet them, not even having any weapon, as far as their eyes could see.

But suddenly the sun appeared from behind a cloud, and shone full on the diamond-sword in the child's hand, kindling it into sudden splendour, and blinding the eyes of the warriors with its dazzling brightness.

The legend goes on to relate that, such was the virtue of the magic sword, all the warriors began straightway to unbuckle their armour, casting their swords and shields upon the ground,

losing all feelings of hostility, and finally choosing the little child for their king and ruler, through the potent magic of the diamond-sword.

Very much like the weapon of this little child, is the power that the philosopher-sage within us brings to bear on his potent foe.

It is at first a softly whispered intimation,—faint as the first rosy streaks of dawn,—telling us that perhaps the sceptic and materialist does not know the whole truth about the universe after all.

As the child's sword suddenly gained potency, so does this whispered voice grow in strength and volume, till it bursts out into a grand song which all the holy bards and sages help to swell, —the song of the divinity of man. And thenceforth a great and holy peace reigns in the heart of man, for the true ruler has been exalted to his throne. Theosophy has from the first boldly thrown in its weight on the side of the philosophy of the sage, and declared war to the death against the materialism of the sceptic.

But theosophy is still a stranger to many; and perhaps the best way to secure for this stranger a more cordial welcome, is to shew its complete harmony with what has been written by those "elder brothers of the race" whom all have already learnt to recognise and love.

Not least amongst these valued teachers, amongst the later births of time, stands Emerson.

That the broad outlines of his teaching truly harmonise with what is taught by the leaders of the theosophical movement, has been shewn elsewhere.*

That he is in unison with theosophy, in detail also, it is intended now to shew.

Occultism was well defined as "practical pantheism;" and that Emerson was a practical pantheist his writings again and again declare. For example, he writes:—

"Of the universal mind, each individual man is one more incarnation. It is a secret which every intellectual man quickly learns, that, besides his privacy of power as an individual, there is a great public power on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him: then he is caught up into the life of the universe, his speech is thunder, his thought is law...

"The universal soul is the alone creator of the useful and the beautiful; therefore, to make anything useful or beautiful, the individual must be submitted to the universal mind....

"There is but one Reason. The mind that made the world is not one mind, but *the* mind. Every man is an inlet to the same, and to all of the same...

"A million times better than any talent, is the central intelligence which subordinates and uses all talents; and it is only as a door into this, that any talent, or the knowledge it gives, is of value. He only who comes into this central intelligence, in which no egotism or exaggeration can be, comes into self-possession."

* *Lucifer*, Dec. 1887. "Emerson and Occultism."

We hold, as theosophists, that the true elder brothers of our race, whom we know as *Mahâtmas*, have thus been "caught up into the life of the Universe," that their "speech is thunder, and their thought is law."

These "elder brothers" are the true founders of our movement, and we can confidently predict that their help will never fail us, so long as we deserve success.

If the full import of his words be thoughtfully weighed, it will be seen that belief in the existence of these exalted sages is the logical outcome of these sentences. Emerson is yet another added to the band of witnesses to the necessary existence of these mighty souls. If further evidence of this is needed, we have not far to seek for it. Emerson writes:—

"Whoever has had experience of the moral sentiment cannot choose but believe in unlimited power...

"The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force...

"We wake and find ourselves on a stair; there are stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight...

"Often the master is a hidden man, but not to the true student; invisible to all the rest, resplendent to him. All his own work and culture form the eye to see the master."

But again: that the doctrine of reincarnation, which has played such an important part in the theosophical exegesis, was also familiar to Emerson, and received his adherence, we can easily shew. This doctrine finds its strongest support in the feeling of eternalness in the human heart, linked as it is with the belief in immortality.

Re-incarnation is the necessary corollary to immortality, as many theosophical writers have ably shewn.

The chief point which distinguishes the Oriental conception of immortality from that which obtains in Christendom, is that the Oriental mind, from its greater spiritual insight, perceives that the soul must be immortal backwards as well as forwards, that its life extends beyond birth as surely as it triumphs over death.

To prove that the specific idea of re-incarnation was known to Emerson, the following words suffice:

"It is the secret of the world that all things subsist, and do not die, but only retire from sight, and afterwards return again. Jesus is not dead: he is very well alive: nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go."

Is this enough? or is further testimony needed? We can easily produce it.

In another place Emerson writes:—

"Do not be deceived by dimples and curls. I tell you that baby is a thousand years old."

And again, "The soul does not age with the body. On the borders of the grave the wise man looks forward with equal elasticity of mind or hope, and why not, after millions of years, on the verge of still newer existence?"...

"We are driven by instinct to live innumerable experiences, which are of no visible value, and which we may revolve through many lives before we shall assimilate or exhaust them."

These sentences are enough to fortify us, in so far as the knowledge that Emerson also is on our side can fortify us, in our adherence to the ideas of universal spirit, of Mahatmahood, of re-birth.

When it is clearly perceived that what we believe, as theosophists, is not something new and grotesque, but is altogether sane, and is what the great teachers have always taught, not those of antiquity only, but those whom our own century has honoured, then the difficulties which we have to encounter will have been diminished by half.

It is not intended now to take the doctrines of theosophy one by one, and to shew that they have their counterparts in Emerson's works. This has already been done to a sufficient extent. For the present, we shall confine ourselves to the most tabooed and unorthodox amongst the theosophic ideas; those which it requires most courage to support, and those to which the sceptic within us offers the strongest opposition.

First amongst the *tabooed* doctrines, comes the possibility of occult phenomena, produced by deliberate intention, by the educated human will. To believe in such phenomena at the present day, is to be ranked as either knave or fool,—in the opinion at least of those whose "little philosophy has led their minds to atheism," and yet whatever weight Emerson's authority can give is on the side of occult phenomena. Speaking of power, he writes:—

"There are men, who, by their sympathetic attractions, carry nations with them, and lead the activity of the human race. And if there be such a tie, that wherever the mind of man goes, nature will accompany him, perhaps there are men whose magnetisms are of that force to draw material and elemental powers."

Men "whose magnetisms are of that force to draw material and elemental powers:" a better definition of the conscious producer of occult phenomena could not be desired.

In another place Emerson writes:—

"The whole world is the flux of matter over the wires of thought to the poles or points where it would build."

It is well known how theosophists have been derided, for believing that, even in small things, a "flux of matter over the wires of thought" is possible. And yet we find Emerson, a man esteemed of good understanding and entire sanity at the present day, repeating the very words almost that a theosophist would use.

In India especially it will be of interest just now to learn what Emerson thought on the subject of Alchemy and Astrology—the most derided of the sciences springing from Occultism.

In his Essay on Beauty, he writes:—

"Astrology interested us, for it tied man to the system. However rash, and however falsified by pretenders and traders in it, the hint was true and divine, the soul's avowal of its large relations, and that climate, century, remote natures, as well as near, are part of its biography."

Let us remember that Emerson considers that the truth hinted at by astrology,—by the astrology known to him,—is "true and divine."

Of alchemy he writes:—

"Chemistry takes to pieces, but it does not construct. Alchemy which sought to prolong life, to arm with power,—that was in the right direction."

Alchemy, Emerson thinks, and not chemistry, is in "the right direction."

The natives of India have recently seen an attack made on their ancient system of Astrology, by one of themselves, the weapon of attack being what is vaguely called "Western thought." But Emerson's position in Western thought is high and incontestible. Let the natives of India therefore remember that Emerson esteems the germ of truth contained in astrology as "high and divine."

Of Eastern thought, he writes:—

"I think Hindoo books the best gymnastics of the mind. All European libraries might almost be read without the swing of this gigantic arm being suspected. But these Orientals deal with worlds and pebbles freely." Amongst the "class of books which are the best," Emerson mentions the Zoroastrian oracles, the Vedas, and laws of Manu, the Upanishads, the Vishnu Purana, the Bhagvad Gita, the wisdom of Mencius and Confucius, and Hermes Trismegistus.

Let those who question the fitness of the Theosophical Society's second object, remember this list of the "best" books, in Emerson's opinion.

It has been thought of late years to exalt modern science into a deity. Let us learn what opinion this great man held—he writes:—

"The universe is the externization of the soul. Wherever the life is, that bursts into appearance around it. Our science is sensual, and therefore superficial. The earth and the heavenly bodies, physics and chemistry, we sensually treat, as if they were self-existent; but these are the retinue of that Being we have."

"Our science is sensual, and therefore superficial;" let us remember this before we capitulate to the army of materialism. On the same subject Emerson writes further:—

"The spurious prudence making the senses final, is the god of sots and cowards." Plainly, and simply, Emerson declares, that he believes the criterion of materialistic science to be the god of "sots and cowards:" this also should be remembered.

The struggle for existence, and all the misery it entails, has been declared by modern materialistic science to be the law of the universe; but what does Emerson think regarding human misery? He writes:—

"We have violated law upon law, until we stand amidst ruins.... "The disease and deformity around us certify the infraction of natural, intellectual, and moral laws, and often violation on violation, to breed such compound misery. War, plague, cholera, famine, indicate a certain ferocity in nature, which, as it had its inlet by human crime, must have its outlet by human suffering."

It seems that the Hindu is right after all, when he believes Kali-yuga is the result of human depravity.

And this is not the only point in which Emerson is in harmony with Indian cosmogony. He writes :—

"Plants are the young of the world. They grope ever upward towards consciousness; the trees are imperfect men.

"The animal is the novice and probationer of a more advanced order.

"The men, though young, have tasted the first drop from the cup of thought."

We see a complete harmony here with what theosophy has taught of the evolution and destiny of the lower kingdoms.

But we must now rise to a more joyful strain. The Iron Age weighs heavy on us no doubt; and yet it is only the dark hour before the glorious dawn. All that is now darkness shall then be light, and what seems evil will be turned to good.

Man's redemption is depicted thus by Emerson—"as when the summer comes from the south, the snow banks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation,—a dominion such as now is beyond his dream of God,—he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight.

"A man is a god in ruins. When men are innocent, life shall be longer, and we shall pass into the immortal, as gently as we awake from dreams."

Let us remember that this glorious future can only dawn through human righteousness,—rectitude always and for ever. Whoever else wavers, let us stand fast; remembering that we are the visible representatives of the eternal, and that by rectitude alone the universe is held together.

CHARLES JOHNSTON, F. T. S.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

PART II.

162. "These are the names (of the two classes of *Paramahamsas*)—the inquirer[1] and the wise one,[2] of whom the inquirer is that intelligent being that walks in the first three of the seven regions of spiritual wisdom, and the wise one is that holy exalted being that has attained to the state called *Jivanmukti*."

Again the inquirer from whom ignorance flees is of two kinds. Now hear me describe them.

163. "Some abandoning the bondage-producing family and remaining as *Sanyásis* will, by exercise, obtain spiritual wisdom. Others again will remain as Brahmins, Kshatriyas, Vaisyas, or

1. *Jignás.* One who has desire to know Self.
2. *Gnánaván.* He who has known his true Self and not the reflection.

Sudras[1] and obtain *Gnána*. Well aware as thou art of this doctrine expounded in the Shastras and exemplified actually in daily life; how is it that thou dost still entertain doubts in thy mind? [2] Forsake those doubts and by the light of Revelation (Sruti), philosophical deduction (Yukti) and experience (Anubhava) clear up (thy doubts).

164.[3] "Only when it is true that I have had birth, it will also then be true that I shall have death; is it not so? ('Are you then free from birth and death?') Yes; for I am that Brahm itself which the Srutis characterise as never-born.

If it be said however that what was born on earth is I,[4] then I declare that that I[5] is not Brahm.

I am only that Brahm,[6] free from birth and death—I am that Brahm free from birth and death.

165. "That Brahm-Swarupa, I alone, which remains in the state of contemplative silence,[7] and which after that state calls itself I, is I (myself). If thou shouldst say 'I do not know my I (self), during the state of contemplative silence,' then I ask: what and whence is that I when after the silent state thou dost name thyself specially as 'I am Devadatta' or 'I am Egnadatta?' If thou dost reply: 'It is our Buddhi that so declares,' I say: No, it cannot be; for that Buddhi *is dead* in the stupor of profound sleep (Sushupti).

That which without so dying in Sushupti is full as I is Gnánam—is Atma—is I.

166. "If thou shouldst say: 'How is Gnána-Swarupa Atma all-full? The nature of it I do not fully understand,' hear me. The Atma that during *Sushupti* was viewing (ignorance or darkness) is of the form of bliss (Anánda). (This is our daily experience. Hence the Atma is all-full Brahm.)

In the world, no happiness is to be found in that which is defective. Therefore this Atma (that is of the form of bliss in Sushupti) is really all-full.[8] This all-full Brahm—Chaitanya alone—is the First Cause.

1. *i. e.*, they will observe the *dharmas* or duties of the four castes or professional distinctions in order to set an example to the world and at the same time remain *Gnánis* by reason of their neglect to fix the worldly ties in their minds.
2. What is this wonder that *thou* shouldst entertain doubts like these, notwithstanding that thou hast seen persons from all classes and castes obtain Gnánam by their own individual efforts.
3. The author now describes *Vidhyánanda* or *Gnánánanda* as promised in stanza 133 of this part.
4. "The disciple says: 'I cannot bring my mind to believe that you are free from birth and death.' The six *vikaras* (changes) of birth, &c., are evidently seen in this world. You are moreover known to be the son of so and so, &c., which is evidence that you were born."
5. "When it is 'I am born,' that I is not my true Self but *Ahankára*, which is not Brahm. The 'I' in that sentence is only *Váchyárta*."
6. *Kútasta* which is *Lakshyárta* or esoteric meaning of I.
7. *Thushnimbhútávesta.*
8. During the state of contemplative silence (Thúshnimbhútávesta) nothing but I remains and I also experience bliss. If what remains in that state be defective, no bliss should ensue; for in daily experience we see that happiness does not at all arise where there is imperfection. I therefore deduce that I, who alone remain in the state of contemplative silence where bsolute bliss prevails, am all-full.

167. "It is only by *willing* through the Manas that this universe has arisen. On investigation, (it is seen) that all the many worlds that have arisen by the fancy of the Manas, together with the Manas itself, continue to exist in that *Arivu* (Gnepti or consciousness). Is it not so?

Therefore the universe called Manas, &c., that has arisen in consciousness and continues to exist in consciousness is consciousness itself. When I solitarily investigate myself in this manner, I alone am He who, transcending the whole universe of Manas, &c., is beyond that universe, all-full as one and without end.

168. "If thou dost ask: 'In what way must I be in order that I may remain solely one, endless, all-full and exalted above all sensible objects, and at the same time experience and be conscious of *Vidhyánanda* called *Sárvakámápti*?[1], I will tell thee. If thou dost remove the *Vrittis* of *ghóra, múdha,* &c., arising in the three states of Jágra, Swapna, and Sushupti, thou mayest remain in that way and at the same time obtain *Vidhyánanda.*

169. "If thou dost enquire: By what way all the *Vrittis* arising through the power of *Samskára* (or *Vásana*) be subdued?,' hear me. If thou canst afford to be king *Bódha*[2]—self—and to make the *Antahkarana,* the five senses and all others thy servants, all *Vásanas* will of themselves die out.

170. "There are still other methods of subduing the *Vrittis.* If, by the wonderful practice of Yoga, the breath that is blown in and out like a pair of bellows be in a wholesome manner[3] suppressed, the *Vrittis* will completely stop. If thou shouldst have no mind to do that, then root out that one *Avidya* that has consolidated into the Kárana Sarira and the *Vrittis* will of themselves perish.[4]

171. "If thou dost ask: 'How am I to root out the *Karana-Sarira* called *Avidya?*' hear me. The Vedas will never utter falsehood. Hence fix the substance of the Vedic teachings in thy mind. If by doing so this truth,—namely, all the worlds are mere manifestations in Me who am all-full—comes to thee as it will surely come, where then will *Avidya* remain? (It will completely disappear).[5]

1. Acquisition of all desires. The pupil asks if it is possible to know everything that happens in the whole universe as well as everything that all the Jivas in the universe experience. This doubt has arisen in the mind of the pupil, because men who commonly go by the name of Adwaitis (and who are not real occultists) declare that when Brahm is realized nothing will be cognized, *i. e.*, the Gnáni loses his individuality—is annihilated in other words, which the Master denies in this stanza.

2. Consciousness or knowledge.

3. This shows that what is meant is not Hata Yoga.

4. Compare: "If, by the conviction that the whole universe is Brahm itself, ignorance (*Agnánam*) flees; *Vásanas* producing Stani will disappear. *Gnánavasishtam.*

5. "On the springing up of the all-full *Brahmánubháti* (realization of Brahm) without the least doubt lingering in the mind, *Avidya* will be removed; on the removal of *Avidya,* the *Vásanas* coming from time without beginning will disappear; on the disappearance of *Vásanas,* the *Vrittis* arising by the power of *Vásanas* will be subdued. Then the person in whom *Vrittis* have died out will be witness (or *Sákshi*) to the *Vritti* of the form of *Ananda* alone in his body. Just in the same way as he is witness to the *Anandákára-vritti* in his own body he is witness to *Anandákáravrittis* in the bodies of Sárvabhowma and others. Hence there is *Sarvakámápti.*" Com P. Next the state of *Kritakritya* is described.

(16253)

172. "If thou dost ask: 'How is it possible to persevere in that way (namely, with the certainty that all the worlds are mere manifestations in my all-full self) while the mind wavers in *Vivakaras* accruing by Prarabda?' listen to me. There is nothing but myself. (But thou mayest ask 'How can this world which is an object of actual experience, be said to be non-existent in the *three* divisions of time?' I say:) all the worlds of form and name that we thus see are of the form of my self; they are illusive like my dream. The *Chit* that so sees everything is my self.

173. "If thou dost remain without ever forgetting this certainty, namely, 'I who am, Chidatma[1] am all-full Brahm, what avails it how much soever thou dost think, and whatsoever thou dost do?' Like the dream that persists (in remembrance) after awaking from sleep, it is all surely false. I am the form of Ananda.[2]

174. "In my many previous births I believed that the body alone was I. All those (circumstances, &c.,) which then appeared to constitute me as a low man and a great man, I have now by the grace of my good master[3] found to be illusive like the phenomenal water in the mirage and having placed my faith on myself as I, have been saved.

175. "I know not what meritorious deed I have done or what fortune has influenced me! By the grace of Narayana who (the light of the logos itself having taken form) has incarnated in the good land called Maduvana, I have become a *Krutárta.*[4] I throw my upper garment[5] up in the sky and thus play. Moreover I who have thus become a Krutarta also dance the Thandava[6].

176. "Is it not owing to my Master's having by omniscience known the certainty that I, by the transcendental happiness accruing to me, by the attainment of knowledge of the true nature of myself, would always dance, that He called me by the causal name of Thandava[7] during initiation! Truly my Master possessing so much excellence is both my father and mother!

177. "To whom should I tell this incomparable happiness of Vidhyánanda that has accrued to me![8] Within my mind it has risen, bubbled up, filled the whole universe and swelled and has thus become endless. I worship the lotus-feet of the Iswara who, as the Guru and as the Vedántic formula, has deigned to favour me with such Vidhyánanda!

1. *Chit* + *Atma.*

2. The purport of so saying is simply this: "I have finished performing all that I ought to have done."

3. This adverbial phrase is joined by a commentator to 'having placed,' which construction also the stanza admits.

4. A person who has obtained all his wishes. A completely wealthy man.

5. "Just in the same way as the hero who has won a hard-fought battle and completely crushed his enemy, hoists his flag and waves it in the air in token of success, so the author who has killed his enemy, namely, the band of principles or tatwas, such as mind, &c., waves his scarf or mantle in the air in token of having realised mere self.

6. The ecstatic dance of Siva. Symbolical for the operations of Siva in sentient beings.

7. Dancer. The name Thandavaráya (King dancer) was given to the author by his Guru.

8. "I cannot express this to any one."

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178. "We have thus described that Vidhyánanda as of such and such a nature.

Those who with faith and devotion study this work and realize the union of Brahm and Atma as described here, will become like those Muniswaras who formerly lived in this world with the knowledge of the nature of the eternal meritorious Samádhi (adeptship) and the possession of Jivanmukti.

179. "In order that Vidhyánanda, which is the spirit of the Vedic teachings might shine forth, my Master Náráyana appeared in my *Yoga* at the ancient good land called Nannilam[1] and ordered me to write and complete this work called Kaivalyanavanita without leaving a single point untouched.

180. "Just as those, who sprinkle on their heads the refreshing water washing the feet of the good resplendent Master, obtain the prosperity of having bathed in all the sacred waters in the world, so those who study, only this work Kaivalyanavanita affording Ananda will live as sages that have learned all the works on wisdom."

The following stanzas are by the author's disciple in praise of his Guru and the experience to be obtained by this work.

1. Through the grace of his Lord Nárayana, my Lord Thándavésa has clearly shown in this work the meaning of the esotericism of the Vedantic formula to be that "the thought-transcending interior-and-exterior-free one. It (Brahm) is I (Kutasta)," so that we may set aside the universe of body, &c., accruing to us as only *upadhi* of Nádam (sound or Máya) and see everything as spirit.

2. Those who deeply perceive the self-resplendent Chaitanya freely and absolutely shining forth as Turiyádita perfected in the meaning, namely, 'Thou art it' of the most excellent triple-worded formula Tatwamasi, will banish the infatuation of error, and completely cutting off all kinds of obstacles and appearing quite free from Maya, they will become themselves. To them alone brightens self-experience.

3. This is the nature of Vedhyananda expressed by the four Vedic formulas called Mahavákyas. Those that worship and extol the feet of Mahatma Naráyana who described it are spotless beings. Those persons who, like His disciple (my Guru), continue to stand in the stage where every kind of doubt is banished by the Guru, will become holy Muktas (emancipated beings).

4. Having caused the internal darkness of Maya, persevering in darkness, to flee, and the sublime light of Chit to shine forth in the first part entitled "Light of Truth," and having cleared away the doubt arising through the perversity of mental faculties without even the least shadow of it remaining in the second part "clearing away of doubts," and having also consistently worked up the philosophy of Self in the two parts my Lord Thandava Murbhi has saved me.

5. Thou who, placing on thy head the feet of the endless Náráyana, the Lord who has reclaimed thee, hast written this

(1) Or Maduvana.

work! Thou who, by the exalted method (*yukti*) of *apaváda* hast destroyed what has arisen as a mere fictitious appearance through the triple *árópa* of Jívéswarajagat! Thou who has deigned to fix thy gracious gaze on me and caused me to be always viewing the spirit! Thou who hast been the cause of my salvation! Praise be unto thee! Praise be unto thee!

T. M. SUNDARAM PILLAY.

Correspondence.

HASHCHISH VISIONS.

I WANT to call your attention to anarticle in "Popular Science Monthly" for February 1884, entitled "An Overdose of Hashchish," and written by Mary C. Hungerford.

I read it in 1884 with much interest (not being at all acquainted with occultism at the time) and, as I was, at that time, a materialist, I laid it aside, and thought of it only as an hallucination of the lady's mind. But after a slight acquaintance with occultism—which by the way impressed me profoundly from the beginning—I hunted that number up and read the article in a new light.

The writer was, I think, a Christian at the time of writing, and views her experience in that light, while being impressed with the belief that there is something hidden which even Christianity does not know.

In order to ward off a threatened attack of her old enemy, headache, she took a larger quantity of the drug than had been prescribed. I quote: "One terrible reality—I can hardly term it a fancy even now—that came to me again and again, was so painful, that it must, I fear, always be a vividly remembered agony. Like dreams, its vagaries can be accounted for by association of ideas, past and passing, but the suffering was so intense and the memory of it so haunting, that I have acquired a horror of death unknown to me before. I died, as I believed, although by a strange double consciousness I knew that I should again reanimate the body I had left. In leaving it I did not soar away, as one delights to think of the freed spirits soaring. Neither did I linger around dear, familiar scenes. I sank, an intangible, impalpable shape, through the bed, the floors, the cellar, the earth, down, down, down! as if I had been a fragment of glass dropping through the ocean, I dropped uninterruptedly through the earth and its atmosphere, and then fell on and on for ever. I was perfectly composed, and speculated curiously upon the strange circumstance that even in going through the solid earth, there was no displacement of material, and in my descent I gathered no momentum. I discovered that I was transparent and deprived of all power of volition, as well as bereft of the faculties belonging to humanity. But in the place of my lost senses I had a marvellously keen sixth sense or power, which I can only describe as an intense superhuman consciousness that in some way embraced all the five and went immeasurably beyond them."

What evidence could be plainer or stronger in support of occultism than the above! But here is some of equal importance:

"For several days I had slight relapses into the trance-like state I have tried to describe, each being preceded by a feeling of profound dejection. I felt myself going as before, but by a desperate effort of will saved myself from falling far into the shadowy horrors which I saw

before me. I dragged myself back from my fate, faint and exhausted and with a melancholy belief that I was cut off from human sympathy, and my wretched destiny must always be unsuspected by my friends, for I could not bring myself to speak to any one of the dreadful foretaste of the hereafter I firmly believed I had experienced. On one of these occasions, when I felt myself falling from life, I saw a great black ocean like a rocky wall bounding the formless chaos into which I sank. As I watched, in descending, the long line of towering tumultuous waves break against some invisible barrier, a sighing whisper by my side told me each tiny drop of spray was a human existence, which in that passing instant had its birth, life and death."

"'How short a life!' was my unspoken thought.

"'Not short in time,' was the answer. 'A lifetime there is shorter than the breaking of a bubble here. Each wave is a world, a piece of hire, that serves its purpose in the universal system, then returns again to be reabsorbed into infinity.'

"'How pitifully sad is life!' were the words I formed in my mind as I felt myself going back to the frame I had quitted.

"'How pitifully sadder to have had no life, for only through life can the gates of this bliss be entered!' was the whispered answer, 'I never lived—I never shall.'

"'What are you then?'

"'I had taken my place among the living when the answer came, a sighing whisper still, but so vividly distinct that I looked about me suddenly to see if others beside myself could hear the strange words.'

"'Woe, woe! I am an unreal actual; a formless atom; and of such as I am is chaos made.'"

I cannot rid myself of the impression that this lady's article is of vast importance to Occultism.

My acquaintance with the Wisdom religion is but of few months' duration; yet it has come, I believe, to stay. Formerly I was unable to entertain anything that bordered on the supernatural; still I have just read your "People from the other World" with much interest, and I think it was because I see the way clear to the possibility of the genuineness of such phenomena.

Fraternally,
J. F. CRAWFORD.

VARATIJA, WYOMING TERRITORY, U. S. A.,
24th February 1888.

[Our correspondent should read Cahagnet's "The Sanctuary of Spiritualism," among the various works which treat of this interesting phenomenon of the psychical action of narcotics. These visions of Haschish (*bhang*), and similar drugs are oftener subjective—begotten by a highly stimulated imagination which pictorialises its preconceived ideas—than objective—*i. e.*, real psychic researches. See the review in the present number of M. A. (Oxon)'s "Visions."—*Ed.*]

NADIGRANTHAMS.

SIR,—The writer of the article entitled "The Bhrigu Sanhita," which has appeared in the December issue of the *Theosophist*, has led the public to believe that I am no believer in Nadigranthams, while the fact is just the reverse. He quotes the following sentence from page 18 of my Introduction to the English translation of the Brihat Jataka in support of his statement. "It would appear on a superficial consideration of the subject that such books cannot at all exist." What I meant was that a *deep* consideration would show the possibility of their existence, as would appear from the very next sentence which the writer has failed to quote, viz., "That they exist is a fact, and the question therefore is how came they to exist?—How were they prepared?" This is explained in the subsequent pages.

It is true that at page 2 of my Introduction I have said that the work consulted by Col. Olcott cannot be a genuine one; for, the work does not purport to be a Nadigrantham of Nativities—horoscopes, but one of Prasna or horary questions. Such a book I assert cannot exist.

Yours faithfully,
N. CHIDAMBARAM IYER.

Note.—Col. Olcott never pretended to guarantee the genuineness of the palm-leaf MS. from which the Telugu Brahman read (or pretended to read) the history and prognosis of the Theosophical Society: he told his story and left his reader to judge for himself.—*Ed.*

Reviews.

THE POSTHUMOUS PICTURE WORLD.*

AMONG the authors who have produced the large body of spiritualistic literature in our times, a few stand conspicuous for scholarship, intellectual and literary capacity, and thorough conscientiousness. Of these, the author of the pamphlet under notice occupies a very prominent place. Those who know him most intimately most respect and love him. Whatever he says he believes, and may be taken as the literal expression of his thought and experience. No man in modern spiritualism is more able to comprehend its facts or more ready to enlarge and correct his opinions. Since I first enjoyed his acquaintance, he has modified his views to some extent, and been steadily growing towards the light—or what we of the Orient think the light. "Visions" is the record of his psychic experiences on three days—the 4th, 5th and 6th—of September, 1877. Though a seer for many years, and the recorder of a series of very noble and striking teachings from superior non-mundane sources, he had never until then been brought into relations with "spiritual beings who profess never to have been incarnate in this world." He styles them, in conventional Christian parlance, "angels," and as 'angel' means a messenger, we make no objection to its use. The Christian angel is a being with wings of feathers, a crude concept due to the misconception of the old painters and writers as to the methods by which spiritual beings, disincarnate man included, move about in the supramundane spheres. Our teaching-angel, or messenger, is a divine person who has attained through many evolutions on various earths the enfranchisement of his knowledge from the illusions of physical intelligence; in short, a Manu, a Chohan, a Rishi, a Mahatma. The divine being who instructed M. A. (Oxon.) during these recorded experiences he knew under the very appropriate name "Harmony." To him it seemed a female spirit, shining with a glorious light, a "golden circlet in her hair, and with a cincture of blue." His intuition told him that these appearances were symbolic of the purity, love and wisdom, ensouled in the character of his visitant. It also taught him that the apparent sex was not actual, for he asks another intelligence who acted

* "Visions." By M. A. (Oxon.), Honorary Corresponding Member of the American Spiritualist Alliance, the Société Magnétique de France, &c., &c.

as a sort of intermediary or sub-instructor "*Why 'she'? Is the angel feminine?*" And was answered, "No. You said 'she,' and the feminine best suits the tender grace and purity of one who has not been in rude contact with your earth." There is in fact no *sex* in the spirit enfranchised, nor sexual feeling; the entity is androgyne, because perfect: the compensation of halves is complete. The seer asks as regards 'Harmony,' "*Has she passed through any form of incarnation?*" The answer is: "Oh, yes: but not on your earth. *I may not say more.*" If he had, he would perhaps have prematurely disclosed in 1877, to an unprepared 'medium,' the facts as to these teaching visitants from other planets and the law of karmic evolution.

Our author received his instruction with respect to the *post-mortem* condition of man through the agency of clairvoyant visions. Seeming to go out of the body, and to be endowed with transcendental faculties, he, under the guardianship of the angel, was made to see typical landscapes, buildings, cities and personages. Some dead acquaintances and friends he recognized, and was astonished to see them surrounded with the creations of their own diseased or healthy fancies: they had made to themselves just such residences, costumes, and other objects as were most consonant with their moral, intellectual and spiritual states before disincarnation. This fact is very clearly and attractively presented to the reader. "Oxon" asks: "*In fact, then, a spirit makes its surroundings; and that is the meaning of the assertion so often made that we are building our house in spirit-land now?*" The reply is: "Yes, just so. You are making your character, and according to your character will be your home and its surroundings. That is inevitable. All gravitate to their own place." This is orthodox oriental doctrine. The summer land of the spiritualist is our kama loca, and its pictures and experiences of our own previous fashioning. In the course of my psychical researches I was once so fortunate as to be for a short time in literary collaboration with a noble English scholar who died several generations ago. He worked in a vast subjective library in 'his castle in Spain,' without a thought of rising higher towards *Samadhi*, but with all his vast intellectual power bent upon the pursuit of the philosophical study to which his earth-life had been devoted. No matter how I learnt this; the illustration is pertinent. The pamphlet in question gives an amusing description of the useless hypocrisy and actual self-deception of false spirits in kama loca: they think they deceive others, yet the acts belie their words and acts. "They spend their time in the most foolish and futile attempts to deceive each other. All can recognize the hypocrisy in others, though they do not see how patent it is in themselves." How like our world of fashion! the book shows that there is no coercion of enlightened and progressed spirits over the ignorant and unprogressed. It teaches the actual law of karma as understood in India. "Spirits rise by knowledge and by love." Knowledge comes with experience, and experience destroys illusions and fosters growth and evolution. "We cannot hasten the time save by affording the means: "The motive-spring must come from the receptive mind. We could not teach you if you had no desire to learn. So, the gradual elevation of the spirit from one state to another depends altogether upon its own desire." That is sound philosophy. Will any Hindu, upon reading the above sketch of the teachings that are being given to the foremost Spiritualist of the day, gainsay the prophecy that the general acceptance of Aryan philosophy by Western thinkers is a result of the immediate future? Let them read this sixpenny pamphlet and then answer.

H. S. O.

THE DIVINE KURAL.

THE author of this ethical poem in Tamil is very well known all over Southern India by the name of Thiru-Valuvar (the divine soothsayer). The book is divided into three parts, treating of Virtue, Wealth, and Pleasure, and contains in all 133 chapters of 10 distichs each, resembling the Sanskrit Sutras, by Veda Vyasa on Vedanta and those of Patanjali on Yoga. The following ten different native scholars have written as many commentaries upon this important book, of which that by the Vaishnava Brahmin of Conjeeveram, known as "Pari Mélalagar," is considered the best:

1. Darumar; 6. Parithi; 2. Manakudavar; 7. Tiru Malaiyer;
3. Damathar; 8. Mallar; 4. Nachar; 9. Kaniperumal;
5. *Pari Mélalagar*; 10. Kálinger;

Pari Mélalagar's commentary was published at Madras so far back as Dunmathy, by the well known and much lamented Tamil scholar of Jaffna, known as "Arumuga Mavalar." This scholar is well known in Southern India and Jaffna for his invaluable help to the Tamil world by the publication of some of the most important books, such as *Kovaiyar—Kural*, &c., and by his own productions. He stood foremost among the Tamil scholars of his time for neatness and accuracy in his publications, and for his sweet and simple style in Tamil prose, although he was a staunch Sivaite. Under the patronage of Ponnusawmy Thevar, of Ramnad, he published the book in question with the said commentary.

Thiruvalluvar, in this book, has not touched any particular religion or philosophy, but dwelt on the main fundamental truths which underlie all the six systems of Oriental philosophy. And hence all the leading commentators and original writers in Southern India, both Brahmin and Sudras, and have quoted and borrowed the lines of Thiruvalluvar, for the sake of their acuteness of thought and deep meaning.

For logical arrangement, clearness of thought and expression, in as concise a manner as the writers of Sanskrit Sutras, this book stands foremost among the Tamil books of the 8th century, and as such is approved by all the sectarians of Southern India. Consequently it forms the book of books in the Tamil world. It is known by nine appellations. It is known, among others, as the Tamil Veda, the common Veda, the Divine Book and the Sacred Book, while its author is also known by nine appellations. Among them, the God, the divine poet, and the God Brahma. No work in Southern India is known by so many appellations as this with reference to its merit. As regards the origin of the book nothing is known. I think the sage having discovered the degraded condition of the people, thought it best to write this book as a guide to sectarians in Southern India on the three *purusharthas*.

The four Vedas in Sanskrit form the anterior Vedas, the Bharata being an intermediate Veda, so to say, and the Kural a posterior Veda. It is stated in Thiruvalluva-malai—an Appendix to the Kural, that the God Brahma in the form of Thiruvalluvar reproduced the substance of the four Vedas as the three parts above alluded to, of himself. Therefore, there is no record to show that any one had requested the sage to compose this important book, but as to the approval of it by the marvellous bench of the Madura College, the following extract from Mr. Wilson's sketch of the Pandyan Kingdom will be instructive. *Vamsa Sekara* Pandia is said to have founded a College at Madura for the cultivation of the Tamil language and literature. His son *Vamsa Chudamani* completed his father's design and established the College on a proper

footing. Being the head-quarters of several Pandian monarchs, Madura was then the most celebrated seat of learning in all Hindustan, and it exercised as great an authority over Tamil literature, as the Academy of Paris in its palmy days did over that of France.

After the wrathful glance of Siva at "*Narkiera*," the chief of the professors, Siva presented to the conclave of professors a diamond bench endowed with great discriminative power, for it extended itself readily for the accommodation of such individuals as are worthy to sit beside the sages of the Sangathar, and mercilessly excluded all who attempted to sit upon it without possessing the requisite qualifications.

A candidate for the honor of a seat on the bench appeared in the person of Thiru Valluvar, the author of this ethical poem. The learned professors were highly indignant at the stranger's presumption, but as he was patronized by the Raja, they were compelled to give his book, at least, the trial. It was therefore decided to let it try to find a place if possible, at the end of the bench, on which the professors spread themselves out so as to occupy it fully. To their astonishment, however, the bench extended itself, expanding and contracting until all of them were pushed off from the bench. The Raja and the people of Madura witnessed the wonderful phenomenon and enjoyed the humiliation of the conceited sages; and the professors were so sensible of their disgrace that unable to survive it, they straightway went out and drowned themselves in a neighbouring pool called *Porramarai Koolam*.

Subsequently the attention of the pandits of Madura was directed more to the ancient model of Sanskrit composition and the beauty of the old original Tamil as found in the 18 books, known as Pathu Pattu and Ettu Thokai, was subsequently altered, and the Tamil began to decay by the unnecessary introduction of words and phrases from the Sanskrit, and that at places where it was quite unnecessary to have fallen into such a pernicious habit. Consequently our books of the later days are inferior in style to the ancient, being mostly sanskritised Tamil. With Thiruvalluvar, however, circumstances changed, he having cared so much for the preservation of the old Tamil style, with an occasional infusion of Sanskrit words which he considered quite necessary to suit the people of the day. This book stands superior to the codes of Manu and other Smrities. The wisdom that leads to Moksha, or Nirvana, is dealt with from Chapters 34 to 37, both inclusive; Chapter 26 treats of abstinence from flesh diet, and Chapter 33 treats of the question of abstaining from taking life.

A careful study of these and other similar Chapters will shew clearly to an unbiassed mind that the author adheres more to the main principles of oriental philosophy than to anything else. The transmigration of souls and the law of Karma have been upheld by this author, and hence this is a book of a marked non-Christian character. Though handled by many young and old men in this country, this book has been comprehended by but few on the lines of Parimal Alagir's commentary. This being so, it is no wonder that foreigners who are not in close touch with the people of this country, and familiar with their language, both high and low, as well as their domestic and social duties, rights, and customs, should go astray and interpret them quite contrary to the commentaries.

The foreigners who have translated this special book, are as follows:

Beschi—into Latin. T. W. Ellei—into English (only a portion). W. H. Drew—into English (63 Chapters).

As I am ignorant of Latin, I am not in a position to say how far Beschi understood this book; but as for the other two translators, my above remarks will be endorsed by my readers if they will only consider the contents of the chapters quoted above.

There is an English translation of the whole book by the Rev. Mr. Pope of the Indian Institute at Oxford.

This translation is no doubt a valuable help to such as want a summary of the contents of the sayings of the great sage Thiruvalluvar, and are themselves unable to read the original in Tamil and to understand the florid style of Pari Melalagar's commentaries. But I should say that the translator has entirely failed in the passages above quoted and the like, and that those portions should be marked particularly by the readers of this English translation. As for my countrymen who are thinking of studying the Kural with the help of this translation, I should advise them to wait until they can study and improve their Tamil and then attack the text and the commentary. For Mr. Pope's book will scarcely enable them to understand the book thoroughly and clearly. If they cling to him, nevertheless, let them mark the following defects:

In the Introduction,

I.

Spelling Mistakes.

வளுவர், *Valuluvar*, instead of வள்ளுவர், *Valluvar*.
Couplet 13. விரிர், *Virinir*, instead of விரிஞர், *Virinier*.
Do. 14. குவுவர், *Vuluvar*, instead of குழுவர், *Vulavar*.
Do. 31. யுயிர்க்கு, *Yuyirku*, instead of *Vuyirku*.
Do. 33. லற, *lara*, instead of னற, *Nara*.
Do. 60. னன், *nan*, instead of ஈன் *nan* with a different *N*.
Do. 74. பீநு, *Peenu*, instead of *Veenu*.

II.

The whole book is written in Kural venpa, the mechanical construction of which should be 4 metric feet in the first line, and 3 in the second line. The metre is observed strictly, even between two consecutive lines. The lines of this metre should strictly run according to the rules of செப்பலோசை, Seppalôsai, which should be preserved even between two consecutive lines. This rule has been entirely forgotten by the Rev. Mr. Pope throughout the book.

Couplet 42 should be written thus

1 2 3 4
WVV—VV—WV—WVV
1 2 3
VVV—VV—W

—leaving a small space after each metric foot. (Vide Arumuga Navalari's edition, page 16, Chapter 5.)

The Rev. gentleman published this couplet without dividing the feet, and with 3 feet in the first line and 4 in the second line, which is an arrangement quite unknown to the Tamil work. This arrangement is as follows:

wvvvvwv.
wvvvvvvvw.

This is very, very objectionable, and no Tamil scholar would be guilty of such a mistake. The following are the couplets among many where Mr. Pope has failed in preserving this metre, though he has given rules regarding this in his own book.

Couplets	53	Couplets	96
,,	61	,,	97
,,	62	,,	98
,,	64	,,	59
,,	69	,,	84
,,	70	,,	88
,,	78	,,	92
,,	81	,,	93

It is clear by this that scansion has not been followed to preserve the metre particularly, and the Rev. gentleman has entirely forgotten the compulsory rules to be followed in writing the text above his translation. Arumuga Navalar's edition and the revised edition should be compared for the truth of my statement, and I am sure that by such comparison several other couplets in the whole book will be found by my countrymen to be equally faulty.

III.

Mistake in the text.

Couplet 1100 கன்னினை *kunninai* (hard), and not கன்னினை *kunninai* (soft).

IV.

Couplet 62
" 262
" 349
" 398
" 339

In these it should be remembered that the Rev. gentleman has failed to catch the true sense and translate them as they are, but has spoiled the text and the commentary by wrong interpretation.

V.

Part III, on Pleasure.

This part relates here and there to the manners and customs of the ancient Hindus with regard to their social condition in early times. The translation of this part is unintelligible to the English and the Indian mind, as the headings of the verses, one or more as the case may be, are not taken along with the translation; and for this reason this part remains simply a maze for the readers. The commentator has given those headings to make the meaning clear, and even for Tamulians, without the headings, a simple commentary word for word, would be useless.

In conclusion, then, the voluminous work to which the Reverend Mr. Pope has devoted so much time and labor is not, in the opinion of Tamil pandits of Southern India, calculated to reflect a very great lustre upon either himself or Sir Monier Williams' Indian Institute at Oxford.

T. VENKATARAMA IYENGAR, *Pandit.*

THE SECRET SYMBOLS OF THE ROSICRUCIANS.

This, the latest work of Dr. Hartmann is the most sumptuous publication relating to mystic subjects that has appeared in recent times. It contains twenty-four large sheets of symbols, coloured by hand, and the printing and general get-up of the book leave nothing to be desired. Those however who have been expecting that this book will contain an elaborate explanation of all the symbols of the Rosicrucians with a full and complete account of their mysteries written in such a manner that one has only to read it to at once understand all about it, will be mistaken. The deeper truths of the spirit can only be grasped by intuition. They must be felt in the heart rather than explained in words. Those who have expected too much in the way of explanation will be disappointed, but those who are true mystics will read the text and examine the diagrams over and over again until they understand their significance.

The book opens with a very excellent introduction treating of the views of the Rosicrucians generally, and giving a general outline of what is

required in one who would study spiritual mysteries. Dr. Hartmann also gives a very good vocabulary of technical terms and this will be found useful by all mystical students.

The rest of the text consists of a parable, an allegory and a short treatise on the philosopher's stone, translated from an old German Rosicrucian MS.

The diagrams are those of the sacred numbers, three, seven, etc.; the corner-stone, the foundation, the great mystery, the philosopher's stone, the sealed book, the open book, eternity, etc. These diagrams are taken from works which exist only in MSS. and are therefore not otherwise available to the public. The general reader is thus, for the first time, put in possession of these remarkable symbols. The full title of the book is, "Cosmology or Universal Science, containing the mysteries of the Universe, including God, Nature, Man, the Macrocosm and the Microcosm, Eternity and Time, explained according to the Religion of Christ, by means of the Secret Symbols of the Rosicrucians of the sixteenth and seventeenth centuries. Copied and translated from an old German Manuscript, and provided with a dictionary of occult terms by Franz Hartmann, M. D.

No real student of the mysteries who can afford to buy it will fail to possess himself of this book for, as we have said, he will find in it that which he cannot easily find elsewhere. Dr. Hartmann has had unusual opportunities for examining the MSS and other writings of the Rosicrucians and we are grateful to him for trying to give the world the benefit of his studies as in the volume before us. The enterprise shown in the issue of this expensive work does great credit to the Occult Publishing Company (Boston), though we may at the same time remark that all the works published by this company are well got up.

THE FUTURE RULERS OF AMERICA.*

This, a twenty-eight page pamphlet, also called Hermetic Manuscript No. I, contains a remarkable prophecy of the way in which certain occultists are to take charge of America within the next century or so. It would indeed be a wished-for solution of political troubles in the Western world if some real adepts would take the charge of government, and give us a benevolent despotism under an all-wise ruler. That, in the opinion of many thinkers, would be the best possible form of government, and it seems to be the form hinted at in the work before us. Whether these things are really to be, or whether this strange story is rather a wish than a prophecy, we are of course unable to say. In any case there is a good deal in it that is suggestive, and it will be read with interest by mystics. We should like to know whether the physician is still alive and whether he is still in communication with his mysterious patient, but we hardly hope that our curiosity will be satisfied.

We may also here draw attention to the *Hermetist*, a small monthly published by the Hermetic Publishing Co. We have seen one number of this paper, but it does not contain very much matter at present, though what it does contain is good enough.

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* The Future Rulers of America. A Physician's Adventure. Arranged by W. P. Phelon, M. D., Chicago, Hermetic Publishing Company.

REINCARNATION. *

This book is an attempt to give a thorough and exhaustive account of the doctrine of reincarnation, the considerations in its favour, the objections urged against it and the authorities, both ancient and modern, who uphold it. Such a book has been much wanted to fill a gap in modern Theosophical literature and Mr. Walker is to be congratulated in the way in which he has fulfilled his task.

He begins by stating what reincarnation is. He then goes on to examine the Western evidences of reincarnation and next the objections against it. The next two chapters give extracts from Western writers, in prose and poetry, who have supported this doctrine. Chapter six is on reincarnation among the Ancients. He then goes on to reincarnation in the Bible, reincarnation in the Fast to-day, Eastern poets on reincarnation, esoteric Oriental reincarnation, transmigration through animals, death, hell and heaven, Karma, as the companion truth of reincarnation, and conclusion. There is also an appendix of writers on reincarnation which takes up fifteen pages and will surprise many readers by its extent, and finally an excellent index. Thus, it will be seen that the author has tried to make his work as complete as possible.

The conclusion of the whole is, that it is only in recent times that this doctrine has been rejected by thinkers as absurd and untenable, while even among modern writers the number of those who expressly or by implication accept it, is more numerous than is generally supposed. It has always been a curious fact that modern Christians, while insisting upon the future eternity of the soul, have, so to say, always shirked the question as to the possible eternity of its origin. They always seem to suppose that there is a distinct creation of each separate soul, which creation takes place at the time of physical birth or conception. The modern theory that human existence on earth is confined to one life only, cannot be shown to have been productive of any particular advantage, for all the inducements towards a holy life are equally present to those who believe their present incarnation to be only one of many. But, on the other hand, the selfishness the reckless competition for bare existence, the bane of modern civilisation, is in no small degree stimulated by this consideration.

If the value of a doctrine consists in its reasonableness and its capacity to account for the state of things we see around us, then the twin doctrines of reincarnation and karma have higher claims than perhaps any other current theory. To deist and atheist alike they recommend themselves by their wide-reaching significance and their inherent equity. They are eminently practical and easy of comprehension. They have however been so kept out of sight in modern times, that to many it has not even occurred that reincarnation is at all possible. Modern theosophical literature has done a great work in awakening men's attention to these forgotten truths, the book before us is the best work that has yet appeared on the subject, and we trust it will meet with the success it deserves.

* Reincarnation, a Study of Forgotten Truth, by E. D. Walker. Boston and New York, Houghton, Mifflin and Company.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

TRAVESTIED TEACHINGS.

IX.

The Stayer of the Sun.

HOSHEA (Heb. *Eosh*), the son of Nun, was called Joshua (Heb. *Jeosh*) by Moses on the occasion of sending him with others, at the command of Jehovah, to "spy out the land of Canaan." But, though this name could not have accrued to him till then, the military leader of the Jews is invariably called Joshua, as well before as after receiving his new designation, whenever mention is made of him, so that the narrative of his exploits must have been written subsequently—probably long subsequently to the event.

It has been assumed that this change was made to bring out a nominal association of Jehovah with Hoshea in Joshua, in order thus to commemorate the relations that were to exist between the Jewish leader and his actuator.

To do this, the name has been held to mean "Jeho is help," when "Jeho" is treated as an abbreviation of Jehovah. But, as Hoshea is rendered "God is help" by the same interpreters, no higher significance can be claimed to have accrued through the transformation of Hoshea into Joshua, since no change in meaning takes place.

And yet Moses must have had a good and sufficient reason for making the change. That reason, moreover, must have had some relation to the occasion on which the new designation was given—the first entry of Joshua into the land he was now sent only to explore; and must have expressed itself through some difference in meaning between the two names.

It is not a little singular that the second commandment of the decalogue (Heb. div.) read through its Jewish acceptation, should not have led subsequent interpreters to the fact that the Jews could not have used names, the mere utterance of which would have involved, and been a breach of that commandment. And yet this is the only trustworthy guide here, for, the presence of the name Jehovah in any form being thus excluded, the meaning of this change in Hoshea's name must be sought in the meanings of the two names respectively, considered as simple words.

When this method of interpretation is followed the difficulty at once vanishes, for then, with reference to the Jewish leader's previous victories—as the discomfiture of Amalek (*Ex. xvii.* 13)—*Hoshea,* treated as an inflection of a verb, signifies "He was made to conquer;" while now, in what might be termed prophetic vision, and was at the very least intended as an encouraging assurance, Moses—mentally contemplating the land he was sending Hoshea to explore, and its inhabitants, into which and against whom he is in due time to lead the children of Israel—exclaims in the word translated Joshua, "He will be made to conquer."

In this and similar cases a change in the inflection of the original root is all that is indicated. Here the archaic form of what has been termed by grammarians the Hophal conjugation is used, and this has been overlooked.

Owing to an assumed identity of name and a fancied analogy in office, Joshua has been claimed by some as a type and precursor of the Christ. But, the accepted belief to the contrary notwithstanding, Joshua and Jesus are no more the same name in Hebrew than in their respective versional renderings: for while the Hebrew form of Joshua is *Jeosh,* as already stated, that of Jesus is *Jsuh.*

The divergence in sense between these two names is very significant, for whereas Joshua says, of its bearer, "He will be made (or caused) to conquer." Jesus declares, of him to whom it applies, "He will conquer"—will act spontaneously as a conqueror or saviour.

The first mention of Joshua is found in the narrative of his discomfiture of Amalek in Rephidim (*Ex. xvii.* 8—16).

Here the victory is attributed to Jehovah, through the intervention of Moses; but a curious mechanical character is given to that intervention which is very instructive. Under it the designation *Jehovah-Nissi* has been held to mean "Jehovah, my banner"—a banner which Moses is supposed to have figuratively sustained in his uplifted arms. It really signifies "Jehovah, my tempter," as already indicated, and served to remind Joshua and the children of Israel that Jehovah tempts his and their enemies to their destruction.

After this Joshua was taken by Moses to Mount Sinai. (*Ex.* xxiv. 13) when the Law was about to be delivered—remaining on the mount during the delivery and descending with him through whom it was to be given to the people (*Ex. xxxii.* 15—17); and he subsequently ministered in the tent or tabernacle (*Ex. xxxviii.* 11).

For their favourable report of the land they had been sent to explore (*Numb. xiv.* 7, 30), and because they had wholly followed Jehovah (*Numb. xxxii.* 12), (Caleb and Joshua were permitted to cross the Jordan, as the sole survivors of the exodus (*Numb. xxvi.* 65).

The end of Moses drawing near, he entreats Jehovah for Joshua, and takes him by command into the tent of meeting or testimony (*Deut. xxxi.* 14), that he may receive formal charge of the people; and he is thereupon told to be strong and of good courage; and assured of success (*ver.* 23). After this he is declared to be full of the spirit of wisdom (*Deut. xxxiv.* 9).

Upon the death of Moses Jehovah commands Joshua to go over Jordan (*Josh. i.* 1, 2).

That he may do so a stupendous miracle is wrought—a miracle even more stupendous than that which enabled the Israelites to pass through the Red Sea; for the waters of the Jordan—the flowing waters of a rapid river—were divided and kept divided, that the chosen and thus signally favoured people might cross over, and until they had done so (*Josh. iii.* 13—17).

Once across the river, after setting up twelve memorial stones in its bed and twelve others at Gilgal, the people were circumcised and the Passover was kept (*Josh. v.* 3, 10).

Upon this the manna ceased; and from that time the children of Israel lived upon the produce of the land of Canaan (*Josh. v.* 12).

But so living, so enjoying, they tarried.

To stimulate and urge them on, a man with a drawn sword appeared unto Joshua by Jericho, who, upon Joshua asking him—"Art thou for us or for our adversaries. ?"—said, "Advance! I, chief of a host of Jehovah, am now come" (*Josh. v.* 13, 14).

Then Jehovah said to Joshua, "See, I have given into thine hand Jericho and the king thereof, and the mighty men of valour" (*Josh. vi.* 2).

And then, upon their minutely obeying the command and following the instructions of Jehovah, at the final blast of the priests on their rams' horn trumpets, accompanied by the shouts of the people, the walls of the city fell flat to the ground, so that each could enter and commence the work of destruction, to which all the inhabitants of Jericho were doomed by Jehovah—from which none were spared save only Rahab, and them that were with her (*Josh. vi.* 3—26); and then "they burnt the city by fire."

Thus was Jericho overthrown and destroyed.

But Achan, the son of Carmi, of the tribe of Judah, took of the spoil of Jericho and buried it under his tent (*Josh. vii.* 20, 21).

This angered Jehovah—was it because the appropriated spoil consisted chiefly of silver and gold, which Jehovah had devoted to his own service?—and he thereupon, for the offence of a single man, caused the children of Israel to be smitten at Ai, so that they fled with the loss of many (*Jdsh. vii.* 5).

Thus for the offence of the one the many fell; the innocent instead of the guilty—yet not for the guilty, for Achan was subsequently stoned in the valley of Achor—that the anger of Jehovah might be appeased (*Josh. vii.* 25, 26). But to one who could com-

mand the houghing of horses (*Josh. xi.* 6) this destruction of the innocent must have seemed a small matter, in comparison with the offence it expiated.

Then Ai was taken—after a night march, by ambuscade on a feigned defeat (*Josh. viii.* 1—29); for Joshua was encouraged to put his trust in surprises.

Thus was Ai destroyed and its inhabitants slain—but this time the pillage of the city was allowed (*Josh. viii.* 2).

Gibeon fared better.

By deceit its inhabitants, the Hivites (*Josh. ix.* 7), secured a treaty with Joshua (*Josh. ix.* 3—15), and thus escaped the fate to which Jehovah had doomed them (*"Thou shalt utterly destroy them." Deut. xx.* 17) with the remainder of the Canaanites. (Not that this was the only instance in which the will of Jehovah was thwarted, for the Jebusites also were condemned to utter destruction; and yet it is said of them (*Josh. xv.* 63)—"as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwelt with the children of Judah at Jerusalem, unto this day." It is more than doubtful, indeed, whether the utter destruction commanded by Jehovah was or could have been completely carried out in any one case.)

It was in carrying out the provisions of this treaty with the Hivites that Joshua's famous miracle was worked—when he commanded the sun to stand still, that the day might be prolonged, and so enable him to complete the slaughter of his enemies; and when in obedience to this command the sun actually stood still for about a whole day, that none might have a chance of escape (*Josh. x.* 12—14).

That this was the nature and cause of the miracle wrought by Joshua has been believed as far back as the tradition can be traced. And yet what really happened on this occasion was very different.

The Gibeonites, besieged and hard pressed by the Amorites, called upon Joshua to come up speedily and help them.

For this purpose the Jewish leader made a forced march in the night, intending to attack the besiegers under cover of the darkness, in order through the panic caused by a surprise to ensure their defeat.

But the sun, about to rise before he had made the necessary disposition of his forces, threatened to betray his design and cause its failure.

To prevent this Joshua prayed that the sun might be silenced, or obscured, as it arose—*his one desire and necessity being that the darkness, not the light, should be prolonged.*

And his prayer was granted, the object sought thereby attained through the prolongation of the night by the gathering clouds of the rising storm which, after he had successfully delivered his sudden and unexpected attack, burst upon and completed the rout of the defeated and flying Amorites.

The traditional misreading of this narrative and the travestied teaching drawn therefrom deserve and demand a careful study.

This travesty does not stand alone, however, for the whole text of the Hebrew scriptures as treated by the Masoretes and their

emulators, abounds in discreditable malversations of sense, many of which can hardly have been inadvertently introduced. Hence all of its traditional readings and interpretations need careful reverification.

The subject of this reverification should be the only authentic, that is the unpointed, Hebrew text—which alone is permitted to be publicly read in the synagogues of the Jews.

Such a reverification, based on sound philological principles, would undoubtedly bring out startling results. Was it the knowledge of this fact that caused the official, as it causes all orthodox revisers to adhere rigidly to the Masoretic text?

It would appear so.

And yet it is to the Masoretic renderings that such translations are due, as, "ye cannot serve Jehovah; for he is an holy God; he is a jealous God; he will not forgive your transgression nor your sins" (*Josh. xxiv.* 19).

Here the meaning of the utterance has actually been reversed—reversed by the grammatical system of the Masoretes.

Joshua is solemnly urging the people, by all their God has done for them, to serve Jehovah. "Now therefore fear Jehovah, and serve him in sincerity and in truth: and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell. But as for me and my house, we will serve Jehovah."

To this the people answered and said—"God forbid that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, and from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Jehovah drove out from before us all the peoples, even the Amorites which dwelt in the land; therefore we also will serve Jehovah; for he is our God" (*Josh. xxiv.* 14—18).

The whole and sole question here is one of serving or not serving Jehovah. Is it likely that—after inviting the people to serve, and affirming that he and his house will serve Jehovah, and therefore claiming in the most direct and positive manner that such service was as possible as the history he has just recited showed that it was necessary, and after the people had one and all deliberately and vehemently pledged themselves to his service—Joshua would have said, "Ye cannot serve Jehovah," and so contradicted the tenor and run counter to the spirit of, and thus stultified, the whole of his previous address, as well as his own solemn declaration; unless indeed he claimed that he and his house could do what was beyond the power of the people?

There is an evident corruption of sense here. [This strange corruption has been caused in a very simple but significant way. When the Masoretes were affixing their arbitrary readings to the text they found that the Hebrew word-sign (*tuclu*) in question here

could be referred to and read through either of the roots, *c'l'e* or *ic'l*, in which its two persistent letters (*cl*) were present. Of these *c'l'e* (supported by *c'l'l*) attributed the meaning "complete," "furnish," "bring to an end," to the several inflections, while *ic'l* (sustained by *cul*) imparted the sense "to be able." Following some misleading conception they adopted the latter significance, and then to make *ic'l* the originating root and distinguish it from *cl'e*, and so render the meaning accruing therefrom impossible under their system of interpreting, they devised and established the rule that the form *tuc'lu* was peculiar to the hophal of *ic'l*, and the form *tc'lu* proper to that of *c'l'e*—not recognizing what the example they were dealing with here ought to have reminded them, that the archaic form to hophal was, as they recognized in *c'l'l* and *cul*, common to all the roots.

When this arbitrary and misleading rule is set aside, the verb can, it is true, still be read in the sense the Masoretes and their followers have adopted; but it then also carries the significance "Be ye not made (or caused) to cease."

When this is recognized who can doubt that Joshua said "Cease ye not to serve Jehovah; for he is an holy God; he is a jealous God; he will not forgive your transgression nor your sins" (*Josh.* xxiv. 19)? And who so reading can fail to see that the Masoretes, in their method of dealing therewith, have, whether through ignorance or otherwise, tampered with and given a corrupt sense to the original text?

HENRY PRATT, M. D.

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*UTTARAGITA.**

UTTARAGITA, in the *Aswamedhaparva* of Mahabharata, is one of those Episodes of the great epic in which Krishna is represented as having initiated Arjuna and others of his disciples into the mysteries of the Occult Science and led them through its mazes by means of instruction about the secrets of nature, partly in an authoritative and partly in a persuasive style. The Bhagavadgita is admittedly the most wonderful of such productions and universally acknowledged to be such. But the Uttaragita, the subject of the present paper, although small in extent, may still be considered as containing all the important tenets of Eastern occultists: yet it is no easy matter to enter into those mysteries without an adequate training, and all that can be done with it by an uninitiated person is to attempt to lay hold of the slight clues to the truth which lie on the surface.

Uttaragita is the reply of Krishna to certain issues raised by Arjuna, his spiritual disciple, regarding the secrets of the universal soul, and it is, to say the least of it, a very hard nut to crack.

As usual in similar works, Arjuna questions his spiritual instructor Sri Krishna about the mysteries of the universal spirit in the following strain:—"Man is said to attain emancipation from the

* Read before the Todabetta Theosophical Society, Ootacamund, Nilgiris, on Sunday, 8th April, 1888.

trammels of births and deaths, enjoyments and sufferings, and the like, by the knowledge of *Brahma*, who is described thus:—He is one, without *Kalas*, beyond *Akasa*, without mark, that cannot be reasoned about, that cannot be known, without destruction or origin, who is the cause, not within the contemplation of man, having no antecedent or means of realizing Him, who is seated in the middle of the lotus-like heart of man, who is isolated and the state of being isolated from all principles, who is quiescent, pure and without fault, who is light transcendent without attributes, who cannot be deciphered, and above whom there exists nothing, who is void of beginning and end, exceedingly minute, the cause of all good, single and free from deterioration." Such is the God whom Arjuna requires Krishna to describe to him, and although, at first sight, this tiresome string of epithets would seem to be merely a random combination, still, on mature consideration, it will be observed that it exposes a highly philosophical system of mystic thought at once full and substantial and admirably arranged. In the first place, he describes God as one. This is the first conception of God which man should realize in the material world, and it is not too much to say that even this simple conviction is not so universally accepted as it ought to be, thereby making it evident that humanity in some parts of the world, is even now in a very backward state of philosophical advancement. In the world there abound objects in stupendous multitudes, and it is with the greatest effort that a man who is not accustomed to think can bring himself to believe that there is one God. The first move, therefore, towards the realization of truth about God is the conviction of His unity. After this notion is gained, the detailed and more complex conception of Him commences and the initial error that man is apt to fall into is to attribute to Him what are called the sixteen kalas, viz., the five elements, earth, water, fire, air, sky, the organs of sense, the ear, the skin, the tongue, the eye, and the nose, the organs of speech, reproduction and excretion, the hands and the feet and *manas* (the gross human mind). These are, therefore, to be discarded in our conception of the nature of God and then He is left an aerial being without human limbs and organs. The next attribute that requires to be removed from the definition of the Almighty Spirit is the etherial shape which man is apt to clothe Him with. For this purpose and to indicate that He is not bounded by the limits of space, Arjuna calls him as *Vyomatita, i. e.*, beyond *Akasa*. Thus prepared, man carries his God in his mind in a shape without human organs or limbs, and without human attributes; and he even proceeds to the extent of realizing Him as unlimited by space. In this latter idea is likewise involved the conception that He cannot be denoted by marks or indications of any kind, because any such marks can only exist in space. To signify this idea Arjuna describes him as *Niranjana*, without mark.

So far alone proceeds the attempt of man to discard human notions about God from a material point of view, and then it is that the conception of Him in a spiritual aspect commences. First, he is described as not being capable of being reasoned about. Here

it would be necessary to point out that Sanskrit philosophers recognise three sources of human knowledge, viz., perception, reasoning and faith. Through the first source Arjuna declares that God is incapable of being known when he says that human and material attributes should not be tacked on to Him. And now he says that no syllogistic reasoning can bring him close to our conception. Next he proceeds to observe generally that He cannot be *known, i. e.,* known in any other way, and further postulates that he is without origin or destruction, attributes which, within the universe, are observed to be of unexceptional application, and which man is liable to fasten on to God even after all the notions previously described are discarded. But, although Himself without origin, He is the inscrutable cause of everything existing and is not capable of being known even by contemplation. By this, however, it is not to be understood that contemplation is ineffectual in the right comprehension of the Divine Spirit, but that contemplation of God, proceeding to the extremest limits, throws man into God Himself, and brings them into the closest union; and beyond that stage there is no conception or intellection which humanity can realize. Besides, there exists no predicable antecedent to Him by whose force He exists, and He has no intermediate existence whereby he can be approached. When the stained mirror through which human untrained nature would attempt to peep at God is thus removed, when the right means of comprehending Him is attained, and when by that means He *is* comprehended, the comprehension itself becomes God and the realization of this state of existence is the be-all and end-all of all finite entities.

The same idea is otherwise described by the statement that God rests in the middle of the heart of man, which heart may be compared to a lotus in appearance—*Hridáyambujamadhyastha*—thereby signifying that the universal spirit can be realized only in the heart of man by the proper processes of thought and contemplation on the lines laid down above, described in works on the subject, and capable of being mastered under proper training and tuition. The consummation of these processes is the union of man in God. This state of existence is certainly unique, and it is the same as what is termed final emancipation from all bondage and fusion into the Godhead. This condition is further described as being quiescent. When all activities, physical and spiritual, cease, and man becomes united with God; when there is no consciousness or motion or activity of any kind, which mankind have experienced or could conceive in any condition of existence, except in potentiality, when everything is zero or *sunya,* or what the Buddhist philosophers term, *Nirvana,* the extinguishment of light; the most appropriate way in which their condition could be described is that it is *quiescent,* inactive—*i. e.,* annihilated for all practical purposes; but possessing the potential capability of action when the cyclic force of necessity sets it in motion. The state of existence thus described is what may be considered to be the purest and most free from trammels of all kinds, and it is again described as "void of the three *gunas* with which the manifested universe is invested, the subtlest principles of all, and these also man is required to dismiss from his notion of God. It is the substance or substratum in which the numerous attributes that are mentioned in Hindu religious works, and numberless others which minds ranging from man upwards to the highest of created beings, can conceive, inhere. It is the incomprehensible and incomparable light of lights, exceedingly subtle and without beginning or end. It is single, productive of all the good that created existences can covet. It is perfectly void of the manifold forms of deterioration to which creation is subject. When this knowledge of *Parabrahm* is attained, when man arrives at the stage in which he is able to realize the above description of the soul of God, then he is brought closest to it; and knowledge itself, his own being, and the divine essence, all become inextricably blended and blessed. Man is then no more subject to the bondage of birth and *Karma.* Thus we see that the description of Brahma, as given by Arjuna in his question, is progressive, commencing from the first notion in a material world; and gradually running up higher and higher in spirituality until the subtlest conditions of existence are realized and man attains the highest beatitude in his existence through eternity, viz., a fusion with the universal spirit and the consequent freedom from the bondage which necessarily awaits a soul detached from the central fire and set in motion round the wheel of *Karma.* This representation of *Parabrahma* is not simply intended to present a picture to man of the nature of God, so that he may read or hear it and yet remain as listless and indifferent as he is naturally inclined to be. It describes also the several stages of training and probation through which he will be required to pass in order to reach the extremest goal of human existence, viz., the final union with the divine essence. In the first place, in the material world, he must discard those notions which favor the theory that God is manifold. To this end the unnumbered religions which have for their alleged object the inculcation of the oneness of God, war with each other in the world and condemn each other with little reason or propriety. In their zeal to propagate this doctrine they have sometimes the effrontery to contradict other religions which declare the same things with greater consistency and more scientific precision, and claim that they enunciate principles which other religions ignore. Towards this end, even at the present day, the paid missionaries of the Christian religions are working in our land, with what result their reports to the good men that despatched them on this errand sufficiently show. Of whatever nature may be the working of each religion to the detriment of others, and whatever beauties each religion in the world may boast of as possessed by it exclusively, still there is no religion instituted by thinking men (excluding of course such forms as the Fetish), which does not recognize as the first principle that God is one and not many. Ignorance and arrogance can go no further when people declare that the Hindu religion recognises thirty-three crores of Gods, and it is needless to comment thereupon when more than half the thinking world is already convinced of the absurdity of that mistaken imputation.

Thus, then, we observe that in all rational religions the principle of the unity of God is recognized. When this notion of the oneness of God is practically realized, man should banish from his mind all ideas of personality in God. Some religions, even at the present day, recognize a "personal" God, and foremost amongst them stands certainly the Christian religion. Here it seems necessary to point out a common error, viz., that the Adwaita system of philosophy alone in India enunciates an Impersonal God, while the Visishtadwaita and the Dwaita systems mar their consistency and sublimity by postulating a personal God. This is an erroneous conception. The assertion of Mr. Sinnett, in his "Esoteric Buddhism" that the Dwaita, the Adwaita and the Visishtadwaita systems of religion are all, in the main, the same, with differences in theory which are of no substantial moment for a practical occultist, seems to be in perfect accord with the truth. That the divine and the individual souls and inert matter are all blended in such an inextricable manner that the one cannot be thought of separately from the others, is recognized in all the three systems; but the Dwaita declares that it is unreasonable and inconceivable that the whole mass of these three principles should become in essence one substance of one nature. According to this system they should be viewed as only very closely united, so that the united substance alone is capable of action, such as is observed, with the nature of each distinct from that of the others. The three essences could never become one with whatever stretch of logic or ingenuity the theory is sustained and they must necessarily remain distinct. The Visishtadwaitis declare the same thing with a slight difference, which, for our present purpose, has little significance. But the Adwaitis boldly march on to the enunciation of the theory that when the highest sublimation of the union of the human soul with the divine is attained, the three essences not only unite but become one in all respects. This sounds odd to speculation, as Professor Tyndall observes:—"How are these physical processes connected with the facts of consciousness? The chasm between the two classes of phenomena would still remain intellectually impossible.....The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble, in its modern form, as it was in the prescientific ages... ...Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all." (*Scientific Materialism*, pp. 420 and 421.)

The Dwaita and Visishtadwaita philosophies simply declare as a fact what Professor Tyndall states as merely a possibility. Arguments on both sides suitable to the intellectual acumen of disputants who lived at various times are numerous, and the only profitable way of dealing with the question for the purposes of practical advancement is to agree with Mr. Sinnett and say that the three systems of South Indian philosophy are in

substance one, and do not at all differ in their ideas of the progress of humanity, through the higher stages of spirituality. We have, therefore, seen that at least the Indian religions do not set up a personal God, and this is sufficient for our purpose. After this stage of thought is passed, the real study of the divine spirit commences and the first step in it is the preparation of the soul by the various processes of *Samadhi—Pranayama*, etc., to move in etherial regions without the trammels of a physical body. But even this stage of experience has soon to be passed and a condition of existence realized in which man must view before him an indefinable light, without fumes, and without anything to indicate that light to others. After this is likewise crossed, there will be a close and effectual approach made to the highest sublimation of existence where reasoning, which is the product of *Buddhi*, has no place, and beyond this again is realized the blissful union with the divine soul in which man finds himself thrown into God, and his substance, his attributes, his everything, whether abstract or concrete, becomes inseparably united with the Almighty essence. Viewed in another light this part of the episode can be understood as indicating the progress of the human soul through the seven principles composing man, the first four principles constituting one stage, beyond which, after the state of the grossly physical environment is crossed, *Manas* and *Buddhi* form the second, which again being passed over, man is brought on to the stage in which is effected his union with God. In this way we perceive that in the very issue raised by Arjuna for solution by Krishna is contained the sum total of those facts and experiences through which an initiate has to pass in attaining moksha.

It has been frequently said amongst native Hindu scholars that it is erroneous to suppose that the instructions given by Krishna to his disciples in Mahabarata, Bhagavata, and other religious works, were not already known to them, because when they are intended for the instruction of the ordinary multitude, women and Sudras, as stated at the opening of the Mahabarata; it is anomalous to say that persons like Arjuna, who is stated to be the incarnated essence of Indra, a superior being in the angelic hierarchy, were not already acquainted with them. This statement seems to be perfectly true, and every portion of the religious works of the Hindus, whether in the form of a question or an answer, contains grand truths intended for the multitude, and it is not unusual to expand even questions asked into an extensive system of Philosophy. On the same principle it was deemed not improper to turn the question of Arjuna in the Uttaragita into an exposition of the mysteries of divinity and humanity, the substance of this question is only more amply depicted in the reply of Sri Krishna which is contained in the rest of the present chapter and the two succeeding chapters.

We have above attempted to present in a clear form the philosophy contained in the question asked by Arjuna of Sri Krishna in Uttaragita regarding the nature of God and His relation to man. It has been pointed out how the question itself might be expanded into an exposition of the most abstruse phases of philosophical thought, besides indicating that that portion

of the episode traced out, likewise, the progressive march of human exertion towards the attainment of the highest beautitude in existence, termed *Moksha*. It has also been shown that the graduated advance of the human soul through the seven principles composing man, shedding off each inferior principle in the progress, was distinctly taught by the question of Arjuna. In the answer of Sri Krishna to the enquiry of his favourite disciple, we encounter the same truths propounded at greater length and detail, in substantial agreement with what has been already dwelt upon. Sri Krishna opens his teaching in an appreciative strain by first extolling the discretion of Arjuna in having chosen the subject of theosophy for discourse, and promises that he will conceal nothing from him in regard to the mighty problems of God and man. First, he launches forth into that greatest of questions, which has confounded the rarest thinkers in all ages of the world, and without any prelude proceeds to define Brahma by a riddle. He calls that Parabrahma, which is the condition realized by those whose desires have disappeared by the union of *Atma Mantra* and *Hamsa* in close mutual combination. *Atma Mantra* in its simple acceptation denotes the mantra which appertains to *Atma, i. e., Paramatma,* and the most precious, concise, expressive and effective of all such mantras is certainly the *Pranava* which contains elements indicating the triple operation of God, viz., the differentiation and manifestation of the cosmos, and shrinking it up in an unevolved reality after a certain period of activity, preserving the entity, however, under all conditions.

Hamsa is the most secret of all mantras, as Omkara is the most effective, and it is not taught without an initiation of a high order; and admittedly these two stand foremost in effect and importance amongst the mantras that have been pondered over by Rishis of old in Hindustan. As the united effects of these two mantras uttered in strict adherence to the injunctions laid down for pronouncing them, is realized a condition in which desire is rooted out, *i. e.,* no longing has any place. In the scale of human progress towards Moksha, each partition leading to the one higher continues the endeavour of man to rise on, and to this there is no end till the highest position is attained, beyond which there is nothing higher to be aimed at. In all the lower stations there is a certain hankering after a higher rise which ceases when the summit is reached, and it is then absence of a thirst for further progress that is so concisely but expressively indicated by the expression *gatakamanam*, whose desires have disappeared. This rendering of the passage points out practically what man should begin his ascent towards divinity with, viz., the right realization of the effects of the two Supreme of Mantras, *Aum* and *Hamsa*. But the stanza in the episode is intended, likewise, to convey another meaning in reference to the necessary relation between God and man for the attainment of *Moksha*. It is this:—As the result of the right union with *Paramatma of Jiva* (who is also by eminence called *Hamsa* from being pure in essence) a condition is realized which great men term *Brahma*. Here there is indicated in general terms the necessity of the proper union of the individual and the divine

souls, and the question what union is to be deemed proper has divided India into at least three logical forms of philosophic conviction. Again, the same passage may also signify that the unerring advance of Jiva towards Atma, the highest principle in man, after the lower ones have been passed, lands him on a shore where higher progress is not found, and where he should rest from activity of whatever kind. Viewed in this triple aspect, this passage is intended to point out, in general language, that Parabrahma is nothing else than that condition of union between *Jiva* and *Brahma*, which is styled *Moksha*, and which is attainable by the proper processes of contemplation, in which there exists none of the seven principles composing man but the highest. Then, again, Sri Krishna teaches that an insight into the extremest bounds of truth is the realization of the fact that the termination of the advance of man's soul is in the universal spirit, and the experience of the truth that He is the imperishable reality itself; when this condition is practically attained, then man shakes off the limitations of life and death and becomes merged into the one truth. The next stanza is exceedingly enigmatic, and when properly made out denotes the idea so often repeated above, viz., that *Moksha* is the union of the human soul with the all-pervading divine essence, which is the only substantial reality, existing under all conditions, manifested and unmanifested. *Kakumukhakakarantam*, the opening word in the stanza, may thus be understood:—*Ka* is pleasure, and *aka* therefore pain, and *Kaki* is the entity which has pleasure and pain, joy and grief, and that entity is unquestionably the human soul. This then in combination with Lakshmi, Prakriti or matter—forms the compound *Jiva* in conjunction with matter, and the finest of such *Jivas* is Brahma, the Creator, who is symbolized by the first letter of the Sanskrit alphabet A. This symbolic letter is thus educed from the passage:—In the compound *Kaku*, the first *Kakara* is *Ka*, and the terminal letter of that syllable is *a*, the symbol of the Creator. At the other extremity of the circle of eternity, symbolized by the consonant *M* is the destroyer or *Rudra*, who furnishes the soul its real form shorn of all material admixture. Underlying both these and permanently abiding as the life principle of the entire circle is the Parabrahma, who is concealed and symbolized by the letter *U*. The syllable is made up of these particles, *A*, *U*, and *M*, of which the first and the last occupy the two extremities of the diameter of a circle, and the central letter *U* so combines on the one hand with the letter *A*, and on the other with the letter *M*, that it is the cause and the life of the whole compound, its real form, however, becoming elided in manifestation. This mysterious entity, which enlivens all the principles in existence in and out of the universe, and combines with them all, being still suppressed and concealed, is not definitely described, and Sri Krishna gently drops the matter by asking Arjuna a counter-question, viz.—"What meaning is revealed by this suppressed letter *U*?" thereby designing to indicate that the object symbolized by that letter cannot be described. Then he descends a little into particulars, and declares that man should, in all conditions,

whether in motion or at rest, draw in air. That breath is the life, as the life of man, *i. e., prana,* is simply another name of *Vayu* or air, and the conservation thereof by proper processes is the cause of longevity, is admitted on all hands, and Sri Krishna, therefore, lays down that that breath, conserved without being unnecessarily wasted by promiscuous respiration extends a man's life to *a thousand years.* This latter measurement is not restricted to any particular length of time, but signifies long life in eternity,—a life from which there is no departure—*Moksha* or emergence from bondage. Next, thereafter, Arjuna is taught to centre his spiritual being in *Akasa* and *Akasa* in his soul, the purport being that man should realize a state in which his spiritual self becomes so etherial, that it is almost a nonentity in a gross point of view, and after that he should create a vacuum in his own soul by dismissing all inferior principles. In this condition there will be no activity of the mind, and man with unalterable aim and without being led astray, steadfastly fixes himself in the Divine Essence, and then it is that he can be said to know God. The processes of respiration being suspended, and the steady and permanent spiritual activities being all fixed on the tip of the nose, man should realize the universal soul as without material attributes, without light, without intellection, without understanding, without deterioration, and without any condition that we can conceive.

As a sublimation of this conception, if man views Him as even without the three *Gunas,* then he will at once be disenthralled and freed from all bondage. By the processes of *Samadhi* he should free himself from his bodily environment and realize the Divine substance, as without material attributes, without measurement, without sound, without being capable of indication by letters, and without the slightest motion of any kind. He alone can be said to *know* who has experienced this state of being. When this real knowledge is acquired by means of human intention, when the image of the Lord is fixed in the heart, and when the whole being of man is reduced to a state of permanent quiescence, then there is no necessity for contemplation or *Yoga.* The spirit of God is above material man, and it is what is called *Swara* in the Vedas, and all that is best in Vedanta. A boat is required only so long as one does not reach the shore, but when one comes ashore one no longer stands in need of it. Similarly, one who acquires all knowledge, human and divine, through books, forsakes them when he secures true knowledge of the Divine Spirit; as a man in quest of grain will abandon the chaff that is within his reach. Just as a man will give up a brand of fire at the sight of riches, so after the object of all knowledge is realized, the knowledge which was instrumental in securing union with the Almighty is given up. There is no good in studying the Vedas when the Highest Reality is perceived face to face, as milk will serve no purpose to a person satiated with the Heavenly nectar. These statements require fuller elucidation in agreement with the most important doctrine taught by Sri Krishna in the Bhagavadgita, which is this :—Krishna in the Bhagavadgita positively declares that the highest bliss and union with the Divine Spirit can be achieved

only by means of *Gnana* or transcendental knowledge, and that this knowledge can be acquired solely through Karma or the performance of those functions which, by the force of our actions in previous generations, we become destined to perform. The Karmic duties accumulated by us should never be neglected, but should be attended to with all the necessary precision, only without minding what fruits they bear—man's responsibility extending only to the performance of Karma and not to an expectation of its results; and thus when the wheel of Karma turns on, by degrees its pressure is lightened and lightened, and is finally removed, and a pure knowledge of the real nature of God is thereby acquired, through which is attained *Mokska.* The same teaching is, likewise, delivered in these passages in a covered form. For a man who makes substantial practical progress towards the realization of the condition above described, the most elementary instruction needed in his march onward could be obtained from books, and when he advances even a little way, his dependence upon books ceases. What the books actually teach is the proper performance of Karma, and a study of them can, therefore, only render him material assistance in knowing his Karma. When, in this way, from Vedic and other writings, each man's Karma is ascertained and duly performed, and when that stage in existence is approached in which Karma takes final leave of the individual and delivers him into the hands of *Gnana* or true knowledge of God, then books and human knowledge, of however high an order they may be, avail him nothing, and he will only be making a fool of himself if he resorts to them any further. Thus, therefore, the instruction contained in the few statements illustrated by Sri Krishna in these lines is substantially the same as he has taught in Bhagavadgita, and which he has been teaching whenever there has been occasion for doing so, viz., that nothing assigned to man as his duty should be neglected, that through that alone substantial knowledge of the Divine Spirit can be acquired, and then abandoning the little paths through which he reached the goal, he should find himself face to face with God in His beatific presence. The object of such knowledge as is described above is symbolically indicated by the syllable *om,* whose fullest significance cannot by any means be expressed in words, and man should know Him in the truest light without any change or interruption like the continuous and unbroken dropping of oil or the unceasing sound of a large bell. These two last similes are of frequent occurrence in Sanskrit philosophy, and they represent the unbroken nature of man's faith in God and union with Him, and in this context it is used to point out the continuousness of the knowledge by man, which never alters or is interrupted by any medium. In this way, then, we see that the real nature of the relation of God and man, and the means of attaining the best relation with God are vividly brought forth, and the negative description of the true knowledge of godless man, instead of losing consequence by indirect representation, is more impressive and forcible than language can otherwise make it.

R. JAYA RAJA RAU, B. A., F. T. S,

THE PHYSIOLOGY OF YOGAM.

IT is a matter of pretty general belief amongst the Hindus, that there are persons, for the most part religious ascetics, who, after taking a few deep breaths, pass into a trance state and remain in it for several hours without breathing. I have not personally witnessed this performance; but I have met people who allege that they have, and I have no reason to doubt their veracity. At first sight the physical phenomenon seems a monstrous impossibility, utterly opposed to all we know of the human constitution. However, after thinking the matter out on the accepted physiological principles of the present day, I have arrived at the conclusion that it is theoretically possible, after a long course of regular preparatory training extending over a period of years, for a man to remain alive for several hours without breathing by the lungs; but that he must minimise during that time the expenditure of energy by the combustion of oxygen in his muscles and in his vital organs. The very conditions which the Hatta Yogi is said to seek are arguments in support of my belief. In the first place, there are, as far as I am aware, no records of any such practices being adopted in cold, damp countries. Southern Asia and Egypt have always been the especial home of the Yogis, where the atmosphere is for the most part pure and dry, and of a temperature very near that of the human body. To this subject of atmospheric conditions we shall revert later on.

It is not generally supposed that the lungs have any specific action in renewing the oxygen of the blood.

"Essentially a lung, or gill, is constructed of a fine transparent membrane, one surface of which is exposed to the air or water, as the case may be, while on the other is a net work of blood-vessels,—the only separation between the blood and the aërating medium being the thin wall of the blood-vessels and of the fine membrane on the side of which vessels are distributed..... The lungs are only the medium of *exchange*, on the part of the blood, of carbonic acid for oxygen."—(*Kirke's Hand-book of Physiology*, 1884, pp. 214, 215.) But these conditions are also present in the skin, which is likewise an animal membrane containing blood-vessels, and necessarily subject to the law of the diffusion of gases, though, as it is thicker than the lung membrane, and Nature always seeks the easiest road, under the ordinary conditions in the case of human beings the action of the skin in respiration is very slight. But "under certain circumstances of arrest of the action of the lungs, the amount (of carbonic acid) passed off by the skin becomes notably increased. Holding the breath in summer quickly induces perspiration in many persons. In fact, when the exhalation of carbonic acid by the lungs is interfered with, the skin passes it off."—(*Fothergill: The Practitioner's Hand-book*, 1887, p. 61.) "Moreover it has been observed not unfrequently that the livid tint of the skin which supervenes in asphyxia, owing to the non-arterialization of the blood in the lungs, has given place after death to the fresh hue of health, owing to the reddening of the blood in the cutaneous capillaries by the action of the atmosphere upon them; and

it does not seem improbable that, in cases of obstruction to the due action of the lungs, the exhalation of carbonic acid through the skin may undergo a considerable increase; for we find a similar disposition to vicarious action in other parts of the excreting apparatus. There is also evidence that the interchange of gases between the air and the blood through the skin has an important share in keeping up the temperature of the body; and we find the temperature of the surface much elevated in many cases of pneumonia, phthisis, &c., in which the lungs seem to perform their function very insufficiently." (*Carpenter: Human Physiology*, Sec. 309.) "Now it may be stated as a general law in physiology, that in cases *where the different functions are highly specialized* (that is, where every one has its special and distinct organ for its own purpose alone), *the general structure retains, more or less, the primitive community of function which characterized it in the lowest grade of development*. Thus though the functions of absorption and respiration have special organs provided for them in the higher animals, they are not altogether restricted to these, but may be performed in part by the general surface, which (although the especial organ of exhalation) permits the passage of fluid into the interior of the system, and allows the interchange of gases between the blood and the air."—(*Carpenter*). We thus see that it is generally accepted by physiologists that the skin may, to some extent, perform the functions of the lungs.

In some of the lower vertebrata, especially naked Amphibia, cutaneous respiration plays a much more important part. "A frog, the lungs of which have been removed, will continue to live for some time; and during that period will continue not only to produce carbonic acid, but also to consume oxygen. In other words, the frog is able to breathe without lungs, respiration being carried on efficiently by means of the skin."—(*Foster: Text-Book of Physiology*, 1877, p. 271.)

Thus we have got an organ in the skin, which, in certain lower animals, plays an important part in respiration—by which term the absorption of oxygen and the excretion of carbonic acid is meant—and which in man has some capacity to perform that function, naturally very small, but capable of considerable increase, when, as in cases of disease of the lungs, the needs of the body excite it to perform these functions. This is a matter of vital importance to the Yogi; but, when carried to the highest pitch of which it is capable, the function of the human skin in respiration is still very limited, so that he must minimise his consumption of oxygen and excretion of carbonic acid. That the amount of carbonic acid excreted varies very greatly, there can be no doubt: we all know that when we run or perform any exertion we breathe deeper and more rapidly. According to the standard text-books of physiology, the amount of air respired in 24 hours by a person at rest is 686,000 cubic inches; the average amount for a hard-working labourer in the same time is 1,568,390 cubic inches. From these figures we find that a person at rest consumes about three gallons of oxygen an hour; but we may presume that a Yogi who makes a regular science of rest would need very much less, and excrete a proportionately

less quantity of carbonic acid. He adopts a seat, or pose, which takes all strain off the muscles. The *Padma Asanam*, in which the legs are crossed as seen in images of Buddha, is a good instance of this: the thighs extending outwards and forwards from the buttocks form a broad and firm base, so that the body will not easily topple over if all the muscles become relaxed, as I believe they do, for a friend of mine who tried some mild experiments in Yogam found that he had not the muscular strength to hold a watch to time his breathing. Secondly, he performs his exercises on an empty stomach, so that no oxygen is required for digestion, which must make a considerable difference in the amount consumed. Thirdly, the circulation during Yogam, after the first minute or two, is very slow, so that the expenditure of energy by the heart is much lessened; and the fact of the slowness of the circulation shows, that the tissues require very little oxygen brought to them by the blood. At the commencement the force of the heart's action is generally increased and a profuse perspiration is induced, probably for the purpose of throwing off a quantity of carbonic acid by the skin. The Yogi's body is generally most of it naked, so that the air circulates freely over the skin: heavy clothes would greatly interfere with cutaneous respiration. The Yogi generally does his Yogam in a tropical climate, where the external air is as warm as the body, so that no consumption of fuel is required in the body to keep up the temperature. This makes an enormous difference: for "the observations made by Vierordt at various temperatures between 38° F. and 75° F. show, for warm-blooded animals, that within this range, every rise equal to 10° F. causes a diminution of about 2 cubic inches in the quantity of carbonic acid exhaled per minute." (*Kirke*, p. 240). The Yogi prefers a dry clear atmosphere. In this likewise he follows the dictates of physiology, for the experiments of Lehmann show that the amount of carbonic acid exhaled is considerably influenced by the degree of moisture of the atmosphere, much more being given off when the air is moist than when it is dry.

Whilst sitting at rest I have myself found, after a little practice, that I could reduce my breathing from about 15 inspirations and expirations a minute to 12 inspirations in 15 minutes, holding the breath about 45 or 50 seconds between each inspiration and expiration; and at the end of the time I felt no unpleasant symptoms, but rather a feeling of exhilaration. If my blood had become abnormally charged with carbonic acid, I should have become livid and felt a strong desire for rapid and deep breathing to make up for lost time.

Taking into consideration all these circumstances, I am of opinion, that it is possible for a man, who has for years trained himself to it, as an acrobat has trained his limbs to all sorts of unnatural actions, to develope sufficient cutaneous respiration to supply the needs of the body under suitable conditions for considerable periods of time. It is, I believe, necessary to begin with great care and to increase the periods very gradually, as I have heard of young enthusiasts who got congestion of the lungs and

hœmorrhage from them, and other dangerous forms of disease, by commencing the process immoderately or pursuing faulty methods.

Stories are told of Yogis who remained in a state of trance for months. Such a thing is not unthinkable; for we have an analogy in the hibernation of certain of the vertebrata, and exhumations have revealed the fact that in temperate countries, where burial is not performed for four or five days after death, people have been buried alive, for they have assumed contortionate attitudes in their tombs. How soon after burial they woke up and struggled for breath and liberty we have no means of ascertaining.

The question, why the Yogi should prefer to breathe by the skin to using the apparatus which Nature has specialized for that purpose, takes us for the most part outside of the pale of physiology, and as this paper is only intended to deal only with the physical aspects of Yogam, I shall not endeavour to answer it. From one point of view, however, we may legitimately consider it. It is said, that by restraining his breath the Yogi anæsthetises his physical senses and gets into a higher state of consciousness undisturbed by their distracting influence. It is an undoubted fact, that restraint of the breath does profoundly modify consciousness. If a doctor tightly closes the nose and mouth of a patient in an hysterical attack, after about a minute the patient quite suddenly returns to her normal consciousness: she is generally quite unaware of the state she has been in and what she has been doing, and naturally abuses the doctor for holding her nose and mouth. Pouring cold water suddenly over the patient acts as well if not better; but it is possible that it acts through the deep and sudden inspiration of air which it induces. Moreover a patient can be so completely anæsthetised, as to be rendered insensible to the pain of a surgical operation, by putting an india-rubber bag, or some such apparatus, over his nose and mouth, and making him breathe the same used up and carbonic acid laden air again and again, allowing him a breath of fresh air from time to time if he becomes very livid. I am doubtful on second thoughts whether this applies to Yogam, though there is not much difference between restraining the breath and breathing it again and again; for in the Yogi lividity does not occur, though that may again be accounted for by his having reduced his expenditure of energy and established cutaneous respiration.

Hatta Yogam is said to strengthen the lungs and to cause great muscular development and power of endurance. I have met men who affirm that they have overcome chronic disease by practising it.

N. C.

THE ANGEL PEACOCK.

The Idol Unveiled.

CHAPTER V.

ANEMONE Vernon had received this fanciful name, because she was the frailest, most delicate looking babe that ever was born into the world. To her mother's fancy she seemed more like a colourless wind-flower than anything else; and she had called her anemone as a pet name. She died before her little daughter was christened; and Vernon simply had the mother's pet name converted into the actual one. Anemone grew up in perfect accord with the flower she was named after. Pale, delicate and frail, to the last degree, yet there was a rare and fascinating beauty about her, as there is in the wild wind flower of the woods. Gather a handful of those blossoms, and in a few moments they are faded and dead. It seemed just so with Anemone; as if too harsh a hand would quickly crush all life from her. And her existence had been no easy or pleasant one for some time past; it was beginning to leave a mark on the pale proud face. Her eyes, which were of such a deep blue that sometimes they seemed black, had grown very large of late, or else the pale face in which they were set had shrunk and become thinner than ever. Since her father left England, Anemone's two best friends had gone over to the majority; first the governess in whose charge she had been left, and next her grandfather, old Lord Heatherbloom. After his death she had to make her home with a family of cousins, the eldest of whom reckoned on her father's death with a positiveness which maddened Anemone. In the event of that death this cousin became Lord Heatherbloom; and although he said very little indeed on the subject in Anemone's presence, yet she knew as well as though he had spoken that he felt confident Vernon was dead and out of his way. It was but natural; for no advertising, no inquiring, no efforts of any kind brought sign or token of Vernon being alive. Yet Anemone's fair head never drooped; and though her eyes grew large and wistful, her faith never faltered. When she was questioned, all she could say was that she *knew* her father was alive. "I often see him," she would say, "when I lie half awake at night; and I always see him active and full of life —riding, going over strange countries, among strange people. Oh, yes, he is alive; and he will be back before long." She did not hesitate to say these things and run the risk of being laughed at for her superstitious fancies. Her love for her father was so great that she was quite indifferent to any secret laughter which might be called forth at her expense by her words. She was not laughed at openly of course; for the cousins had made up their minds that she was an orphan, and it would have been too evidently unfeeling not to respect even her wild fancies.

And so, while Vernon was far away in Persia, courting strange experiences, Anemone was living on, growing daily paler and more pale; but unshaken in her conviction that he was alive.

She spent most of her time lying on a couch in the balcony of her own room; from here she could hear the birds and see the sky and the tree tops, while she was free from companionship which irked her. And her strength was so slight that she seldom cared to stir from this quiet spot where she read through the long hours. Anemone was very studious, and had read so much that she knew a great deal more than most people whom she was likely to meet in the world. But it was all book knowledge; she had seen nothing of life and had experienced nothing of it.

One day, in the early spring, she lay as usual in her sheltered balcony, surrounded by her books. Through the winter she had looked at the sky and the bare tree tops through the closed glass; and now that the first warm days allowed of her couch being moved outside, it seemed to her like a great enlargement of her world. She could not read so constantly at first; for the sounds of out-of-doors distracted and delighted her. She laid her book down and thought of her father—as she always did when her mind was not actively occupied with something else. He was the one figure in her life's brief romance. Truth to tell, her life had been all one romance, with Vernon as the hero of it. It is so, sometimes; there are daughters who find it hard to detach their hearts from the father who has been to them the ideal of manhood.

Anemone lay half dreaming in the warm afternoon sunshine, one hand under her face, and the other drooping towards the fallen book. As she lay like this, very quiet, she became aware of a stir and noise in the house downstairs. She thought nothing of it, for her cousins were much given to society, and might have a score of people to afternoon tea for all she knew or cared. A slight sigh passed her lips, that rose from a sense of weariness, that was all. She was full of wonder, very often, how others had so much strength with which to enjoy themselves. But suddenly a stir passed through her own frame; something—she knew not what—roused her and filled her with the most vivid, almost painful, sense of anticipation. She sat half up and looked towards the door of her room, as if expecting some strange thing to enter. And in another moment that door was hastily opened, and a tall, bearded, bronzed man entered without any kind of ceremony. Anemone for one instant was amazed; but in the next she knew him. Vernon hesitated longer; he stood with his back to the door, and advanced no further. Not because he did not know her—but because he thought for an instant she could not be real. She did indeed look more like a spirit than anything made of flesh and blood. But before he had time to consider there were two arms round his neck, two arms of flesh and blood, unmistakeably, warm, and clinging to him passionately.

"My poor little girl," said Vernon, "how pale you are!"

What an afternoon that was for Anemone. It seemed as if every instant she grew stronger and brighter. And when Vernon looked at his watch and said he must go to his lawyers, with whom he had an appointment, Anemone clung to him as desperately as if he were starting for Persia again.

"Why, put on your hat and come too!" said Vernon, "Why not?"

—Why not indeed. Anemone sprang up and began hastily to get ready. An idea came into Vernon's head as he watched her eagerness.

"Why not say good bye here," he said, "let them send on your luggage. Put anything you will want in a bag, and come and stay with me at my hotel? Why not? We'll soon have Heatherbloom House dusted, or else perhaps go up to Scotland. Yes, child, put on your things and come with me."

Anemone put on her prettiest costume with an eagerness such as only a girl can know; she dressed her fair hair more carefully than many a woman would for her chosen lover. Oh, there was no lover, no other man in the world for Anemone, but this bronzed father of hers. She adored him instantly; the old memories which had kept her love for him awake were ousted now by the new delight in his presence. No longer was she an orphan, no one in particular, with no one belonging to her; she had a father, all of her own, the dearest father in the world.

And as Anemone looked in the glass, she was pleased with her dress, but wished she was not quite so pale; for her father's sake. She little knew how lovely she looked, with the faintest possible peach-bloom lying on her checks. Vernon knew it, though, and was proud of this pale, fair daughter. The two went away downstairs, merrily; and Anemone said good bye to her cousins. From that hour father and daughter were inseparable.

How happy Anemone was! She went with her father everywhere; she waited for him in cab or carriage, as contentedly as possible, when he went to dingy offices on business; she enjoyed the free and easy life at the hotel as naturally and gaily as if she were a mere child. And, spite of all her reading, she was nothing more. Then her father took her to the theatre; she had never cared for the theatre before; it was quite different now, when there was some one to sympathise with every changing emotion that passed across her and was shown in her mobile face. Then they went shopping, and Anemone found quite a new pleasure in buying pretty things now that she felt her father was pleased to see her look well, and interested in all her girlish desires and possessions. She had beautiful clothes and rich belongings, such as she had never thought of, or imagined she could care for. She cared for them now, for Vernon liked to see her dressed as if she were a little princess. And it was wonderful how well her delicate beauty bore it; for she had the unmistakable air of high breeding, and nothing, however rich, seemed out of place upon her. As she became happier and happier, a likeness to her mother came upon her face. Few women have had a year of such deep happiness as that passed by Anemone's mother after her marriage; one sweet year that ended in death. She, too, was frail and fair, though not so frail as Anemone; and one of her special charms had been a rare, sweet smile, full of joy and with all the magic of mirth in it. This was coming now upon Anemone's face, as she grew accustomed to her new, gay, glad life; and as Vernon watched it come, it seemed as if his dead wife smiled to him from the grave. He learned to love

Anemone with a love that was almost pain; his heart ached with tenderness for her.

He was Vernon no longer, and the familiar name was heard no more; he grew accustomed to hear himself called Heatherbloom. Anemone felt a little shy of herself when she found she had so long a title——Lady Anemone Vernon——but she became even used to it. It suited her, like her beautiful dresses.

There was ceaseless occupation for the two; and everything was amusing, now that they had finally decided to do it all in company. Heatherbloom House had to be inspected; the old lord had kept it shut up for many seasons. Heatherbloom decided to have it put ready for the season; he meant to spend a month or two in town and let Anemone be presented, and see something of society, young though she was. He was too proud of her to care to hide her away. And he had his own objects too, in being in town part of the season, at all events. So he and Anemone held innumerable consultations over the old furnishings and what new were needed; and paid many visits to the fashionable furnishers. Then, most of his business affairs in town being settled, Heatherbloom decided to go up to Scotland and see after things there. Anemone had only been to Heatherbloom Castle on short visits to her grandfather; she looked forward to this as going home, and with the greatest delight.

Everybody knows that when two people are happy together, all circumstances are alike to them. The things that bore other people they find enjoyment in. Lovers undertake long and dreary journeys with a contentedness amazing to the ordinary traveller; so long as they may be together nothing is a trouble. Anemone and her father were just in this happy state. Every detail of life was to the girl most enjoyable so long as her father was the central figure in all events. The journey to Scotland was to her a pleasure excursion, in spite of the fact that with her fragile frame the actual fatigue was hard to bear. To Heatherbloom with his iron strength, a traveller almost incapable of weariness, it was pitiable and sad to the last degree to see how very little exertion exhausted Anemone. It made him feel as if in guarding her he had to care for a thing as delicate as the thinnest Venetian glass—a touch might shatter it. Never till now had Anemone any idea of the luxury of being taken care of. What a luxury it is to a delicate creature like this! She repaid it to the full with ceaseless tenderness, constant gaiety, with all the love of her passionate heart and all the mirth in her girlish spirit. If Anemone was revelling in a new luxury in being so cared for, Heatherbloom had found a pleasure he never again expected to know. Except in that one year after his marriage, he had never known what it was to have a companion before—a true companion, one whose smiles and tears went with his own feelings, and whose heart and sympathy were all and utterly his own. Having tasted this once, he ran a very near risk of becoming a misanthrope, and an embittered, taciturn man; but Anemone saved him. She had the power to touch his heart and bring out its gentleness again.

Their stay in Scotland was one long, unalloyed delight to Anemone. She was out of doors all day, walking or driving by her father's side; or, if he was busy with his steward, loitering about the rose-garden outside his library window. Then, his business done, he would rise instantly from the table and come out to her. Everybody was charmed with her delicate gracefulness; the tenants, the villagers, the servants, all admired her to the last degree; and the country people with whom she and her father exchanged civilities were won by her extreme gentleness. So Anemone found happiness everywhere, and was fortunate in all she did, like a beautiful young fairy-blessed princess. She had not a care in the world, not a cloud on her sky. Her father did not even want to educate her any more; he thought her quaintly thorough book knowledge admirably becoming to her. She sang like a sky-lark in her rose-garden; but, though her voice was well trained, she was not of the type that performs in drawing-rooms. Heatherbloom was well pleased with this, and did not desire her any accomplishments for exhibition. She had one subtle and supreme art—that of making others happy. And he was supremely contented with her.

Only sometimes a fear shot across him like a sharp twinge of pain. When first he saw her he thought she must die, that her doom was written on her face. But that fear soon went. Frail she must always be, but happiness kept her alive and well. But as he saw her beauty daily increase, he realised what her power would be in a London drawing-room; and he began to dread lest in her very first season, somebody else would take his place and he must lose her. However he put it out of his mind and would not let himself think of it. He would have been amused could he have heard the speculations of his neighbours, who were much more interested in the probability of his marrying again himself than in any prospective love-affairs of Anemone's. No one imagined for a moment that he would willingly let the title and property go to another branch of the family.

Heatherbloom had some interests in London; he had a few things he wished to say in the House of Lords, and various other purposes which grew in his mind as he became gradually reabsorbed into realized life. So, when London was pretty well full and the beauty of the out-of-doors world up in Scotland was every day increasing, they left the castle and came up to town. The second drawing-room of the season was close at hand; Anemone was to be presented by a stately kinswoman, and from thence forward was to be launched into the full rush of society and its dissipations. Heatherbloom at first amazed and then amused his cousin, Lady Haughton, by taking the greatest interest in Anemone's dresses. Lady Haughton came as soon as she knew they were in town, intending to carry Anemone off to the milliner's straight away.

"All right," said Heatherbloom, "but first wait a bit till I have finished these letters; I am just coming too."

"YOU!" exclaimed lady Haughton, in a tone of such astonishment that Anemone laughed out gaily.

"Yes," replied Heatherbloom, "Anemone's quite accustomed to my going shopping with her. I must have a finger in the pie!"

"Well"—said Lady Haughton and paused, unable to express herself further. But she soon recovered herself possession. "After all," she said, "men-milliners succeed the best. In fact I was going to take Anemone to a man; nobody makes such Court dresses as he does. I believe men know more about the subject than we do. You shall come, Heatherbloom."

So father and daughter went shopping together, again, as merrily as ever, just as if the whole thing were a play; Lady Haughton gave them the benefit of her knowledge and took them to the right milliners and the right shops, looking on the while in wonder at the pretty picture before her. Pretty it was, to see feeling and thoughts reflected instantly from one face to another; it seemed almost as if father and daughter thought and felt in common.

Lady Haughton insisted on a certain amount of simplicity in Anemone's dress, as only fitting a debutante, but Heatherbloom had succeeded in getting at least one costume designed for her which pleased his fancy, accustomed as it had become to barbaric splendour. One day, when they were driving down Bond Street, they were speaking of this dress, as Anemone had just been to have it fitted.

"I tell you one thing about it," said Lady Haughton. "None of Anemone's jewellery will look well with it. She must have some eastern ornaments—Indian or Persian. Let us go to the Indian house and see if you can find anything you like. You ought to understand that sort of jewellery."

"I think I do," said Heatherbloom with a laugh. "I have seen it at home a good deal. Let us go. You are quite right. Jewels set in the European fashion would not suit that dress. We must have moonstones and cat's eyes hung by gold wire as the eastern workmen do it."

A very short drive brought them to the India house Lady Haughton referred to; and in a few moments they were all lost in contemplation of a very good collection of the massed, rich, singular looking jewellery of the East. Anemone was very interested and delighted; she had never seen anything of the sort before. And Heatherbloom could tell her all about the ornaments, and how they were worn by their original owners, and where they came from. His knowledge on the subject soon attracted the attention of the people of the shop, who were used to customers displaying miraculous ignorance. One of them came forward, when Heatherbloom had chosen a necklace, and asked him to come into a room behind.

"We have something there that I think will interest you," he said, "such a thing has never been seen in England or in any European country before. It only arrived yesterday. I have sent to tell the gentlemen at the British Museum, and I expect they will soon come down to see it. But I'm sure I don't know if they can tell any more about it than we can."

While he had been speaking he had led the way into the inner room, Heatherbloom following him. Lady Haughton lingered over the jewellery, but Anemone, as a matter of course, followed her father, she was close behind him, and she was conscious as he reached the doorway that he suddenly started. He remained quite silent, and stood still without moving or speaking. But Anemone who had learned his face by heart, knew that he was profoundly moved by something.

No wonder; for there before him, unveiled, unguarded, unshrined, stood in all its old arrogance, that strange idol, that bird image of Lucifer, the Angel Peacock.

"It was stolen by the Kurds" said its owner, looking at it fondly. "Stolen from its temple, and then sold to a Persian merchant. It passed from hand to hand, and eventually we bought it. No doubt you have heard of the Angel Peacock, the idol of the Persian devil worshippers."

Heard of it! Heatherbloom could not control himself sufficiently to answer, even though he knew his silence was filling Anemone with vague alarms. The tide of recollection was too tremendous. Again he heard the wild chant of the Yezidis, again he heard Zeenab's voice in his ears, and the awful curse chilled his blood again.

The bird stood there, proud, defiant, as full of majesty here in this London shop as it had been in its own sacred shrine. Where was its power now? Was it lost for ever?

MABEL COLLINS.

(*To be continued.*)

NATURE'S FINER FORCES.

Prana.

THE *pranamaya kosha* (coil of life) changes into three general states during day and night—the waking, the dreaming, and the sleeping (*jagrate, swapna, sushupti*). These three changes produce corresponding changes in the *manamaya kosha* (the mental coil), and thence arises the consciousness of the changes of life. The mind in fact lies behind the *prana*. The strings (*tatwas*) of the former instrument are finer than those of the latter; that is, in the former we have a greater number of vibrations than in the latter, during the same space of time. Their tensions stand to each other, however, in such a relation that with the vibrations of the one the other of itself begins to vibrate. The changes give to the mind, therefore, a similar appearance, and consciousness of the phenomenon is caused. This, however, some time after. My present object is to describe all those changes of *prana*—natural and induced—which make up the sum total of our worldly experience, and which, during ages of evolution, have called the mind itself out of the state of latency. These changes, as I have said, divide themselves into three general states—the waking, the dreaming, and the sleeping. Waking is the positive; sleeping the negative state of *prana*; dreaming is the conjunction of the two (*sushumna, sandhi*). As stated in my former article, the solar current travels in a positive direction during the day, and we are awake. As night approaches, the positive current has made herself lord of the body. It gains so much strength that the sensuous and active organs lose sympathy with the external world. Perception and action cease, the waking state passes off. The excess of the positive current as it were slackens the *tatwic* chords of the different centres of work, and they accordingly cease to answer to the ordinary etherial (*tatwic*) changes of external nature. If at this point the strength of the positive current passed beyond the ordinary limits, death would ensue; *prana* would cease to have any connection itself with the gross body, the ordinary vehicle of the external *tatwic* changes. But just at the moment the *prana* passes out of the heart, the negative current sets in, and it begins to counteract the effect of the former. As the *prana* reaches the spine, the effects of the positive current have fully passed off, and we awake. If, at this moment, the strength of the negative current pass the ordinary limit by some cause or other, death would ensue; but just at this moment the positive current sets in with midnight, and begins to counteract the effect of the former. A balance of the positive and negative currents thus keeps body and soul together. With excess in the strength of either current death makes its appearance. We thus see that there are two kinds of death—the positive or spinal, the negative or cardiac. In the former the four higher principles pass out of the body through the head—the *brahmarundra*—along the spine; in the latter they pass out of the mouth through the lungs and the trachea. These two deaths chalk out different paths for the higher principles. Of these, however, hereafter. Let us at this stage investigate a little more thoroughly the changes of *prana*.

There are certain manifestations of *prana* which we find equally at work in all the three states. These manifestations have been, as I have mentioned before, divided by some writers into five heads. They have different centres of work in different parts of the body, from whence they assert their dominion over every part of the physical coil. Thus:

Positive.	*Negative.*
1. *Prana*, right lung.	1. *Prana*, left lung.
2. *Apana*, the apparatus which passes off fæces, long intestine, &c.	2. *Apana*, urinary apparatus.
3. *Samana*, stomach.	3. *Samana*, duodenum.
4. *Vyana*, all over the body, appearing in varying states with different organs (of the right side).	4. *Vyana*, all over the body, &c., on the left side.
5. *Udana*, at the spinal and cardiac centres (right side).	5. *Udana*, the spinal and cardiac centres (left side).

1. *Prana* is that manifestation of the life coil which draws atmospheric air from without into the system.

2. *Apana* is that manifestation which throws, from inside, out of the system things which are not wanted there.

3. *Samana* is that manifestation which draws in and carries the juice of food to every part of the body.

4. *Vyana* is that manifestation which causes every part of the body to keep its shape, and to consequently resist those putrefying forces which assert themselves on a dead body.

5. *Udana* is that manifestation which inclines the currents of life always back to the centres—the heart or the brain. It is therefore this manifestation which causes death—local or general.

If *prana* recedes from any part of the body (for some reason or other) that part loses its powers of action. This is local death. It is in this way that we become deaf, dumb, blind, &c. It is in this way that our digestive powers suffer, and so on. General death is similar in its operations. With the excess of the strength of either of the two currents, the *prana* remains in the *sushumna* and does not pass out. The acquired power of work of the body then begins to pass off. The farther from the centres—the heart and the brain,—the sooner they die. It is thus that the pulse first ceases to be felt in the extremities, and thence nearer and nearer the heart, until we find it nowhere.

Again, it is this upward impulse which, under favorable conditions, causes growth, lightness and agility.

Besides the organs of the body already mentioned, or indicated, the manifestation of *vyana* serves to keep in form the five organs of sense, and the five organs of action. The organs of the gross body, and the powers of *prana* which manifest themselves in work, have both the same names. Thus we have

Active organs and powers.	*Sensuous organs and powers.*
1. *Vak*, the vocal organs and the power of speech.	1. *Chakana*, eye, and ocular power.
2. *Pani*, the hands, and the manual power.	2. *Twak*, skin, and tangiferous power.
3. *Pada*, the feet, and the walking power.	3. *Srotra*, ear, and somniferous power.
4. *Paya*, anus.	4. *Rasana*, tongue, and gustatory power.
5. *Upastha*, the generative organs and the powers which draw these two together.	5. *Ghrana*, nose, and odoriferous power.

The real fact is that the different powers are the corresponding organs of the principles of life. It will now be instructive to trace the *tatwic* changes and influences of these various manifestations of life.

Prana.—During health *prana* works all over the system in one class of the *tatwic* centres at one time. We thus see that both

during the course of the positive and negative currents, we have five *tatwic* changes. The colour of *prana* during the reign of the negative current is pure white, during that of the positive reddish white. The former is calmer and smoother than the former.

The *tatwic* changes give to each of these five new phases of colour. Thus:—

Positive—reddish white.	*Negative—pure white.*
1. The *vayu tatwa*, blue.	1. The *vayu tatwa*, blue.
2. The *agni tatwa*, red.	2. The *agni tatwa*, red.
3. The *prithwi tatwa*, yellow.	3. The *prithwi tatwa*, yellow.
4. The *apas tatwa*, white.	4. The *apas tatwa*, white.
5. The *akasa tatwa*, dark.	5. The *akasa tatwa*, dark.

It is evident that there is a difference between the positive and negative *tatwic* phases of colour. There are thus ten general phases of colour.

The positive current—the reddish white—is hotter than the negative—the pure white. It may therefore be generally said that the positive current is hot, the negative cool. Each of these, then, undergoes five *tatwic* changes of temperature. The *agni* is the hottest, the yellow next to it, the *vayu* becomes cool, and the *apas* is the coolest. The *akasa* has a state which neither cools nor heats. This state is therefore the most dangerous of all, and if prolonged causes death, disease, and debility. It is evident that if the cooling *tatwas* do not in due time set in after the heating *tatwas*, to counteract the accumulated effects of the latter, the functions of life will be inpaired. The just colour and the just temperature at which these functions work in their vigour will be disturbed, and disease, death, and debility are nothing more than this disturbance in various degrees. Similar is the case if the heating *tatwas* do not set in in due time after the cooling ones.

It will be easy to understand that these changes of *tatwic* colours and temperatures are not abrupt. The one passes off easily and smoothly into the other, and the tatwic mixtures produce innumerable colours—as many in fact as the solar *prana* has, in my previous article, been shown to possess. Each of these colours tends to keep the body healthy, if it remains in action just as long as it ought, but no sooner does the duration change than disease results. There is a possibility therefore of as many and more diseases as there are colours in the sun.

If any one colour is prolonged, there must be some one or more which have given the period of their duration to it. Similarly, if one colour takes less time than it ought, there must be some one or more which take its place. This suggests two methods of the treatment of diseases. But before speaking of these, it will be necessary to investigate as fully as possible the causes which lengthen and shorten the ideal periods of the *tatwas*.

To return at present to *Prana*. This pulmonary manifestation of the principle of life is the most important of all, because its working furnishes us with a most faithful measure of the *tatwic* states of the body. It is on this account that the name of

prana has been by pre-eminence given to this manifestation. Now as the *prana* works in the pulmonary *taijas* centres (*i. e.*, the centres of the lumniferous ether) the lungs are thrown into a triangular form of expansion, atmospheric air runs in, and the process of inspiration is complete. With every *nimisha* or *truti*, a backward impulse is given to the currents of *prana*. The lungs are thrown with this returning current into their stationary state, and the excess of air is expelled. This is the process of expiration. The air that is thus thrown out of the lungs *bears a triangular form*. The water-vapour which this air contains to some extent furnishes us with a method of testing this truth by experiment. If we take a smooth, shining looking glass, and putting it under our nose, steadily breathe upon its cool surface, the water vapour of the air will be condensed, and it will be seen that this bears a particular figure. In the case of the pure *agni* this figure on the looking glass will be a triangle. Let another man look steadily upon the looking glass, because the impression passes off rather speedily.

With the course of the other *tatwas* the lungs are thrown into their respective shapes, and the looking-glass gives us the same figure. Thus in *apas* we have the semi-moon, in *vayu*, the sphere, in *prithwi* the quadrangle. With the mixture of these *tatwas* we may have other figures,—oblongs, squares, spheroids and so on.

It may also be mentioned that the luminiferous ether carries the materials drawn from the atmospheric air to the centres of the lumniferous ether, and thence to every part of the body. So the other ethers carry these materials to their respective centres. It is not necessary to trace the workings of the other manifestations one by one. It may however be said that although all the five *tatwas* work in all the five manifestations, each of these manifestations is sacred to one of these *tatwas*. Thus in *prana* the *vayu tatwa* prevails, in *samana* the *agni*, in *apana* the *prithwi*, in *vyana* the *apas*, and in *udana* the *akasa*. I may here remind my readers that the general colour of *prana* correspondts with that of the *apas tatwa*, and this will show how the *apas tatwa* prevails in *vyana*. The darkness of *akasa* is the darkness of death, &c., caused by the manifestation of *udana*.

During life these ten changes are always taking place in *prana* at the intervals of about 24 minutes each. In waking, in sleep or in dream, these changes never cease. It is only in the two *sushumnas*, or the *ákasa* that these changes become for a moment potential, because it is from these that these *tatwic* manifestations show themselves on the plane of the body.

If this moment is prolonged, the forces of *prana* remain potential, and in death the *prana* is thus in the potential state. When those causes which tended to lengthen the period of *sushumna* and thus cause death are removed, this individual *prana* passes out of the potential into the actual positive or negative state as the case may be. It will energize matter, and will develope it into the shape towards which its accumulated potentialities tend.

Something may now be said about the work of the sensuous and active organs. All work, it may generally be said, is *tatwic*

motion. This work is capable of being carried on during the waking state, and not in sleep or dream. These ten organs have ten general colours, thus :—

Sensuous organs.	*Active organs.*
1. Eye—*agni*, red.	1. Hand—*vayu*, blue.
2. Ear—*akasa*, dark.	2. Foot—*prithiwi*, yellow.
3. Nose—*prithwi*, yellow.	3. Tongue *apas*, white.
4. Vasana—*apas*, white.	4. Anus—*akasa*, dark.
5. Skin—*vayu*, blue.	5. The generative organ, *agni*, red.

Although these are the generally prevalent *tatwas*, in these various centres, all the other *tatwas* exist in a subordinate position. Thus in the eye we have a reddish yellow, reddish white, reddish dark, reddish blue, and similarly in the other organs. This division into five of each of these colours is only general; in reality there is an almost innumerable variation of colours in each of these.

With every act of every one of these ten organs, the organ specially, and the whole body generally, assumes a different colour, the colour of that particular *tatwic* motion which constitutes that act.

All these changes of *prana* constitute the sum-total of our worldly experience. Furnished with this apparatus, *prana* begins its human pilgrimage, in company with a mind, which is evolved only to the extent of connecting the 'I am' of the *ahankar* or *vignana*, the fourth principle from below, with these manifestatons of *prana*. Time imprints upon it all the innumerable colours of the universe. The visual, the tangible, the gustatory, the auditory and the olfactory appearances in all their variety gather into *prana*, just as our daily experience teaches us that one current of electricity carries many messages at one and the same time. In the same way do the appearances of the active organs, and the five remaining general functions of the body, gather up in this *prana* to manifest themselves in due time.

A few illustrations will render all this clear. First, to speak of our sexual relations. The generative *agni tatwa* of the male is positive, that of the female negative. The former is hotter, harsher, and more restless than the latter; the latter is cooler, smoother, and calmer than the former. These two currents tend to run into each other,—a feeling of satisfaction is the result if these two currents are allowed to take their course; if not a feeling of uneasiness is the result. The genesis of these feelings will be my subject, under the head of the *manomaya kosha* (mental principle). Here I shall only talk of the colouration of *prana* by the action or non-action of this organ. The positive *agni* tends to run into the negative, and *vice versâ*. If it is not allowed to do so, the repeated impulses of this *tatwa* turn upon themselves, the centre gains greater strength, and the whole *prana* is every day coloured deeper and deeper red. The centres of the *agni tatwa* all over the body become stronger in their action, while all the others contract a general tinge of red. The eyes and the stomach become stronger. This however is only the case under certain limits,

and certain circumstances. If the *agni* gains too much strength, all the other centres of the remaining *tatwas* are vitiated in their action by an over coloration of *agni*, and disease and debility result. If however, man indulges in this luxury oftener than he ought, and in more places than one, the male *prana* gets coloured by the female *agni*, and *vice versâ*. This tends to weaken all the centres of this *tatwa*, and gives to the whole *prana* a feminine colour. The stomach becomes cooled down, the eyes grow weak, and virile manly power leaves. If, moreover, more than one individual female *agni* is allowed to take possession of the male *prana* and *vice versâ*, the general antagonistic *tatwa* becomes deeper and stronger. The whole *prana* is vitiated to a greater extent, greater debility is the result, spermatorrhœa, impotence, and such other antagonistic colours take possession of the *prana*. Besides the separate individualities of the male or female *agnis*, which have taken possession of any one poor *prana*, will tend to repel each other.

Suppose now that a man is given to walking. The *prithwi tatwa* of the feet gains strength; the yellow colour pervades the whole *prana*. The centres of the *prithwi* all over the body begin to work more briskly; *agni* receives a mild and wholesome addition to its power, the whole system tends towards healthy equilibrium—neither too hot, nor yet too cold—and a general feeling of satisfaction, accompanied with vigour, playfulness, and a relish of enjoyment, is the result. Let me take one more illustration from the operations of Vák (speech), and then I shall have done with the organs of action.

The power (Sakti) of speech (*Vak Saraswati*) is one of the most important goddesses of the Hindu pantheon. The chief ingredient of *prana* which goes towards the formation of this organ is the *apas tatwa*. The colour of the goddess is therefore said to be white. The vocal chords, with the larynx in front, form the *vina* of the goddess.

There are the thyroid cartilage, and the crecoid. The former is a broad cartilage, forming the projection of the throat, and much more prominent in men than in women. Below this is an annular cartilage, the crecoid. Behind this, or we may say, on this, are stretched the two chords.

Atmospheric air passing over these chords, in the act of breathing, sets these chords in vibration, and sound is the result. Ordinarily these chords are too loose to give any sound; the *apas tatwa*, the milk-white goddess of speech, performs the all-important function of making these chords tense. As the semi-fluid current of this *tatwa* passes along the muscles of these chords, they are, as it were, shrivelled up and curves are formed in the current.

The depth of these curves depends upon the strength of the current. The deeper these curves, the tenser are the chords. The thyroid serves to vary the intensity of the voice thus produced. This will do here, and it is enough to show that the vital motive power in the production of voice is the *apas tatwa* of *prana*.

There are certain etherial conditions, as will be easily understood, of the external world, which excite the centres of the *apas tatwa*, the current passes along the vocal chords, they are made tense, and

sound is produced. But the excitement of these centres comes also from the soul through the mind. The use of this sound, in the course of evolution, as the vehicle of thought, is the marriage of Brahma (the *Vignanamayakosha*, the soul) with *Saraswati*, the power of speech, as located in man.

The *apas tatwa* of the vocal apparatus, although the chief motive power in the production of sound, is modified according to circumstances by the composition of the other *tatwas* in various degrees. As far as human ken reaches these notes, about forty-nine of these variations have been recorded under the name of *swara*. First there are seven general notes. These may be positive and negative (*tiva*, and *komala*), and then each of these may have three subdivisions. These notes are then composed into eight *ragas*, and each *raga* has several *raginis*. The simple *raginis* may then be compounded into others, and each *ragini* may have a good many arrangements of the notes. The variations of sound thus become almost innumerable. All these variations are caused by the varying tensions of the vocal chords, the *vina* of Saraswati, and the tensions vary by the varying strength of the *apas* current, caused by the superposition of the other tatwas.

Each variation of sound has then a colour of its own, which affects the whole *prana* in its own way. The *tatwic* effect of all these sounds is noted down in books of music; and various diseases may be cured, and good or bad tendencies imprinted upon the *prana* by the power of sound. Saraswati is an all-powerful goddess, and controls our *pranas* for good or evil as the case may be. If a song, or note, is coloured by the *agni tatwa*, the sound colours the *prana* red; similarly the *vayu*, the *apas*, the *akasa*, and the *prithwi*, blue, white, dark, and yellow. The red coloured song causes heat, it may cause anger, sleep, digestion, and redness of colour.

The akasa-coloured song causes fear, forgetfulness, &c. Songs may similarly give to our *prana* the colour of love, enmity, adoration, morality, or immorality, as the case may be.

Let us turn another key. If the words we utter bear the colour of the *agni tatwa*, anger, love, lust; our *prana* is coloured red, and this redness turns upon ourselves. It may burn up our substance, we may look lean and lank, we may have ten thousand other diseases. Terrible retribution of angry words!

If our words are full of divine love and adoration, kindness and morality, words which give pleasure and satisfaction to whoever hears them, the colours of the *prithwi* and *apas*—we become loving and beloved, adoring and adored, kind and moral, pleasing and pleased, satisfying and ever-satisfied. The discipline of speech itself—the *sutya* of Patanjali—is thus one of the highest practices of Yoga.

Enough of this however, at present. Sensuous impressions colour the *prana* in a similar way. If we be given to too much of sight-seeing, to the hearing of pleasant sounds, to the smelling of dainty smells, &c., the colours of these *tatwas* will be overmuch strengthened and gain a mastery over our *prana*. If we are too fond of seeing beautiful women, hearing the music of their voices, heaven help us, for the least and the most general effect will be

that our *pranas* will receive the feminine coloration. If it were only for the love of women, man should avoid this over-indulgence, for feminine qualities in men do not obtain favour in the eyes of women.

These illustrations are sufficient to explain how the *tatwic* colours of external nature gather up in *prana*. It may be necessary to say that no new colours enter into the formation of *prana*. All the colours of the universe are already present there, just as they are in the sun, the prototype of *prana*. The colouration which I have so often spoken of is only the strengthening of the particular colour to an extent that throws the others in shade. It is this disturbance of balance, which, in the first place, causes the variety of human *prana*, and in the second those innumerable diseases which flesh is heir to.

From this it is evident that every action of man gives his *prana* a separate colour, and the colour affects the gross body in its turn. But when, at what time, does the particular tatwic colour affect the body? Ordinarily under similar tatwic condition of the external universe. This means that if the *agni tatwa* has gained strength in any *prana* at any one particular division of time, the strength will show itself when that particular division of time recurs again.

Before attempting a solution of this problem, it is necessary to understand the following truths.

The sun is the chief life-giver of every organism in the system. The moment that a new organism has come into existence, the sun changes his capacity in relation to that organism. He now becomes the sustainer in that organism of positive life. Along with this the moon begins to influence the organism in her own way. She becomes the sustainer of the negative life. The planets each of them establish their own currents in the organism. For the sake of simplicity I have as yet only spoken of the sun and the moon, the lords respectively of the positive and negative currents, of the right and left halves of the body, of the brain and the heart, of the nerves, and the blood-vessels. These two are the chief sources of life, but the planets, it must be remembered, exercise a modifying influence over these currents. So the real tatwic condition of any moment is determined by all the seven planets. Just like the sun and the moon, each planet, after determining the general tatwic condition of the moment, goes to introduce changes in the organism which is the birth of the moment. These changes correspond with the manifestation of that colour of *prana* which took its rise at that time. Thus suppose the negative red colour has entered *prana* when the moon is in the 2nd degree of the sign of Libra. If the one is no disturbing influence of any other luminary, that red colour will manifest itself, whenever the moon is in the same position; in the other case when the disturbing influence is any other luminary, that red colour will manifest itself, whenever the moon is in the same position; in the other case when the disturbing influence is removed. It may show itself in a month, or it may be postponed for ages. It is very difficult to determine the time when an act will have its effect. It depends a good deal upon the strength

of the impression. The strength of the impression may be divided into ten degrees, although some writers have gone further.

1. Momentary. This degree of strength has its effect there and then.
2. 30° strength. In this case the effect will show itself when each planet is in the same sign as at the time of the impression.
3. 15° strength (Horu).
4. 10° strength (Dreskana).
5. 200′ strength (Navansha).
6. 150′ strength (Dwadashansha).
7. 60′ or 1° strength (Trensânsa).
8. 1″ strength. (Kala). 9. 1″ strength (Vepala). 10. 1″ strength (Truti).

Suppose in any *prana* on account of any action the *agni tatwa* obtains the strongest possible prevalence consistent with the preservation of the body, the *tatwa* will begin to have its effect then and there until it has exhausted itself to a certain extent. It will then become latent, and show itself when at any time the same planets sit in the same mansions. Examples will illustrate better. Suppose the following advancement of the planets at any moment denotes a tatwic condition when any given colour has entered the *prana*.

The 3rd of April, Tuesday.

At a time when the positions of the stars are as follow:

	Signs.	deg.	m.	s.		Signs.	deg.	m.	s.
Sun	11	22	52	55	Venus	11	26	35	17
Mars	5	28	1	40	Moon	8	16	5	9
Mercury	10	25	42	27	Jupiter	7	15	41	53
Saturn	3	9	33	30					

It is at this time we suppose that the act above referred to is committed.

The present effect will pass off with the two-hours' lunar current which may be passing at that time. It will then become latent, and remain so till the time when these planets are in the same position again. These positions might, as has been seen, be nine and more in number.

As soon as the exact time passes off when a colour has obtained predominance in *prana*, the effect thereof on the gross body becomes latent. It shows itself again in a general way when the stars sit in the same mansions. Some of the strength is worn off at this time, and the force again becomes latent to show itself in greater minuteness when at any time the half mansions coincide, and so on with the remaining parts noticed above. These may be any number of times when there is only an approach to coincidence, and then the effect will tend to show itself, though it will at that time remain only a tendency.

These observations, although necessarily very meagre, tend to show that the impression produced upon *prana* by any, however insignificant, act, really takes ages to pass off, for hundreds and thousands of years may pass off, when the stars coincide in position, to a degree, with that when the act was committed. A knowledge of astronomy is thus highly essential in occult

Vedic religion. The following observations may, however, render the above a little more intelligible. The *pranamaya kosha*, as often remarked, is an exact picture of the *terrestrial prana*. The periodical currents of the finer forces of nature which are in the earth, pass according to the same laws in the principle of life. Just like the Zodiac the *pranamaya kosha* is divided into mansions, &c. The northern and southern inclinations of the axis give us a heart and a brain. Each of these has branching off from it twelve ramifications, which are the twelve signs of the Zodiac. The daily rotation then gives us the thirty-one *chakras* spoken of in my previous article. These *chakras* have all the divisions of the signs of the Zodiac. The division into semi-mansions has already been spoken of. There is the positive semi-mansion, and the negative semi-mansion. Then we have the one-third, one-ninth, one-twelfth, and so on to a degree, or the divisions or the sub-divisions thereof. Each of these *chakras* both diurnal and annual is, in fact, a circle of 360 deg. just like the great circles of the heavenly sphere. Through these *chakras* is established a course of seven descriptions of life-currents. 1. Solar; 2. Lunar; 3. Mars—Agni; 4. Mercury—Prithwi; 5. Jupiter—Vayu;—6. Venus—Apas; 7. Saturn—Akasa. It is quite possible that along the same *chakras* there may be passing all or any one or more of these differing currents, at one and the same time. The reader is reminded of the telegraph currents of modern electricity. It is evident that the real state of *prana* is determined by the position of these various localized currents. Now if any one or more of these *tatwic* currents is strengthened by any act of ours under any position of the currents, it is only when we have to a degree the same position of these currents that tatwic effect will make its appearance in full strength. There may also be appearances of slight power at various times, but the full strength will never be exhausted until we have the same position of these currents to the minutest division of a degree. This takes ages upon ages, and it is quite impossible that the effect passes off in the present life. Hence arises the necessity of a second life upon this earth.

The accumulated tatwic effects of a life's work give to each life a general tinge of its own. This tinge wears off gradually as the component colours pass off or weaken in strength, one by one. When each of the component colours is one by one sufficiently worn out, the general colour of a life passes off. The gross body which was given birth to by this particular colour ceases to respond to the now differently coloured *prana*. The *prana* does not pass out of the *sushumna*. Death is the result.

As already said, the two ordinary forms of death are the positive through the brain, and the negative through the heart. There may also be a third kind of death, the tatwic death through *akasa*. In the latter the *prana* may pass out of any other part of the body. These cases are rare, and it is well that they are so.

Towards three different regions does the *prana* go after death, according to the paths through which it passes out of the body. The negative path takes it to the moon, the positive to the sun, and the third is an awful state midway between the two.

The negative path is the most general one that the *prana* takes. This path takes it to the moon (the *Chandraloka*), because the moon is the lord of the negative system and the negative currents, and the negative *sushumna* the heart, which therefore is a continuation of the lunar *prana*. The *prana* which has the general negative colour cannot move but along this path, and it is transferred naturally to the reservoirs, the centres of the negative *prana*. Those men in whom the two hours' lunar current is passing more or less regularly take this path.

This *prana* which has lost the intensity of its terrestrial colour, energizes lunar matter according to its own strength, and thus establishes for itself there a sort of passive life.

The mind is here in a state of dream. The tatwic impressions of gathered up forces pass before it in the same way as they pass before it in our earthly dreams. The only difference is that there is not in that state the superposed force of indigestion to render those tatwic impressions so strong and sudden as to be terrible. That dreamy state is characterized by extreme calmness. Whatever our mind has in it of the interesting experience of this world, whatever we have thought, or heard, or seen, or enjoyed, the sense of satisfaction and enjoyment, the bliss and playfulness of the *apas* and the *prithwi tatwas*, the languid sense of love of the *agni*, the agreeable forgetfulness of the *akasa*, all make their appearance one after the other in perfect calm. The painful impressions make no appearance, because the painful arises when any impression forces itself upon the mind which is out of harmony with its surroundings. In this state does the mind live in the *Chandraloka*, as will be better understood when I come to speak of the *tatwic* causes of dreams.

Ages roll on in this state, when the mind has, according to the same general laws which obtain for *prana*, worn out the impressions of a former life. The intense *tatwic* colours which the ceaseless activity of *prana* had called therein into existence now fade off, until at last the mind comes upon a chronic level with the *prana*. Both of them have now lost the tinge of a former life. Of *prana* it might be said that it has a new appearance of the mind, that it has a new consciousness. When they are both in this state, both very weak, the accumulated *tatwic* effects of *prana* begin to show themselves with the return of the same positions of the stars. These draw us back from the lunar to the terrestrial *prana*. The mind at this stage has no individuality worth taking account of, so that it is drawn by the *prana* to wherever its affinities carry it. It comes and joins with those solar rays which bear a similar colour, all those mighty potentialities which shew themselves in the future man lying quite latent as yet. With the rays of the sun it passes, according to the ordinary laws of vegetation, into grain which bears similar colours. Each grain has a separate individuality, which accounts for its separate appearance from others of its brothers, and there may be in many a grain human potentialities, giving it an individuality of its own. This grain or grains produce the semen virile, which in woman's womb assumes the shape of human beings. This is rebirth.

Along the positive path through the *brahmarandhra* pass those *pranas*, which pass beyond the general effect of Time, and therefore return not to the earth under ordinary binding laws. It is Time that brings back *pranas* from the moon, when this even, the most general and the least strong *tatwic* condition, comes into play with the return of identical astral positions, but the sun being the keeper of Time himself, and the strongest factor in the determination of his *tatwic* condition, it would be impossible for solar time to effect solar *prana*. Therefore, only those *pranas* travel towards the sun, in which there is almost no preponderance of any *tatwic* colour. This is the state of the *prana* of Yogis alone. By the constant practice of the eight branches of Yoga, the *prana* is purified of any very strongly personifying colours, and since it is evident that on such a *prana* Time can have no effect under ordinary circumstances, they pass off to the sun. These *pranas* have no distinct personifying colours; all of them that go to the sun have almost the same general tinge. But their minds are different. They can be distinguished from each other according to the particular branch of science which they have cultivated, or according to the particular and varying methods of mental improvement which they have followed on earth. In this state the mind is not dependant, as in the moon, upon the impressions of *prana*. Constant practice of Yoga has rendered it an independent worker, depending only upon the soul, and moulding the *prana* to its own shapes, and giving it its own colours. This is a kind of *Moksha*.

Although the sun is the most potent lord of life, and the *tatwic* condition of *prana* has now no effect upon the *prana* which has passed to the sun, the planetary currents have still some slight effect upon it, and there are times when this effect is very strong, so that the earthly conditions in which they have previously lived are again called back to their minds. A desire to do the same sort of good they did the world in their previous life takes possession of them, and impelled by this desire they sometimes come back to the earth. Sankaracharya has noticed in his commentary on the Brahma Sutras that *Apantartamah*, one of the Vedic *rishis*, thus appeared on earth as Krishnadwaipayana, about the end of the Dwapara, and the beginning of the Kaliyuga.

Such in brief is the course of human life. Something must now be said on a problem of the deepest possible interest: "How are we to remove these antagonistic colours of *prana*?" There are two methods of removing these colours—medicine and the discipline of *prana* by the practice of Yoga.

There are in these days two systems of pathology in vogue—the allopathic, and the homœopathic. The allopathic system works by the principle of unlikes, the homœopathic by that of the likes. If certain symptoms are visible in the gross body of any living organism—and these symptoms, let the reader remember, are the effects of the *tatwic* changes of *prana*—the allopath will give medicine which will remove or supply materials which the *tatwic* changes of *prana* have added to or taken from the body. If the force of *prana* does not exhaust itself, there is no remedy for it in

allopathy; what it can do is only to keep up the balance of elements in the gross body. Moreover when, according to the change of the *tatwic* conditions of time, the present degree of the strength of *prana* has exhausted itself, the rest will become latent, and allopathy is powerless against this latency. The same disease may recur over and over again. There is no effective cure. The real force which lies at the root of the disease is beyond the reach of the allopath.

For homœopathy it is possible to effect more radical cures. How? By aggravation. The aggravation of homœopathy means the calling out of *prana* at once into the gross body. With its whole strength the antagonistic colours are transferred to the gross body. The symptoms are firstly aggravated, but the *prana* becomes pure and healthy. No sooner that this is the case the healthy influence of *prana* begins to arrest itself on the gross body, restores it to its own condition, and the balance of the elements is restored.

The allopathic system is easier of handling, because, as every body knows, it is easier to sweep off a drain, while it is very difficult to ascertain the true colour of *prana*, which lies at the root of the derangement.

It might be remarked that the success of homœopathy is a very good corroboration of the occult theory of *prana*. The true principle of pathology is indeed what is in everybody's mouth in India, that is, the cure of poison is that poison itself. The science of chromopathy too works upon the same two principles. If we administer to our patient water charged with the colour opposite to that of the disease, relief will come as in allopathy; but if the colour of the water be identical with that of the disease, an aggravation will be followed by immediate relief and radical cure, as in homœopathy.

So much for pathology under the head of the discipline of *prana*. I shall now notice *pranayama*.

The word *pranayama* means holding the *prana* in check. Different colours of *prana* have different effects upon the gross body in general, and these effects are indicated by the special manifestation of the principle in the act of breathing. Each disease has a separate colour of its own, and each colour is indicated by breath. Now *pranayama* consists in prolonging and rendering more intense these colours of *prana*, by holding the breath in check in the state which corresponds with the colour. By thus prolonging the condition of the gross body, an aggravation is induced, and a cure is the result. *Pranayama* is a most difficult process, and requires the most complete knowledge of the science of breath, both theoretical and practical. If indiscriminately followed, it may, instead of purifying the *prana*, give it a bundle of antagonistic colours, and be thus a source of misery rather than of bliss. *Pranayama* of a particular sort, if not justified by the wants of the system, will only serve to intensify the particular colour of *prana*, and thus produce an effect just the reverse of what is desirable. There is also a soothing method of the treatment of diseases by the control of breath. If the disease is positive, we may induce the negative current, and

vice versâ, by putting the gross body into positions, which coincide with the play of these currents. If the disease is caused by the heating *tatwas*, we may bring into play the cooling ones and *vice versâ*.

The change from the positive to the negative and *vice versâ* are easily effected; we may lie down on the opposite side, or press in some other way the veins and nerves of the opposite half of the body. The *tatwic* changes are however effected with greater difficulty. We must accustom ourselves to longer or shorter breathing as the case may be, at will. I have noticed that the length of the expired air is in the case of Akasa, Vayu, Agni, Prithwi, and Apas, respectively 1 (or Zero), 8, 4, 12, and 16 fingers below the nose. Now if we are accustomed to breathe at will so as to let our breath only go one, or four, or eight, or twelve, or sixteen, fingers and no more nor less, the respective *tatwas* will be brought into play. This is one of the most difficult processes of *pranayama* and is classed under the head of Hatha Yoga. There is another method of inducing these *tatwas*, both in oneself and in other organisms too. This is by the training of the will, and effecting changes in *prana* through the mental coil. This will better be spoken of elsewhere.

RAMA PRASAD.

*HYPNOTISM IN A PALACE.**

SOME extremely curious details about a hypnotic séance in the Royal Palace at Madrid have been given by the Spanish papers.

Queen Christina having heard of the successful hypnotic experiments made by Professor Das upon different subjects, and specially with the Senorita Doña Mercedes Montero de Espinosa, expressed a desire to study this class of experiments. The parties interested, greatly honored by the condescension, lent themselves to the project with eagerness. The séance took place in the presence of the Royal family in the salon called the Piano room.

Professor Das gave a succinct explanation of the hypnotic condition which he said could be induced by virtue of the power of the gaze, by mental suggestions, and by the effects of vibration on the auditive organs.

The doctor placed his influence at the disposal of the Royal personages; the results obtained during a two-hours' séance were made at the suggestion and arrangement of their Majesties, and more especially of His Highness—and oftener by the direct intervention of Her Majesty the Queen Regent.

The hypnotised subject, after having moved her arms, sometimes the left, sometimes the right at will, as mentally ordered, Her Majesty the Queen induced muscular contraction in the presence of these august personages; then they passed on to experiment on the transposition of the senses by suggestion, and H. M. made the suggestion that the subject should think she was eating a cooked sweet potatoe. The Senorita Montero then eat

* Translated from the *Revue Spirite*.

half a raw potatoe, and declaring that it tasted like a sweet-potatoe. In transposing the sense of touch, induced upon a sign from H. M., anesthæsia of the left-arm, and hyperesthæsia of the right arm was produced upon the subject—then almost entire insensibility in both arms, up to that inconceivable point that the two poles of a large electro-magnetic apparatus of 100 degrees being placed in the hands of the subject, she endured without any incovenience a shock of 35 whilst the Comte de Morphi could hardly bear one of 4.

In the transposition of the sense of sight the experiment was most striking.

The subject rose upon a mental suggestion. Doctor Das being at one end of the salon and in the opposite corner to that occupied by the piano, Senorita Montero walked firmly across between the crowd of chairs and arm chairs which was spread about the room to him; H. M. the Queen walked by her side, when the subject had reached the place where Doctor Das was standing, H. M. commanded her to look and see mentally how many fingers of her hand were closed and how many extended, and Madame M. replied correctly upon the instant afterwards. H. H. the Infanta Dona Isabel marked a cross upon the carpet in the opposite corner of the salon, and Doctor Das mentally ordered the subject that when H. M. the Queen should make a signal with the opera-glass she held in her hand, she should walk backwards to the spot marked and stop there. Senorita Montero walked backwards as steadily and firmly as she could have done, walking forwards and wide awake. She stopped mechanically, just as her feet rested on the spot marked by the Infanta.

The experiments on the transposition of the sense of smell were not less astonishing. It was suggested to the subject that Ammonia would be as pleasant to her as Farina's Eau-de-Cologne. She inhaled the volatile alkali very strongly for a full minute with every appearance of delight. In the normal state, no one could inhale this substance without losing consciousness.

Transposition of hearing, with ecstasis, was also productive of striking results, whilst H. M. played a very sweet melody on the piano.

The most susprising experiment of all was as follows:—H. M. asked Senorita Montero if she could follow her mentally into her study. On the subject, replying in the affirmative, H. M. put her the following questions:—

Q. What do you see at the entrance on the right?
A. A writing table.
Q. And what is on the right hand side of this table?
A. Some papers.
Q. And on the left?
A. Envelopes.
Q. Empty envelopes?
A. No—some of them contain photographs?
Q. And what do you see on the left in this room?
A. A cupboard.

in this cupboard?

Q. Mention a few of the things i
A. I see a small casket.
Q. What is the casket made of?
A. Of iron.
Q. What does it hold?
A. Papers.
Q. Blank papers?
A. Some written on and some printed.
Q. You see nothing else?
A. Yes.
Q. What do you see?
A. A portrait.
Q. Whose?
A. Of H. M. King Alphonso.

Then followed an interval of silent amazement. After a experiments in the transposition of the senses, they tested by meth suggestions at a distance—formerly miscalled divination. This merely transmission of thought, or sympathy established betwees brain of the subject and that of the operator. H. M. the Queen en invited to put herself in contact with the subject, Doctor Das a the latter if she knew whose hand she was holding?

A. H. M. Dona Christina's, replied Senorita Montero.
Q. Are you very fond of H. M. the Queen? asked t Doctor.
A. Yes, because she is so good, replied Mercedes.
Q. Will you obey everything suggested and ordered by H. M.?
A. I will, said the young lady.

Doctor Das having established a current of influence between the Queen and the subject, stepped aside, and after this the will of the august Regent controlled the subject, who was made to repeat words and figures which H. M. Isabel wrote upon a blank card. She gave the number of bits into which the Queen had torn another card with such accuracy, that H. M. making a mistake in the number of the pieces, the subject rectified the error at once afterwards. H. M. hid another card between the pages of a music-book, mixed up among 8 or 10 others on a chair. Senorita Mercedes immediately took out from this pyramid of books the one in which was hidden the card.

Queen Dona Christina asked:

Q. What have I got in the pocket of my dress at this moment?
A. A letter.
Q. How many pages of writing in this letter?
A. Three.
Q. Do you know who the writer is?
A. The august mother of your Majesty.
Q. Can you see my mother?
A. Yes, Madame.
Q. Is she quite well?
A. Yes.

The Queen now desired that Senorita Montero should be awakened, and in fact at this instant she awoke by a mental suggestion, at a quarter past 4 o'clock in the afternoon, upon a sign from the Doctor, and when the seconds-hand marked the quarter as suggested by H. M.

Then followed several trials of sleep by suggestion at a distance and by vibration.

During one of these slumbers Dr. Das suggested to the hypnotised subject to take the Queen's opera-glass, her consent having first been obtained. The Queen having mentally indicated the number 22, Dr. Das told Senorita Montero that he should count one, two, three, &c., and that she should instantly awake when she perceived the number mentally chosen by Her Majesty; in point of fact, Senorita Montero opened her eyes suddenly upon his pronouncing the number 22.

The young lady awoke smiling, but somewhat pre-occupied, or as if under the dominion of an idea, an irresistible desire; H. M. the Queen had meanwhile placed herself at a certain distance, seemingly indifferent or thinking about something else, and Senorita Montero, as though moved by a blind impulse, approached her, watched her for some seconds, saw that she no longer held the opera-glass in her hand, searched for the pocket of the dress; and feigning an excuse, she edged up to the Queen, and as deftly as the most skilful pickpocket might have done it, introduced her hand into the pocket of H. M.'s dress, possessed herself of the opera-glass, and slipping softly away, went and gave it to the Doctor.

The Doctor again put her to sleep, ordering her this time to bend the left knee before H. M., and to beg her pardon for the disrespectful action which she had committed. The subject did so with entire humility. H. M. the Queen asked Dr. Das if the hypnotic faculty, power, or influence is to be found in everybody. The Doctor replied that in point of fact it is potential in every human being who can exercise an irresistible will-power with complete concentration of thought; the Doctor explained and demonstrated the manner in which an irresistible will-power can manifest itself in a fixity of gaze.

H. M. then gave evident proofs of a strength of will beyond belief, by keeping her gaze fixed and motionless, without winking and with the pupils dilated, till a candle was held at the distance of only a few inches from her eyes.

Dr. Das thereupon declared that H. M. could hypnotise Senorita Montero within a few minutes, and, it turned out, that when placed before her, she controlled her so thoroughly with the power of her fascinating gaze, that the young girl fell into a profound slumber after four or five minutes.

H. M. turned then into an operator, ordered by suggestion the movement of the arms of the hypnotised subject, sometimes the right, sometimes the left; finally both together, with the accompaniments of muscular contraction, and then the dropping inertly of both arms to her sides, with a simple wave of her hand. H. M.

woke her while counting from one to ten; upon her pronouncing the number which had been indicated by suggestion, the Senorita opened her eyes. Thus ended this interesting séance.

TRESORIER.

THE HINDU TRIMURTI OR TRINITY.

"Ekamevádwitiyam Brahmam"—(one only existence no other)—(Athyathmó-panishad).

THE cosmological theory of every nation points to one source or basis for the universe. Evolution and involution are the most potent factors in nature that are working harmoniously, though seemingly inconsistent with, and inimical to, each other, to bring about a grand result. Evolution shapes and involution changes or transforms. Thus they mutually work for the development of better types—monads and species. These two are subordinate to another law, more potent than either and greater than both; which, to use a simile, rule sovereign-like both over the physical and the spiritual worlds. This Potentate is called "the Unknowable," the Supreme Power, Narayana, Eswara or Logos, the Formative Principle, Para Brahmam, Anirvachaniyam (indescribable), the First Cause, or God. So many conceptions, so many names. The ideal is the same, but the degree of understanding is graduated. According to the attributes which the seeker after "the mystery of mysteries" has tried to impose upon it, he has invented a name to represent the Infinite. All philosophies, all sciences and all men of every shade of opinion, whether theist, deist, pantheist, materialist or atheist, admit the prime source, though they combat the attributes. This *primum mobile* is called in the Hindu sacred writings Parabrahmam—the Supreme Being or Source. It is a great pity that a true key to the correct understanding of the mysteries explained in our sacred writings has been lost to the public. Our religious institutions and social customs have been, partly through misunderstanding and partly through selfish and interested misrepresentations of a certain bigoted and orthodox class of men to serve their own particular purpose, mostly of a temporal nature, the one[illegible]enorita[illegible]eaded and degenerated. The spirit of these institutions[illegible]een l[illegible]een lost and the shell without the kernel is offered [illegible] the public for acceptance. It is no wonder therefore that the modern educated men, especially the *anglicised* Hindus, cry down the ancient Aryan institutions, customs and manners. These institutions, to understand their true import and spirit, should be examined both in their physical and metaphysical or spiritual aspects. The idea of Trimurti has been, as all others of a transcendental nature, much tampered with. It has become the common property of almost all religions, and it plays a very prominent part in the Hindu Sastras and Puranas. It has been variously interpreted, and very much and often to the repugnance of common sense. We propose in this paper to enquire into the true connotation of the word Trinity and expose, as far as possible, the degraded and popular idea, as it is not only pregnant with much mischief, but has given rise to the hateful split of our primary, grand and pure religion into so many antagonistic sects, each trying for the extirpation of the other, but both the combatants are involved unconsciously in the common ruin.

The Parabrahma is called Swayambhu—the self-begotten. It is eternal, incomprehensible, and indescribable. This idea of the First Cause is highly philosophical and abstract, and hence, it is inconceivable to an ordinary mind. The abstract was, in course of time, expressed in terms of the concrete as a mere guide to the right or approximate comprehension of the Eternal. What maps and atlases are to the student of geography—even such are the concrete symbols, idols, etc., of the highest powers of nature to the student of the cosmos. "Swayambhu," writes the learned author of "Isis Unveiled," is the unrevealed Deity; it is the Being, existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a supreme *unity*. These trinities, or the triple Trimurti, are: the Nara, Nari, and Viradj—the initial triad, the Agni, Vayu, and Surya—the manifested triad; Brahma, Vishnu, and Siva, the creative triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes but the symbol in concrete expression." Evidence is voluminous to prove conclusively that the Trinity is only the three different aspects or manifestations of the One Existence. The idea of Trinity, if well argued either analytically or synthetically, leads us to one central point. Manu says that "this *Universe* existed only *in the first divine idea yet unexpanded, as if involved* in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered *by revelation*, as if it were wholly immersed in sleep. And the *Universe* took its shape and form from the impulse given by that *divine idea*." Eko Narayana Nadwitiyyostikaschit (One only Narayana, no other exists), says "Narayanopanishad." Ajamakonithyamasya—Brahma only is eternally existing, says "Thurizatheethavudhuthopanishad." Sarabhopanishad has the following Mantra: Ekaévasivonithyasthathonyaskshakalam mrusha. Only one Siva eternally exists—besides that all is illusion. In the "Rudrahrudayopanishad," a mantra runs thus, "It is known as Atma, Paramatma and Antaratma, these three are dependent on Para Brahma. Antaratma becomes Brahma, Paramatma Maheswara, and Vishnu the protector of all Atma. The different systems in the cosmos are the boughs of the tree of three words, Vishnu, Brahma and Maheshwara are the end, trunk and roots. The result is Vishnu, action Brahma, and cause is Maheshwara." We can now incontrovertibly say that Brahma, Vishnu and Siva are simply the different manifestations of the one nameless, the all-consciousness, the "unconditionally unlimited" of the philosophers of the Hamiltonian School, the Parabrahmam of the Vedantins. The sectarian feuds regarding the supremacy of the one over the other (a huge assumption unsupported by evidence) is merely a childish war of words. In Bharata, Santiparva, we read of Vishnu extolling the supremacy of Siva, and Siva is also said in many of

our Puranas to extol the mighty power of Vishnu. Siva instructs and initiates Parvati—figuratively his consort—into the mystery of Rama Mantra. At Harihar, in the Mysore Province, we see an idol is set up as Hari Hara Nadha, the Lord of Hari Hara (the unity of the three in one). The translator of Maha Bharata into Telugu dedicates his work to Hari Hara Natha. The trinity is often represented by a sacred symbol, Om, which is composed of A, U, O, and Arthamatra. These four in unity are Para Brahmam. This is the Pranava and Gayatri. These four represent the four Vedas, Rig, Yajur, Atharva and Sama Vedas, and also in one of the aspects of Pranava, the four eternal principles in the cosmos, the Parabhram and the Logos (Eswara), the Light of the Logos (Daivi Prakriti as this principle is called in the Bhagavad Gita) and the Prakriti (the undifferentiated matter). Mr. T. Subba Row's beautiful lectures on Bhagavad Gita which appeared in the *Theosophist* give a clear exposition on the point. Pranava stands also as a symbol for the four states: Jagratha (wakeful), Swapna (dreamy), Sushupti (sleepy), and Thuriyam (estatic). In the *Suryopanishad* it is said "Om Ithyakasharam Brahma (the one letter Om—the whole in unity—is Brahma). In the Gayatri of the Brahmans the sun is represented as the object to whom prayers are addressed. The sun spoken of there is the Nara of the *initial* triad, and not the sun *manifested*. Hence Gayatri can be repeated even out of the presence of this mundane sun. It is generally said that the Sandhyavandanum of the Brahmans is to be performed at sun-rise and sun-set and this is understood literally by them and adopted. In the "Mythrayopanishad" a question is raised which gives the correct interpretation of this statement. The question runs thus. In the sky of the heart, the sun of knowledge is ever shining—he neither sets or rises, how do you perform Sandhya? Hence Sandhya Vandanum can be performed at any time, in any place and by whomsoever, provided he knows the secret. The Upanishads say that he who is ignorant of the true signification of Pranava-Parabrahmam is a Brahman. This is certainly a cogent reason to say that Gayatri is not, we humbly believe, the peculiar property of any one particular class of people only. Again, the Parsees should not be considered as Fire-worshippers, worshipping the *manifested* Agni, when they stand by the fire and repeat their Mantras, but the Nara of the *initial* triad. The Yogi Vamana says that to become Sivayogi "one must first kill Brahma, and add the remains to Vishnu, then kill Vishnu and add the remains to Siva and then kill Siva." This means simply that the unity or destruction of the manifestations alone can give us the correct knowledge of Paramatma or Para Brahmam. Pure Hinduism teaches invariably the unity of Godhead. This Trinity is the God the father, God the son, and the Holy Ghost of the Christians; and it is the Tatwatrayam—Chit, Achit and Eswara of the Visishtadwaitis. (See Mr. Subba Row's able lectures on Bhagavad Gita). These two systems do not seem to give place to the highest principle, and hence we consider they are defective.

These three concrete manifestations—Brahma, Vishnu and Siva—are represented in the lowest aspect of the Supreme Spirit as

male beings in consequence of their being active principles, and the respective co-ordinate passive principles are called their consorts. Brahma, Vishnu and Siva have Saraswati, Lakshmi and Parvati respectively for their consorts. The idea of man and wife has necessarily driven the ignorant multitude to the conception of a third idea—their off-spring. Though Brahma is spouseless and son-less, the exuberant fancy of the people has made Brahma the father of Narada, Vishnu of Manmutha, and Siva of Virabhadra and Shunmukha. In one sense Brahma, Vishnu and Siva are represented as Satwa, Raja and Tamas gunas or qualities. Satwa is goodness or purity; Rajas, passion or activity; Tamas, darkness, or ignorance. These three are the inherent and potential qualities of undifferentiated matter, and in consequence the latter is called Trigunathmika Prakriti or Trigunathmika Maya. How these qualities have been transferred to Purusha is a question that should certainly arrest our attention. Ascription of qualities to the First Cause is tantamount to reduce Parabrahmam to a relative condition. The scripture says that Parabrahmam is "unconditionally unlimited" and virtually absolute. The "unconditionally unlimited" is unthinkable and inconceivable. The inconceivability of the absolute pre-supposes the non-existence of these qualities in Para Brahma. There is only one way of meeting this question and obtaining a solution to the problem that Parabrahma is endowed with the triple qualities or the qualities have been transferred from Prakriti to Purusha. Let us examine and enquire into the source of the power of Prakriti and the relation it holds to the manifested cosmos, and this may answer the question we have raised above. We have said above that the triple qualities are inherent and potential in Prakriti. These are in a latent condition in Maya. Unless there be an impetus sufficient to arouse them from their, as it were, lethargic condition, they cannot come into the sphere of activity and manifest their true nature. This propelling force or motive power is supplied by Parabrahma in the form of Chichhakti or Daivi Prakriti. This power coming in contact with Prakriti makes the latter put forth its inherent energy, or the triple qualities, and thus gives rise to the phenomenal world. Prakriti, by itself, is inactive or inanimate. Just as the modifications of the reflection of the sun in water are ascribed through ignorance to the sun himself, so the triple qualities of Prakriti are transferred to the Purusha, who is neither the enjoyer nor the enjoyed. Our experience show how often we are mistaken in believing as true that which is false. A pure and white glass in close proximity to a colored object appears to assume all the variegated colors of the object and identify itself with the object. The moment the object is withdrawn or the glass is removed, it becomes patent that our belief was erroneous. The relation between Prakriti and Purusha is similar, if not the same, as that between the glass and the object. Arguing from analogy, we can affirm that Purusha is without qualities; and being indivisible it cannot be split into three, except into a pure abstract idea clothed thereafter in concrete images for the sake of argument and gradual approximation to the original idea. The abstract, unless

reduced to a tangible concrete, is a blank to the comprehension of the multitude. We can do away with the concrete when we grasp the abstract. But to mistake the concrete for the abstract is to mistake the means for the end.

Just as Brahma, Vishnu and Siva are the various and different powers or manifestations of the One Supreme Being, so their consorts and offspring are merely the multifarious manifestations peculiar to the First Cause, and these are represented as gods and goddesses. Such language has become conventional not only with the Hindus, but also with many other nations all over the world. "In Egypt the Deity or principle of generation," writes Mr. H. M. Westropp in his *Phallic Worship*, "was Khlem, called the father—the abstract idea of father; as the goddess Mant was that of mother." Among the Assyrians, the supreme God, Bel, was styled the Procreator, and his wife, the goddess Mytilla, represented the productive principle of nature, and received the title of the queen of fertility. In Phœnician Mythology, Ouranos (heaven) weds Gé (the earth), and by her becomes the father of Oceanus, Hyperion, Iyapetus, Cronos, and other gods." The Indians of Central America, the Tahitians and the New Zealanders have been shown to have the same idea. This idea of the active and the passive principles in Nature has given rise to multifarious representations in symbolical and hieroglyphic writings. In short, the sectarian marks which we wear our ou foreheads are only representations of these principles in Nature in combination. Brahma is represented with four heads, which mean the four cardinal points or the four cardinal virtues. The lotus flowers in his hand are symbols of generation. Vishnu is likewise represented with four hands. The disc in one hand means time or mind; Sankhu or the conch shell in another denotes space or buddhi, and these are under his control. Siva is represented with a deer in one hand, which means innocence. His charger is a bull, which is a symbol of Pranava. As Brahma, Vishnu and Siva are the three different manifestations of Purusha, so Saraswati, Lakshmi and Parvati are the three corresponding manifestations of Prakriti. These three may also be called Gnana Sakti, Icha Sakti and Kriya Sakti. Our readers will now see plainly from the above that all these various manifestations are only the different aspects of Purusha and Prakriti, and these two latter are likewise the aspects of the one Supreme Eternal Being. The evil which has been working to the disadvantage of our religion is the misconception of the true import of our religious tenets. The highly metaphorical language employed by our religious writers, as by no other method they could do appreciable justice to this elevated and abstract notion, has been to a very great extent the cause of the reprehensible degree to which several enjoyments have been carried under the cloak of religious sanction. The poverty of the conception of the Supreme Being on the part of the masses has given room to the misconception of the true and inseparable relations existing between the Purusha and the Prakriti. The metaphor is often lost sight of, and the ignorant actually believe that Vishnu and Lakshmi, as well as Siva and Parvati, are enjoying this worldly connubial happiness. Unfortunately the vile practices in our temples, which are against the true spirit of the teachings of the Initiates of the Occult School, go to a great extent to confirm these silly notions. The worship in the temples has become a mere mechanical task, and there are no sermons or religious lectures as of old to enlighten the masses. It is this symbolical expression of the abstract in the concrete, for the better comprehension of the general public, that, added to the gradual neglect of the study of our religious works, has tended to the present low state of morals in our society.

The Sankhya, the Yoga, the Vedanta and the Pythagorean numerical systems, teach us unanimously that the one has become two, the trinity and the quaternary. These, one, two, three and four added together have become ten, the perfect and complete cosmos. These are the ten Prajapatis of the Hindus, and the ten Sephiroths of the Jews. Evolution travels forwards from one to ten and involution backwards from ten to one. Such sublime ideas of Trinity have been, through our misfortune, disfigured and degraded as has been shown. In the philosophical and religious systems of the Hindus, we everywhere meet with the idea of unity of the god-head, and nowhere but in the imagination of the bigoted sectarians, the idea of diversity. Brahma, Vishnu and Siva are as mortal as ourselves, according to the teachings of the Upanishads, and only our existence is eternal and immutable, which is Parabrahma, "Whose centre is everywhere, and whose circumference is nowhere."

"Vitam impendere vero" (Give life for truth).

R. JAGANNATHIAH, F. T. S.

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*LOUIS DRAMARD.**

"THE greedy hands of death almost always strike what is best on earth, and the worst things accomplish their destiny." These words of the ancient poet recurred to my memory when, on the 15th of March, a telegram informed me that we had just lost, in the person of Louis Dramard, one of the principal founders of *La Revue Socialiste*, one of its most eminent collaborators and one of our dearest friends.

The cruel malady which carried him off at the age of thirty-nine years had been attacking him for more than fifteen years, leaving him no hope. But such was the noble friend whose loss we deplore, that the torturing and mortal disease, instead of extinguishing his thought and withering his heart, only served to stimulate the gifts of intelligence and goodness that were in him. Under the sharp tutorship of suffering he became the refined thinker, the just and benevolent man, the devoted friend, the valiant socialist whom we have known. He was thus the living demonstration of that saying of d'Alembert, that pain extends and expands the soul in those who are well-endowed.

* Translated from *La Revue Socialiste* (Paris).

We must indeed view with suspicion those hypochondriacs who are always pitying themselves, always believing themselves the interesting and unhappy victims of the injustice of others or the cruelty of fate, and always ready to despair.

The man truly worthy of the name knows, without needing to read it in the Iliad or in the Bible, that "Life is bitter and full of tears" that "every creature sighs," and that consequently each one has his pain which has to be patiently endured. He knows also that life is nothing if it is not consecrated to personal amelioration and the accomplishment of social duty; and that according to a bold saying of Strauss, he counts truly among men who, in a circle narrow or wide, has worked acccording to his strength for the advent of fresh justice.

This is why, beneath the restraint of physical evil, the wounds of the heart, the fatigue of the body and mind—from fear that bread and shelter may fail, for the dear beings who love him and the possibility of being useful to his kind and working in the sacred cause of the moral and social renovation of humanity—he yet finds himself among the happy. He would blush to think of his own ills before the immense veil of pain which the cruel nature of things has extended over the universal life. He employs all his remaining strength in fighting the iniquity and suffering around him, in forming for himself an altruistic rule of conduct, and in the accomplishment of these duties he finds the austere consolation of the good and the strong.

Such was Dramard; resigned to the inevitable and always devoted to the common good. In every situation in which he found himself, he always sought duty as others seek pleasure. Thus, when sickness forced him to pass half his existence in Algiers, he at once occupied himself in seeking out good to be done on the soil of Africa, and he did not err. He made himself, before public opinion, the advocate of the aborigines; he first claimed justice for them and afterwards gradual emancipation. This caused him much bitterness, many calumnies; but his protests were not entirely fruitless for, thanks to him, crying iniquities have been unveiled and the right of the Arabs and the Algerian Berbers to political emancipation has been formulated: it will have its day.

Dramard did not stop at this generous revendication in favour of the aborigines. The great social problem which the Commune so heroically and so tragically recalled, always held the first place in his mind; and as in this man of duty action always followed thought, he implanted—by creating there the first circle of social studies—militant socialism in Algiers. The group of men thus brought together by Dramard who, at the same time, found himself obliged to re-organise the trades unions, was the kernel of the labour party in Algiers which has since so greatly developed, especially in the town of Algiers.....

But just as I am sketching the too short and all interior life of this man of thought and action, I receive from his family, with a request for publication, the oration pronounced by Dr. Moreau at his grave.

For sixteen years Dr. Moreau was the intimate friend and physician of Dramard; he was requested by the family to pronounce at the grave of our regretted friend the last words of farewell. Dr. Moreau is moreover one of our most learned and meritorious co-religionists. Before so many claims I bow, I erase the pages already written and give place to this nearer friend; friendship also has its hierarchy.

This is how Dr. Moreau expressed himself; in the name of Madam Dramard the sympathetic and devoted wife of the deceased; in the name of Paul Dramard their son, of M. Dramard his father, and of the numerous friends who accompanied the socialist thinker to his last resting-place.

"At the prayer of thy family and of thy friends, Dramard, I come as friend and co-religionist to say a last farewell. And this word religion will not be out of place on thy free-thinker's tomb; for it is the one thou didst thyself use to designate the Socialism of which thou wast the earnest partizan and apostle. And thou wast right. No word is more suitable than this to characterise socialism, which, leaving to each religion the incomprehensible dogmas which divide us, borrows from them what is best in them, what all the world understands, what binds us all indeed in one family: The love of our fellow-man.

"This love of our fellow-citizens was possessed in a very high degree by the man whom we are conducting to his last abode; and yet it must be very well known to be properly appreciated at its just value.

"Of complex nature, inheriting great benevolence from his father, he derived from his mother an excessive nervousness, a morbid sensitiveness, the timidity of a child which exaggerated yet more his condition of chronic invalid, his quasi-artificial life; all this might have seemed at first want of culture and have given false impressions of his real sentiments.

"But when one knew him better—and I learned to know him during the sixteen years that our friendship lasted, from the day I met him till that on which I closed his eyes—one soon recognised that the two sentiments that dominated in him, and which have directed all his life: the hatred of despotism whatever its source, and commiseration for the weak and oppressed.

"As a friend he sometimes seemed almost cold in days of prosperity; but he was always found helpful and devoted in days of misery.

"As a man, it may be said that his first vocation was inspired by the same sentiments: he had wished to be a doctor: had not the weak and the suffering all his sympathy before-hand? Unfortunately, weak and suffering himself, he could not continue these difficult studies. But from his sojourn on the benches of the school, he retained a love of the natural sciences, an admiration for positive studies and rigorous methods of investigation and demonstration.

"He then occupied himself with politics and sociology.

"During the Franco-German war, when still a student, he remained shut up in Paris where he did duty as a Mobile.

"After the war of the Commune, scarcely awakened to political life, he instinctively took the part of the conquered of the Commune, for the reason, we may guess, that they *were* vanquished, that they were weak, and still more that the reprisals of the Versaillais had been more cruel. He then made a journey in Switzerland and Belgium which he has narrated himself in his "Journey to the land of the Proscribed," there he met a certain number of former members of the Commune, banished from France, and from them he received the seeds of Socialist philosophy.

"They did not fall on barren ground. Shortly afterwards, forced on account of his bad health to quit France, he first went to Italy and afterwards settled in Algiers. Algeria had fascinated him: first its blue sky, its glorious sun, its mild climate agreed with his invalid condition. And then, was it not a young colony which needed love and devotion to expand

and prosper? It seemed to him that a good part of the young French generation should have transported themselves to this Mediterranean coast to there create a new France. What do I say? It seemed to him that on this African soil not only France but Spain and Italy ought to learn to know and love one another, to prepare the federation of the neo-Latin races, those sister nations, and to hasten the advent of the united states of Europe. This again was ever socialism.

"The aborigines themselves were not excluded from his affections. He wished to see the Arab race raised, emancipated little by little, and pass from the state of conquered foe always ready to rise in insurrection to that of ally solidly federated with the French nation. And if he detested the Jew, taken as the synonym of usurer and speculator, he did not admit that these epithets ought to be thrown in the face of all Jews indiscriminately; he did not understand anti-semitism under the pretext of race or religion. That seemed to him a monstrous anachronism. Thus among his friends he counted Jews animated with liberal ideas.

"He also occupied himself with socialistic ideas that were more restricted though of more immediate application, and he powerfully contributed to the formation of the workmen's syndicates and the circle of social studies of Algiers, which nominated him delegate to the congress of the labour party at St. Etienne in 1882.

"For the better propagation of the ideas of peace in Algiers, he founded in 1879 the "Voix du Pauvre" (voice of the poor) which brought him so many attacks and calumnies that he had to cease its publication. Unscrupulous adversaries, devoid of good faith, even went so far as to impeach his political honesty. He was obliged to exculpate himself in a political meeting and had no difficulty in doing so.

"But in one so honest, so devoid of all personal ambition, sometimes exaggerated, but always sincere and disinterested, these suspicions were extremely painful.

"He had again to encounter them on account of his arabophile ideas which were ill understood or ill interpreted. He presented as an enemy of the colonists, he who loved Algiers so well!...

"Thus, at the advice of his friends he at length renounced militant politics and devoted himself exclusively to his studies in repose. To this we owe his collaboration in the *Revue Socialiste* founded and directed by his master and friend Benoit Malon. In that journal he published his remarkable study "Transformism and Socialism."

"Towards the end of his life, already undermined by the cruel malady to which he eventually succumbed, he devoted himself to another order of study; he joined the Théosophical Society.

"He had indeed slightly penetrated into the sanctuary of the old tradition and civilisations of India. He was astounded with what he found. He plunged in again and brought to the sciences called occult and mysterious, of which contemporary hypnotism lifts a corner of the veil, his scientific mind and rigour, as he has shown in his articles on the Esoteric Doctrine.

"Here as ever he obeyed the double impulsion of which I have spoken, the hatred of oppressors, the love of the oppressed. He took the part of independent workers against the extreme positivists, who, erecting themselves into a church, hurl the anathema against all that does not bear the seal of official science, and who treat seekers as charlatans.

"I shall not follow Dramard in this new phase of his philosphical ideas. I am not competent to do so. What I do know is that these ideas brought an extreme calm to his mind; he saw death come with a perfect tranquillity, and it was sweet as he wished it to be. And little by little, of his vigorous hatred against the oppressor and his sympathy for the oppressed, the first sentiment lost its bitterness and the second gained in intensity.

"A great example is left us by this true socialist republican."

Such were the words of Dr. Moreau; he has spoken especially of the man, I desire to add a few lines on the thinker and the writer.

I have said that Dramard had not been soured and dried up, as is the general case, by sickness, but had been improved by it. One day I found him reading his beloved classics; he showed me, looking at me with his sad smile, the following passage from Æschylus: "Zeus has led men in the ways of wisdom by imposing on them the law that science must be bought with pain." I understood, and had I not feared to appear to flatter, I should have told him he was a proof of it, he who in all points had practised Carlyle's maxim, that the suffering man ought to consume his own smoke to transform it into vivifying fire, that is to say, in interior amelioration and benevolent activity.

Having come to the cause of the disinherited by that intimate concentration of sentiment and reflection which his invalid condition favoured, Dramard could not neglect the philosophical side of Socialism. And when in 1880 I had the good fortune to make his acquaintance, we were assured from the first interview, that our ideas and sentiments were in perfect conformity.

We then said that the rising socialism ought not, by way of reaction against the old utopian socialism, to confine itself to purely economic questions, and that it ought to occupy itself with all the great philosophical, political and social questions of the present time We understood that, according to the just expression of Francois Huet, the social movement is bound to the scientific movement and at bottom is actuated by the same spirit. At the same time we admitted that the social movement has its phase of incubation which does not always coincide with the logic of pure reason, and that every doctrine which does not plunge deeply into history, and which is not a ring in the great evolutionary chain, is but an utopia of no value. Thence we took the resolution not to allow ourselves to be turned aside from the greater paths of socialistic elaboration by too narrow conceptions, or by the passing currents of an incomplete atmosphere, and, as much as possible, to test our opinions by the light of science, history and philosophy. As means, we thought of the foundation of a review open to all investigations on the wide ground of free-thought, the republic and socialism.

But being at that time, myself especially, in the full tide of revolutionary collectivism, which had first to be emphatically affirmed, we agreed to suspend the execution of our project. Meanwhile we worked at the expansion of the theoretical horizon of the growing labour party by books entitled "Transformisme et Socialisme," "Le Nouveau Parti," "Manuel d'Economie Sociale," "Morale Sociale."

In "Transformisme et Socialisme," Dramard set himself to show that transformism, far from being as pretended by certain short-sighted naturalists, the negation of socialism, was, on the contrary, its scientific basis. He established that the struggle for life in all its rigour only takes place normally in the lowest zoological state, that in the superior animality, and hence much more in the social state, it is corrected and humanised by what M. de Lomessan has so well called association for strife.

And he demonstrates it: The anti-socialist Darwinians, he says in substance, have made the mistake of considering the human race as under the same laws of evolution as the lower animal species. Certain animals even have, among themselves, replaced strife by association; regenerated humanity will replace it by solidarity. In the lower species, strife obtains not merely between species and species but between individual and individual; among the higher animals association appears; one may well imagine that conscious humanity, mistress of the globe by science, reason and justice, protects the rights of the species by association, division of labour and the practice of equity and solidarity. In a word, the necessity of association for strife is not only the human law but a universal law which even the animal species apply in proportion as they advance towards perfection; individualism, once more, that anti-social individualism to which the economists called liberal would bring us, is only proper to inferior species. The necessity of association which commands by reason of the superiority of the species, and which in man ought, for fear of mortal retrogression, to eventuate in solidarity, enables us to affirm that the revendications of the socialist party entering the domain of biology there find entire confirmation and are even a consequence thereof.

"Yes," concludes Dramard, "if we abstract its often utopian antecedents, we may affirm that socialism is an applied science derived from biology and corresponding to an abstract science, sociology.

"It is now beyond doubt that living beings, as all that exists indeed, are in a constant state of transformation. The species which the ancient naturalists considered as the symbol of immutability, are unceasingly modified; the forms change, the physical and intellectual organs become more perfect or atrophy and sometimes even multiply. Habits vary naturally as the organisms, and consequently the social state of the different human races is, like their physical and moral state, a perpetual becoming.

"It results then from the theory of evolution, that the social state of a human collectivity must necessarily, inevitably and continually change. It is scientifically demonstrated that a society cannot remain stationary. As the organs, as the intellect of the individuals that compose it, it must either advance or recede, progress or degenerate.

"There is no occasion to discuss the greater or less utility in such a change. The actual social state, were it perfect, which it is far from being, did its citizens unanimously declare themselves satisfied with it, would none the less be destined to perish or at least transform itself. Do we discuss the utility of weight? No, we submit to it, we study its laws and we try to extract from it the utmost advantage for the common good.

"It must be the same with this constant modification of the social state of men. Since social forms are essentially unstable and their transformation inevitable, whether for good or evil, all men of good sense, whatever may be their opinions or tendencies, ought to unite their efforts to guide these inevitable changes in the direction most conducive to the common good.

"But the study of the most useful modifications to be introduced into social relations is nothing but socialism.

"Therefore, socialism commends itself to all reasonable citizens as a necessary consequence of the law of evolution."

The *Revue Socialiste* having appeared in 1885, and having adopted as its programme the enlargement of the field of socialist investigations, Dramard, who had contributed to its foundation and who became one of its eminent collaborators, owed to it, he told us, his greatest intellectual joy.

The philosophical and reformatory articles of our young friends Fourniere, Rouanet, and Elie Peyron, had his exceptional approbation; in them he saw a promising affirmation of the integral socialism we wished to stimulate.

Yet the mind of Dramard was not entirely satisfied. Dramard was one of those men of whom Littre has said that "rejecting the theological conception of the word as irreconcilable with positive knowledge, they seek to make for themselves a faith which shall be in harmony with the real conditions of humanity."

Starting from the principle that our judgment as well as our acts cannot dispense with a conception of a mode and rule of conduct, he was not far from saying with the same Littre, "Boundless space, the chain of causes without limit, is absolutely inaccessible to the human mind, but inaccessible does not mean nil or non-existent. Immensity, natural as well as intellectual, hangs by a close bond to our conciousness and only by this alliance does it become a positive idea of the same order: I mean to say that by touching and approaching them, this immensity appears under a double character, reality and inaccessibility. It is an ocean which beats against our shore, and for which we have neither boat nor sail, but the clear view of which is as salutary as formidable."

This clear view Dramard believed he had found in Hindu esotericism which has been recently made known in the West under the name of Theosophy.

The fact of Dramard's adhesion to the Theosophical Society is too important an event in his life for us to omit to give some details about it; and we cannot do better than reproduce a letter he wrote on this subject to Mme. Camille Lemaitre, one of the very rare letters in which this thinker, who united to an exquisite delicacy a very great modesty, has spoken about himself.

We quote:

"Let us insist on the necessity for Theosophists to struggle courageously for the true on the objective plane of existence where they are placed by the cosmic law; even their psychic perfectionment ought to be subordinated to the accomplishment of their terrestrial duty. The major indication of the doctrine is everywhere and always: the rigorous accomplishment of duty in the position in which one is placed. They write from India to the Theosophists of Europe: that if they lose interest in human affairs, in the social and religious questions which are just now so

important, and form little lodges for isolated perfectionment, their work is destined to annihilation.

"Therefore duty, that is to say solidarity, before all. Besides we become more fit to mount the psychical ladder in direct proportion to our renunciation of ourselves.

"He who passes all his time in perfecting himself, thinking of himself alone, does not make a single step in advance, happy is he if he does not go back, for the esoteric doctrine teaches us, contrary to the catholic dogma, that the salvation or moral salvation or moral elevation of our fellows, of our relatives, our friends, our brothers of the lower kingdoms, the advancement of the universe in a word, ought to be our principal motive.

"For the rest, it is to our interest to act thus, for we can only step forward, drawn by the humanity to which we belong.

"From another side, circumstances apparently fortuitous come to favour the effort of him who accomplishes duty more or less well, but in a disinterested fashion.

"I may here be allowed to cite my own case, although not very remarkable in this way.

"I was disabused of the catholic teachings and ardently devoted to the truth for its own sake. All the philosophical systems passed before my eyes, none of them satisfied me.

"I stopped at simple materialism in spite of its trifling value, because it at least presented a positive criterion: observation and experience.

"I was not however the dupe of the inconsequences of this system as soon as it passes from analysis to synthesis, and I perceived very clearly that the materialists, in what concerns the future life for instance, were as dogmatic in their negations as the metaphysicians in their affirmation, and altogether beyond the famous criterion employed to demolish adverse theories, but carefully put aside in view of the edification of materialistic theories.

"Nevertheless, I remained materialist; for want of something better, I reasoned from the law of the universal attraction of atoms to the solidarity of all that has life, in direct proportion to the similarity of forms, and in theory and in practice I was a socialist, that is to say, that I admitted for all men the equality of the goal to be attained, and the obligation to help one another.

"But during this period, and even before, when I was struggling against catholic gloom, in spite of my better reasoning, a fixed idea returned to me unceasingly, more and more imperious and precise: there certainly exists a universal Truth, comprehensible by each one according to his intellectual capacity, and this Truth you will one day know.

"The more I shrugged my shoulders, the more I accumulated my materialistic syllogisms, the stronger the idea became and took to itself a body; and always: this truth exists, not only above man but in humanity itself; some sages are its depositaries, and transmit it from generation to generation—you will know it one day.

"It was impossible to drive out this idea which I considered as mad and fantastic.

"Once, by chance, I read Bulwer's Zanoni, the signification of which struck me as beyond the fictions necessitated by the romance.

"You will have a similar meeting, repeated my fixed idea, and at this moment my incredulity commenced to waver.

"Lastly I read Poe's Eureka, and that admirable poem enabled me to understand the great lines of universal evolution on the positive plane (then the only one for me).

"One truth, even narrowed, always virtually contains all the others, and cosmic evolution contains the idea of the one, its principle and its end.

"I was astonished, and I then projected the publication in the *Revue Socialiste* of an article on Cosmogony, according to Edgar Poe, with the intention of scientifically connecting with the primordial cosmic laws the idea of universal solidarity and progress, by wider and wider union with the universe as basis of human morality.

"I was to follow the consequences of the cosmic law from the geological and biological point of view, up to man, and Malon was to complete the work from the historical and philosophical point of view.

"This led him to study all religions, all philosophical schools and sects, ancient and modern, in their relations with morality (the result was that moral development progresses always in proportion to social development, that is to say to the degree of solidarity).

"But this work led Malon to the study of the theories of the ancient theosophists and occultists—he was greatly interested.

"Pushing his researches still further, he learned that there existed in Paris a group of recent foundation, he informed me of his discovery.

"I then felt that I was arriving at an important phase in my life and that my fixed idea was to receive a portion of its realisation, and I was not deceived."

Dramard in fact adhered to Theosophy.

Such a man was a precious recruit; this the theosophists understood, and Dramard was elected President of the French theosophical section called the Isis Branch, the organ of which is the monthly journal *Le Lotus*.

(Here follow a few extracts to show the readers of the *Revue Socialiste* the objects, etc., of the Theosophical Society).

A thinker of this strength who used an unequal but clear and incisive style, would, beyond doubt, have become one of our best writers on social philosophy, one of our most suggestive moralists, had his implacable malady allowed him to exercise his forces and had not death so early removed him from our affection, from the sacred cause of the renovation of humanity.

But if he was struck down in full work, at the moment when his mind was in its full strength and when all his moral qualities had arrived at their full brilliance; if, alas, he leaves his task unfinished, his short passage will yet not have

been useless. He leaves behind him a glorious track of purity, justice and goodness, the example of which will not be lost.

All those who knew him esteemed him, all who came into contact with him regret him, as to those whom he loved and who loved him, they retain and will retain to their last day a profound and unalterable souvenir of affection and admiration for him who, climbing the luminous summits of duty, and inspiring himself with the universal sympathy of Schopenhauer, constantly followed Goethe's precept: improve thyself, and that of Auguste Comte: Live for others.

B. MALON.

*LIGHT FROM THEOSOPHY.**

IN former papers it has been shown that there was more or less good and no evil in the principles of theosophy. The practice of these principles did now and then lead to an excess of credulity from an opposite excess of scepticism, but provision *is* made in the principles themselves to guard against this untoward effect. And this guard consists in the repeated inculcation that reason is the supreme faculty of the self and must not be allowed to be overpowered by the passions. Of course these thoughts are not consciously entertained, so long as the man has not felt the necessity for them through dissatisfaction with his present conditions, and continues happy. A healthy man needs no medicine and does not go about seeking for any; rather, it may even do him harm to force him to take some. Other people, who already know their duties and have the power to resolutely perform them, and have attained the highest knowledge, also need not to join the Theosophical Society for any good that it can bring to them, but they too may do so for the sake of the good-fellowship and for the purpose of making so much the mightier an active force of sympathy.

With men, generally, it is only when the feelings are violently wrenched that a cure is sought for, and then, when in the first heat of the intense search, reason is dimly sighted, it is supposed to be in the utterest opposition to the passions and emotions of humanity. Only later on is it discovered that, so far from being in utter opposition to them, it wakes only to regulate them, for they constitute the active apparatus of the self, and when they sleep it sleeps also.

And we found that Theosophy and Reason do not aim at abolishing the world, but that they simply endeavour to explain it as it is, and thus enable man to see good from evil, and also provide him indirectly with motive force to avoid the latter and follow the former as alone leading to constant happiness. In fact the *Vairagya*, or indifference to the world and its affairs, which is the invariable preliminary to Vedanta, the ultimate knowledge, is itself as much an effect of ignorance or illusion as the rest of the world is said to be. Illusion, consisting in the identification of the self with anything else,—intellect, body, &c.,—and consequently

* A paper read before a public meeting at Benares by Babu Bhagavan Das, M. A., F. T. S.

exposing it to the pleasures and pains of these latter, and *Vairagya* being nothing else than the identification of the self with a continuous feeling of dislike to the world—it also is a piece of illusion; and when full, a grosser than ordinary, for it is the most intense of all the feelings of man. And it must be so, to fitly perform its function of directing man in the beginning towards the true and ultimate explanation of the disparities of existent life.

But it cannot last after the attainment of such explanation. Then it has been learnt that every changeful thing has its reason, and all experiences are taken without inward surprise or fretting. There is, after it, no useless fighting against our constitution, no mad unavailing efforts to kill out the feelings which are the inseparable accompaniments of embodied existence, without at the same time losing this existence itself. Why people entertain the idea at all that we ought to do away with feelings is, because they mistake the power they have over their ideas in sometimes suppressing them for a power of suppressing the mental faculties themselves. Such a mistake is not committed with regard to the body, for sensations cannot be suppressed at choice. Mind and body are on a par in this respect, and as the latter cannot be eradicated at will, so cannot the former. But it is a duty to improve both, and as it is proper to govern our body so long as it lasts and prevent it from engaging in evil activity. So is it proper for us to rule our feelings and direct them towards appropriate objects as long as they last. Where and when there are naturally no passions to govern, of course it would be unmeaning to advise the acquisition of such passions. Sanyasa is natural in old age. It is not, in youth, leaving out indeed those exceptional cases in which the desires may be exhausted very early in life. The expression "so long as they last" is worth some emphasis, for if it is overlooked, the idea will arise that the world ought to cling to us and we to the world for ever and ever, that we must continue to eat on although we be not hungry, persist in staring about when our eyes refuse to see. So long as we have any special duties to perform in the world, we must keep in it; when we have no more left to perform, and if we are not desirous of contracting new ones, it would be very proper to retire from active life for the discharge of the general duty of self culture for the purpose of service to the world at large.

Some persons would, perhaps, scout the idea of the service of the world being still a motive force in the mind of the Sanyasi. But they would seem to suffer from the mistake of not trying to carefully understand what is meant by the passionlessness of philosophy, and of running away with the opinion that it means mere inactivity of body and mind. The whole of the Bhagavad Gita is a protest against such forced inaction. Inasmuch as body and mind do not wholly cease to exist with Sanyasa, they must continue to work. And unless they work in accordance with universal rules, unless the object of the Sanyasi is the happiness of all the world, he still suffers from selfishness. The doings of the true Sanyasi are constantly regulated by the highest reason, and

he works for universal ends, in complete obedience to the highest laws of nature. Only in the happiness of all is the happiness of each. The benefits he may confer on the world are spiritual and intellectual.

For the ordinary man the Puranas stand instead of reason. They are descriptions of life, and, as such, embody all sorts of situations and circumstances in the life of a human being, and they also teach by the example of select characters. Sometimes by precept too, the actions rightly belonging to those situations. Shakespeare ranks nearly the highest amongst character-depicters in English literature, but can it be said of him that he has in one single instance pointed out unmistakeably the proper course of conduct in any peculiar position? It may well be doubted if he has. The Puranas, on the other hand, provide all sorts of ideals for imitation, and have thus been from time immemorial the successful means of education to vast masses, who could not be taught in any other way than through attractive yet instructive stories, and of an education which is unfortunately greatly disregarded in modern times though the one most useful for life.

If we would learn the right relations of parent and child, we may contemplate Dasaratha and Rama, or Kunti and the Pandavas. If we would know the right and wrong relations of enemy and enemy, we can observe the mutual treatment of Rama and Ravana, Yudhishthira and Duryodhana. If we desire to find out how husband and wife should be related, we have still to look at Rama and Sita or Nala and Damayanti. Brotherliness is perfect in Dasaratha's or Pandu's sons—the duties of a servant to a master are seen in Hanuman or Bhishma, the grandest character almost of ancient story that never flinched from duty. Friendship is illustrated by the behaviour of Krishna to the Pandavas in general, to Arjuna in particular.

The duties of king and subject, priest, philosopher and warrior, merchant and husbandman and artisan, are all defined correctly in these vast storehouses of instruction.

The ideal with the Puranists was always a true man or true woman—one who never spoke or acted an untruth. And, indeed, the life of the truthful man is the most straight, free anxiety from and simple. He that has no secrets which may do him harm if they got abroad, will not fear to lay his whole life before whomsoever chooses to review it. Who can have more certain friends than he? Friends are sought for sympathy, and sympathy exists not without trust, and trust is fearless only when the man has no falsehoods that may be discovered.

And so we found that theosophical principles, by strengthening our faith in the power of truth and reason, actually enable us to live better lives, instead of, as is so often charged against them, rendering us unfit for the world, melancholy and misanthropic. Rather, indeed, melancholy and misanthropy are engendered in the world around, and theosophy is the cure for them. And, if it be so, truly it behoves every one that hears of it to help its spread. Our old Puranas, too—a name fast becoming a by-word for absurdity,—deserve to be vindicated if they but once in a life show us clearly

the path of duty in a difficult position. They help us to right-doing and right-thinking and surely right-doing and, even more so, right-thinking, the unfailing source of right-doing are of the very essence of happiness and inward peace.

BHAGAVAN DAS, M. A., F. T. S.

Correspondence.

SIR,—May I ask you, in common fairness to me, kindly to insert in your valuable magazine the *Theosophist* the accompanying reply to the allegations brought against me by some person signing himself "N. C.," in a so-called "review" of my "Kabbalah Unveiled," which appeared in your February number.

Had it not been for the charges of misrepresentation and mistranslation brought against me by him, which are calculated to injure my book as a translation, and my credit as an occult student and classical scholar, I should have treated his production with the contempt it deserved.

Should you decline to print this, Madame Blavatsky has kindly promised me that it shall appear in *Lucifer*.

Yours faithfully,
S. L. MACGREGOR MATHERS,
Author of the "Kabbalah Unveiled."
53, Great Percy Street, London.

ANSWER TO THE ALLEGATIONS IN THE REVIEW "KABBALAH UNVEILED," CONTAINED IN THE FEBRUARY NUMBER OF THE "THEOSOPHIST."

To the list of "pseudo all sorts of things," with which "N. C." commences his diatribe, he has neglected to add the "pseudo-reviewer;" but as his production shows, he is himself a worthy exemplar of the genus, so doubtless he thought it was unnecessary to mention it.

To omit from his notice of the title of my work that it has been collated by me with *the original Chaldee and Hebrew text*; and thus to make his readers believe that I have translated from the Latin version of Knorr de Rosenroth *alone*, while in reality I have compared this latter with the original, is indeed a triumph of literary ingenuity, and shows how far "N. C." is above the ordinary and commonplace ideas of fairness and justice. In this department of *occult* science, I will willingly grant that he is my Master; and I congratulate him on having attained a height of superiority over truth which I had never before understood was the appanage of a Mage. Perhaps, after all, "N. C.'s" article in the *Theosophist* is only intended as a species of Quabalistical joke; if so, it is both dreary and pointless.

I will answer his charges of mistranslation first; premising that I was not alone contented with the Chaldaic original as reproduced in Knorr de Rosenroth's "*Kabbala Denudata*"; but that I also compared that again with the Three Great Zohar Codices, the Mantuan, Cremonensian, and Lublinensian.

"Siphra Dtzeniontha, c. i. §. 2. the Chaldee word which Rosenroth translates "Bilanx," is MThQLA, and I consider "Equilibrium" a correct translation of this word.

c. i. § 4. ATHQIN, which is rendered "*paravit.*" The root TQN has many meanings, and different Lexicons vary; as far as I know only Buxtorf gives "prepared." Among the meanings given are "to be arranged, set in order, manifested, to be or become apparent, (whence my translation *appeared*) to be done rightly, established, composed, restored, renewed, to be, to become straight, &c., &c." I do not deny that in so difficult a language as Aramaic Chaldee the value of certain words may be a disputed point; all I maintain is that I have dictionary authority for the translation which seemed to me best. How could the Head which is "incomprehensible," prepare the "vestments of honour," before it *appeared*?

c. i. § 5. I consider "is negatively existent," a more rational translation than "is not"; how can a thing hang in a place which does not exist?

c. i. § 7. I do not consider "Scale," a better translation of MThQLA than "Equilibrium." LAATHAChD, "it doth not unite itself," *i. e.*, to His form; that is, "it is not included therein," or "it is incomprehensible therein," which is my meaning in the passage by translating it "incomprehensible."

c. i. § 11. The root STHM, means "closed up, closed together," and in speaking of a subtle element is not I think inaptly translated by "congealed." This root also means "secret," or "hidden."

"Idra Rabba," c. vi. §. 58. I think "disclosed" as good a translation as any of the Chaldee word PSIQ.

"Siphra Dtzeioutha," c. i. §. 12. I prefer the translation "floating through" to "hanging in"; though both are correct. I think the former better expresses the occult meaning.

c. i. §. 23. In Hebrew, the present tense is rather a modification of the future than a distinct tense.

c. i. §. 26. Both Ainsworth, and Lewis and Short, allow *indignor* the meaning of "to consider as unworthy, to despise," as well as the more usual meaning "to be wrathful," I know that I have seen the passive meaning "to be despised" given in some dictionary. Still, on looking again at the Chaldee for the passage and its context, I think "to be wrathful," is perhaps the better meaning here.

c. i. §. 39. I purposely substituted the meaning "it may be formed" for "he will cause," because in so exceedingly complicated a paragraph as this §. 39. is, the pronoun "he" would complicate the passage in the English still further, as it might refer to so many preceding nouns. My intention and endeavour has been to give if possible the *spirit* as well as the *letter* of the text.

When the Qabalists wanted to speak of a "path" they did *not* say "*semita*," seeing they were not Romans but Hebrews. The noble and erudite "N. C." apparently is ignorant of the paths of influence connecting the Sephiroth together, which are classed as belonging to each grade thereof; as well as of the real meaning of the 32 Paths of Sepher Yetzirah.

I can quite understand that "N. C." has nowhere found the cross mentioned in the Qabalah, for, as every line of his criticism shows, his acquaintance with the Qabalah must be extremely slight and exoteric; and the Qabalah is written *within*, as well as *without*.

c. v. §. 29. As N P Q means not only "to meet," but also "to go forth against, to meet in a hostile manner, to stay, or overcome;" and as the context distinctly speaks in the preceding sections of strife, I consider

that my translation is as much warranted by the text as "N. C." considers his to be; and that it conveys the idea that the power ruling in Asiah is overcome by and bound together with the higher, in the kingdom of the Restored World. For mark well that all this is referred to the "Edomite Kings" symbolism relating to the Destroyed World of Unbalanced Force.

(*Vide ante*, "*Siphra Dtzeniontha*," c. i. § 18, 19.)

c. v. §. 31. I consider "mitigated" is a correct translation.

c. v. §. 42. "*Lucrum*" is a slip of Knorr de Rosenroth's; the word is RVCH, which most certainly means "Spirit." So much for "N. C.'s" airy remark about Filthy Lucre.

Having fully replied to the charges of mis-translation, I will now come to the objections of "N. C." to the occult part of my Introduction, and will answer the few of them which require it.

The idea that I should by any chance know more about the Qabalah (to which branch of Occult Science alone I have devoted many years of study) than he seems particularly to have touched up "N. C.," witness his remarks on the "unwritten Qabalah," and on my note to "Idra Zuta," § 651.

With regard to the 3910 years derived from B R A SH I T H, "N. C." omits to notice my remark in the *Preface* when I have said that it "is given only as a curious speculation, and not as accurately fixing a date."

With that peculiar notion of justice which characterises him, "N. C." charges me with self-contradiction on the subject of the numbers of the final letters; notwithstanding that on his reference to Plate I., the Alphabetical Table, he must have seen (unless he were blind physically as well as mentally) this note staring him in the face:—"*The finals are not always considered as bearing an increased numerical value.*" Again, his remarks about Gematria are characterised by an avoidance of *radical* meanings; so that by substituting *derivative* ones, he may apparently make deductions therefrom null and void.

He gets into so fearful a muddle in his attempts to overthrow my discursus on the theory of "Negative Existence;" that it would be too great a task for me to undertake to get him out of it; wherefore I can only recommend him to study the Qabalah, and leave him there.

In his attack on my explanation of the *Elohim*, he says "how can a passive potency create?" to which I will respond by asking him another question, "how can a pregnant female bring forth an off-spring?" All children have *two* parents, but I have never yet met one which had *seven*, perhaps "N. C." has!

He does not apparently understand the Kerubim at all. Why can he not see that there is a difference between those of Ezekiel, and those of St. John, as well as between these again and the *two* on the Ark of the *Covenant*, and between these again and the Kerubim and palm-trees, and lastly that these again are different from the Angelic Order called Kerubim, as well as from the Infernal counterparts thereof in the kingdom of shells? It is because of the *vast* extent of symbolism involved in this matter, that I could not afford space in my Introduction to touch much upon it; especially as it rather belonged to the Pneumatological part of the Qabalah.

But it is waste of time to further answer this pitiable farrago of ignorance and conceit, and I will therefore conclude by remarking that if "N. C." had really understood his subject, he would surely never have *written* this so-called "review."

S. LIDDELL MACGREGOR MATHERS.

Note.—Even allowing that in all the places when Mr. Mathers in his English translation differs from the Latin version of Rosenroth, the difference arises from the alterations made by Mr. Mathers in the Hebrew text, it is still open to question whether the text of Mr. Mathers is more correct than that of Rosenroth. We see no reason to suppose that the latter had not at his command as ample materials for the production of a correct text; we believe he did consult the best authorities, and that at a time when probably, from the wider diffusion of Hebrew learning and more general study of the Kabbalah, even better materials were available than is now the case. The only true standard by which Rosenroth's version and that of Mr. Mathers can be compared is the original scheme of that "ray" of the Logos now known in Europe as "the Kabbalah," as handed down by the still-existing succession of the great adepts of that "ray" which has been held by them since the first teacher of this system appeared on earth. This has been done in the present instance, and it has been found that when Rosenroth differs from Mr. Mathers, the former is right and the latter wrong. Rosenroth himself may have known much or little, but what he does say has certainly been found to coincide, down to the smaller details, with the scheme we have mentioned. On the other hand, the interpretation offered by Mr. Mathers has been found to coincide with none of the seven great schemes taught by the great adepts and handed down from teacher to disciple to the present-day, and that apparently without alteration from the first appearance of man on the globe. We therefore believe that the main conclusions of N. C. will not be contradicted by the teachings of any of the said adepts, and will be found to be borne out by an examination of the works they have left behind them. The Hebrew Kabbalah is only one of the sources of our information on these doctrines, the esoterism of which is more widely spread than is generally supposed and often crops up in the most unexpected places. We have no doubt that Mr. Mathers has spent many years in the study of the Kabbalah and that system only, possibly a study of the other great systems would have preserved him from some of the errors into which he seems to have fallen, as the universe and its laws are a product of all seven acting together in harmony. Unfortunately lengthy study is sometimes apt to result in the construction of erroneous theories, and we fear this has happened in the case of Mr. Mathers.—*Ed.*

"DUTY"

As our surroundings are the results of our own past actions; perhaps these stumbling blocks, on the path, were placed there, by us, long ago; to prevent some fellowman from walking on it. So, when we have learnt how man may be hindered, become incapable of laying loads on the shoulders of others, and have lost the sense of separateness, which makes us feel, we are hindered in our duty to ourselves, because our duties to others are distasteful: this difficulty may cease.

2ndly; as for the wasted time, let us leave off all the actions performed for our own satisfaction.

For the others, we are strengthening desire, by wishing to leave any deeds undone, in order to perform others of our own choosing.

Let us take care, lest the leisure we would grasp, belongs of right to another.

S. A. H. JOHNSTON, A. T. S.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

"PRECIPITATED" PICTURES AT NEW YORK.

THE issue of Prof. Buchanan's *Journal of Man* for March was delayed to present one of the most extraordinary narratives to be found in the history of experience with mediumistic phenomena. The Editor styles them "the greatest marvels of the century," but, while they certainly are most marvellous and instructive, if genuine, they can hardly be ranked with those compacted apparitions of the dead, now clumsily called "materialized spirits." The letter we shall presently produce from Professor Buchanan's magazine, has a peculiar value on account of the high character and intellectual power of its writer. Luther R. Marsh, Esq., is a leading counsellor at the New York Bar and one of the best known of American publicists. When it is added that he was formerly a law-partner of the renowned statesman, orator and Senator, the late Daniel Webster, quite enough will have been said to give any American an idea of Mr. Marsh's professional standing and personal trustworthiness.

In a prefatory introduction to his correspondent's letter Prof. Buchanan narrates some of his own experiences in the direction of what are now universally known as "precipitated" writings and pictures.*

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* The term "precipitate" I invented, some fourteen or fifteen years ago, to designate the production of legible and visible images of things upon or in any opaque or transparent body—such as paper, parchment, woven stuffs, wood, metal or glass—without the agency of brush, crayon, pencil, pen, acid,

He says :—

"To his [Mr. Marsh's] description of the phenomena I need only add that though I have not seen his wonderful collection, I have had similar experiences within the last seven years. I have had an oil painting of St. John the Baptist, produced between two slates held in my own hands, upon a cardboard, which was vacant when inserted. The painting was fresh and smelt strongly of the oil, which required a month to dry. I have had a portrait in colored crayon of Helen of Troy, produced upon a slate held in my hands at a window in midday, when the medium stood at a distance of about six feet—the time occupied not exceeding one minute. Another remarkable illustration was a slate picture (produced in less than half an hour while I alone held the slates) of Moses, holding the tablets of the law, in what may be a Phænician or Aramaic language, which the eminent linguist Prof. Wise of New York, said resembled the inscription on the Moabite stone. These and other similar wonders have made me familiar with the wondrous things Mr. Marsh describes, and I would add that there are hundreds if not thousands who have witnessed this class of phenomena."

For my own part, I place but little value upon these pictures of long-deceased persons as portraits, for, while the psychometrical researches of the Dentons seem to show that the earth's auric envelope retains for an indefinite time the images of all past events and their actors, yet I question the likelihood of their remaining for centuries in those coarser states of astral substance, whence they may be 'precipitated.' They must fade out, or become purely phantasmal, and thereafter only visible to the soul-sight of a good clairvoyant, or a very sensitive psychometer, like Mrs. or Master Denton. I am, however, open to correction. Portraits of living or recently deceased persons, I *have* seen psychographed; nay, have specimens now in my possession. Before crediting the accuracy of those of St. John, Helen of Troy, Jephtha's daughter, and other personages mentioned in history and fiction, I should like it made clear that they ever had any more substantial existence than Lady Clara Vere de Vere, Ophelia, or Pallas Athenê:

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or other mechanical aid. There was no word in use that exactly expressed the nature of the phenomenon, and it seemed to me that the deposit, or infusion, of pigmentous matter, which had been separated from the æther, or akàsa, by will-action, resembled the precipitation of inorganic matter from a salt by chemical action, rather than anything else. For the production of writing upon a slate or paper by occult agency without writing implements, I invented the special term *psychography* (soul-writing), and for the message itself the ward *psychograph;* the appropriateness of which is proven by their general adoption. Such a writing is a visualised thought-picture; its distinctness is in *exact ratio with the vividness of the thought-image* of the words and style of writing desired, that antecedently arises in the operator's mind. So with respect to a psychographic picture, as well as to any solid object to be "materialised," or will-created :—for example, a ring, flower, stone, &c., the adept (living or dead) *must figure to himself mentally a perfect idea of the thing to be materialised if he would have it perfect when produced.* I once saw thus created a pair of small sugar-tongs in which there was a laughable mistake : the operator—none other than Mme. Blavatsky, herself—confused in her mind the images of a sugar-tongs and a pickle-fork, with the result that the implement produced had one claw like those of the one, the other like those of the other! Of course, the experiment was all the more satisfactory, since no such hybrid piece of silverware could be bought in any shop and used for tricking me.

Mr. Marsh's letter reads as follows :

NEW YORK, *March 21st*, 1888.

My good Professor Buchanan :—

I yield, though shrinkingly, to your suggestion that I should give you a brief statement of some of the marvellous manifestations which have come to me through the mediumship of Mrs. Diss Debar. I have concluded that I have no right to keep them to myself; and that they have arrived at such a stage of advancement that it is due the phenomena, and to the public that they should be better known. I have about seventy-five pictures, all produced in the last ten months, most of which I have seen suddenly appear without mortal agency. They are generally in oils and colors. One of the Emperor Claudius is on a canvas fifty by seventy-two inches; nine of them, twenty-four by twenty-nine; the rest smaller. The process is instantaneous. These portraits blush out on a virgin canvas in full sunlight, in a moment; and there are no paints, brushes, nor other painting facilities visible; and no one touches the canvas. Sometimes, if the canvas is small the sitter holds it on his head : and, if in front of a mirror, may see the picture come. I believe all the likenesses to be true; for if of friends gone over we recognize them; and if of the ancients, we can sometimes verify them by engravings. These pictures as they come, are fresh and wet, and the pigment will adhere to the fingers if touched. They take several days to dry. The paint is so thin that the threads on the canvas may be easily counted; and yet the portraits stand out in good relief. Some of the artists, it is claimed, are Apelles, Polygnotus, Raphael, Rembrandt, Polycletus, Eumarras, Ludius, Sir Joshua Reynolds, Fra Angelico, Murillo, and Michael Angelo. Some of them are pronounced surpassingly fine, as works of art. In one instance five medallions came out together, Plato, Aristotle, Socrates, Pythagoras and Archimedes, by Apelles—and according to promise, as a companion-piece though in a very different school of art : Pelopidas, Epaminondas, Pericles, Homer and Cicero, by Polygnotus. Even as I am writing, and had arrived at this point, on the moment comes a lovely portrait of Emanuel Swedenborg on a canvas eighteen by twenty-four, and in black and white oils. Three spirit forms are hovering near him. Raphael and Rembrandt interchanged, and each painted the other. David came out on a Bristol board; St. Paul on a tablet of wood; and St. Anthony of Padua, and the infant Jesus and the Virgin Mother on fragments of a pane of stained glass from the Paduan cathedral which I have had in my possession for near forty years. Among the portraits, are Elijah, Augustinus, Paul, Luke, Peter, James, The Master, St. Monica; Julia, daughter of Julius Cæsar, and Julia Agrippina, daughter and grand-daughter of Augustus; Jephtha's daughter, Pharaoh's daughter, the mother of Fenelon, Appius Caius Claudius,—he who built the Appian Way; Aspasia, Burns, Shakespeare, Hotasou, Queen of Egypt, and wife of Thotmes III.; George Sand, and others of modern date.

One peculiarity about these pictures is, that they stand not only the nearest scrutiny, but the greatest magnification. Indeed they improve under a magnifying glass. But not less miraculous are the independent communications. You take a pad or tablet of paper, new from the stationer, and gummed on the end, (and side if you please) and place it within a magazine, (to exclude it from the light, I presume), and you and the medium take hold of it. You hear writing going on inside, as if by a quill-pen. In two or three minutes three slight raps on the pad indicate that it is finished. You open it, and, behold,—*mirabile visu*, many pages, sometimes as many as sixty written in a large bold hand, with the accuracy of copper plate, and in ink—and yet no pen or ink was near and certainly no mortal could get inside the tightly held leaves to wield a pen. These pages are fraught with divinest instructions from eminent men of old, from David and Solomon, from the Apostles, from the Fathers; from those lately departed, and sometimes as on the 13th instant, in the case of a distinguished friend, who had made the change only thirty hours before, and who began "Dear Marsh, I know all about it now."

It has sometimes happened that material substances have, by some process —disintegration and reconstruction, I suppose—been inserted in the tablet of paper while held; in one case a rare and beautiful cameo of Pio Nono, in a

message from him. The likeness is perfect. Last Sunday night an engraving of the Master's face, on silk, and authenticated by a veritable wax Cardinal seal, was inserted in a closed and sealed envelope while thus tightly held by me.*

I cannot see how there can possibly be any mistake about these things; any necromancy, hood-winking, prestidigitation or legerdemain. There is only one plausible explanation of them, *i. e.*, that they are done by Spirit power. It is to me a demonstration of immortality; and thus a truth which minimizes all our mundane affairs; and makes our daily squabbles, and our ambitious struggles, seem infinitesimal indeed.

I have given Mrs. Diss Debar permission to take photographs of these pictures, and of some extracts from the messages, for stereopticon exhibition, thinking that was the best way to make the public acquainted with the divine manifestation. I do not regard myself as proprietor of these wonders; but as holding them in trust for the people. New pictures are developing all the time, and I have some forty promised, of those we would be most glad to see. This seems, indeed a new thing under the sun: and is, I should say, one of the most remarkable phases of Spirit attestation on the earth plane.

Yours verily,
LUTHER R. MARSH.

Mrs. Debar, if not the cleverest fraud of modern times, must be one of the most convincing psychics living, and if the spiritualists were not the most selfish and short-sighted people in the world, they would guard and keep from all harm—bodily, mental and psychical, so precious a personage. Perhaps she is both a great medium and a dishonest trickster upon occasions. Many mediums are such. As it is, they utterly neglect their mediums; leave them to drink, cheat or starve, as they best may, to be exposed to the mesmeric aura, if they choose, of every knave, drunkard or debauchee who can buy a seance-ticket or 'dead-head' himself or herself in; and to be reduced to the tragic alternative of defrauding credulous patrons or going hungry, cold and half-naked, with, perhaps, a wretched family wailing about them. The *R. P. Journal*—an excellent and courageous paper—makes a great row when one more medium is caught red-handed in trickery; but I lay the whole blame upon the spiritualists as a body, whose treatment of their mediums is simply shameful. As M. A. (Oxon), their best living leader, says; they need expect no better state of things until a "School of the Prophets" is endowed and established, for the development and guardianship of mediums. Mr. Marsh calls his medium Mrs. Debar, therefore she is past that change that all girls meet with at the threshold of womanhood, and that so often marks either the end or the beginning of mediumship; but whether wife or widow—a question of moment to consider—he does not tell us. Nor does he favour us with information or to her state of health—whether shé is consumptive, scrofulous, etc., or as to her temperament; all points of prime importance to know. His narrative leaves no room for the hypothesis of fraud: the pictures grew up under his very eyes in a moment. But the unfamiliarity of Mr. Marsh and of the far greater philosopher, Prof. Buchanan, with Aryan Philosophy and Occult Science, did not permit either of them to see that this phenomenon of instantaneous appearance of the portraits and writings might have happened just as it seemed, and yet the picture or writing have been previously executed in another place than Mr. Marsh's library. It needed only that Mrs. Debar, or whoever may be her *deus ex machiná*, should know the Eastern secret of throwing glamour over his eyes—as used by the *muntra*-knowing Indian jugglers when they cast a mesmeric spell over the sight of their public, and cause or prevent their seeing what they choose they shall. For example: an Eastern adept would, first, on removing the canvas, bristol-board, glass, or wooden panel from Mr. Marsh's library for painting, cause him to see in the very same place its 'double,' or astral duplicate, as if it were the original. This illusion he would cause to endure as long as he chose, either by a relative intensity of initial will-action, or by a lesser exercise of will at the beginning and the periodical refreshment of the illusive image by successive efforts of his will. The original object removed to another room—though even this would be quite unnecessary in the case of a very good *mantriki* (knower of *mantras*, or mesmeric spells)—might then be painted, written or engraved upon, restored to its old place in the library, made to seem a blank surface until the instant of the experiment, and the painting then suddenly made visible to the observer. Having seen this very thing done on more than one occasion, and been myself the victim to this glamour—once, even to being made to see a complete atmospheric change come over the sky, which was, nevertheless, simply a mesmeric delusion thrown upon me by an Eastern expert—I speak unhesitatingly upon this subject. This psychic law, known always to the occultist, has been recently proven scientifically by the school of La Salpetriére. Among other things, they have discovered that it is easiest to impart hypnotic illusions of persons or things to subjects who, in their natural waking state, have the faculty of vividly remembering the faces of friends, the appearance of landscapes and individual objects. The imagination finds then in the memory all the essentials for the creation of the suggested illusory images.* Under the classification of systematised anesthesia, the authors of the work cited (pp. 151, 152) describe experiments made upon hypnotic subjects to make them blind to the presence of a single individual out of all in the room. They neither see, nor hear, nor are aware of his presence, until they actually run against him when he places himself in their path as they cross the room. Even then they do not see whom they are encountering, and show actual fright at meeting with an obstacle where to their sight there was only empty space. This is an experiment familiar to every intelligent mesmeriser.

I have mentioned above the fact that the illusive image remains visible to the hypnotised subject so long as its existence is sus-

*As to the introduction of writings, pictures, etc., by spirit power as stated by Mr. Marsh, I would mention a similar experience of my own. When sitting with the medium Phillips, in company with the Hon. J. L. O'Sullivan, we placed a pair of slates under a chair on the opposite side of the room about fourteen or fifteen feet away, expecting to receive writing on the slate: but when the slates were opened, we found that a large green leaf, slightly wilted, had been placed between the slates, covered with large Chinese writing, which was translated at a Japanese house in New York and appeared to be a message from Confucius; "The spirit of Christ is in our true heart and not an external adornment."—*J. R. B.*

* Binet et Férê's *Le Magnètisme Animal*, Paris Ed., p. 164.

tained by the concentration of the operator's mind upon that idea. In one of Wilkie Collins' most interesting novels, *The Two Destinies*, this is beautifully shown. A mystical bond of destiny unites the hero and heroine, both of whom are as ignorant of its nature as of the scientific law involved. The woman has, when in very desperate straits, the power of projecting her double and becoming visible to the man. By day, as well as by night, this happens. She seems to him for the moment quite sensible of his surroundings, and can both make him hear words spoken by her, and see messages she writes upon paper, which writings are visible to third parties also. But if the manuscript be laid aside and sought for re-perusal after a certain number of minutes or hours, it is found to have faded out, disappeared without leaving a trace behind. Here is one of the weird experiences narrated in the book: the hero, with his mother, visits a waterfall near which stands a summer-house; he leaves his note-book and pencil on the table in the latter, and goes to find the best point of view for his sketch; he and his mother then return to the summer-house:

"I was the first to approach the open door. I stopped, checked in my advance by an unexpected discovery. The summer-house was no longer empty, as we had left it. A lady was seated at the table, with my pencil in her hand, writing in my sketch book!

"After waiting a moment I advanced a few steps nearer to the door again, in breathless amazement. The stranger in the summer-house was now plainly revealed to me as the woman who had, etc. The woman herself, with my pencil in her hand, writing in my book."

The mother did not see the figure, and when he pointed at and described it, she eyed him fearsomely as though he were out of his mind.

"At the same moment, the woman laid down the pencil, and rose to her feet.

"She looked at me with sorrowful and pleading eyes: she lifted her hand and beckoned me to approach her. I obeyed. Moving without conscious will of my own, drawn nearer and nearer to her by an invisible power, I ascended the short flight of stairs which led into the summer-house. Within a few paces of her I stopped. She advanced a step towards me, and laid her hand gently on my bosom. Her touch filled me with strangely united sensations of rapture and awe. After a while she spoke...I heard these words; 'Remember me. Come to me.' Her hand dropped from my bosom; a momentary obscurity passed like a flying shadow over the bright daylight in the room. I looked for her when the light came back. She was gone."

The darkness was purely subjective, of course, the mesmeric influence of the woman's Double upon his consciousness. What follows is pertinent to our present enquiry—viz., the nature and laws of psychographic phenomena:

"I advanced to the table on which the book was lying open. I looked at the blank space on the lower part of the page, under the foreground lines of my unfinished drawing. My mother, following me, looked at the page too.

"There was the writing! The woman had disappeared—but there were her written words left behind: visible to my mother as well as to me: readable by my mother's eyes as well as by mine!

"These were the words we saw, etc., etc."

The phantasmal writer had been only visible to the son, the writing was legible to both, and would have been doubtless to an

hundred others. But it did not last. On their way home, the two stopped, three hours later, at the house of a doctor to submit the problem to his professional judgment. When the son opened his sketch-book to show the writing in corroboration of his story, the page was found blank.

"I placed the open leaf before my mother. 'You saw it as plainly as I did,' I said. 'Are my own eyes deceiving me? Look at the bottom of the page?'

"My mother sank back in her chair with a cry of terror."

Subsequently he meets the lady of this adventure, compares notes, and finds their recollections identical as to the details. She answers his question about her state of consciousness at the time when she came to him in the Double:

"It is not easy to say what I was doing. I was miserably anxious and ill. I felt my helpless condition keenly on that day . . . I lay down quite worn out on my bed. I don't know whether I fainted or whether I slept. I lost all consciousness of what was going on about me; and I got some other consciousness in its place. If this was dreaming, I can only say it was the most vivid dream I ever had in my life."

"Did it begin by your seeing me," I inquired.

"It began by my seeing your drawing-book lying open on a table in a summer-house."

"Can you describe the summer-house, as you saw it?"

She did so perfectly, and recalled besides the incidents of her writing in it, her beckoning him to approach, her laying her hand on his bosom, and her telling him to remember her and come to her. With a womanly instinct of modesty, she blushed in recalling her unpremeditated familiarities with a comparative stranger, and told how she had been overwhelmed with shame upon awakening from her sleep or vision. The hero instinctively inquires—

"Did you notice how long it was from the time when you lay down on the bed to the time when you found yourself awake again."

By comparison of certain incidents, she determines that the interval of physical unconsciousness and psychical consciousness was about three hours. Mr. Collins makes the hero draw the correct inference thus:

"Looking back by the light of later discoveries, I am inclined to think that it was. In three hours the lines traced by the apparition of her had vanished. In three hours she had come to herself, and had felt ashamed of the familiar manner in which she had communicated with me in her sleeping state. While in the trance she had trusted me, because her spirit was then free to recognize my spirit—the writing had remained on the page. When her waking will counteracted the influence of her sleeping will, the writing disappeared. Is this the explanation? If it is not, where is the explanation to be found?"

Where, but in the Aryan sages' precious books? The explanation is good as far as it goes, but the theory of the arrival of the Double at the objective point determined upon, viz, the locality where the hero happened to be at the moment; the physical process of the writing; the reason why she *remembers first seeing the sketch-book*, and later, the hero; and why neither she saw his mother nor the latter her apparition—he does not explain; nor have I the space to do it at present. The writing remained so long as the psychic force which precipitated it was operating: when the sleeper returned to physical consciousness,

that current was interrupted and the lines faded out. If she had been under the dominion of some exceedingly intense prepossession, for example, the wish to murder or maim the person visited by the Double, or to make imperishable the writing, she would have left behind her a lasting proof of the encounter: the writing would have remained, the victim been killed or injured by stab, blister or bruise, as the case might be. Once Mme. Blavatsky produced in the presence of two witnesses, a lady and myself a certain picture on a piece of cardboard just cut before our eyes. It was a copy of what purported to be a portrait of the alleged author of *Art Magic*, that had been lent me by Mrs. Hardinge-Britten, but returned to her by post, at her request, a day or two previously. I used the precipitated copy that night upon retiring, as a book-mark, laying it between the leaves to keep my place. The next morning the picture had faded out. That day or the next, Mr. W. Q. Judge called, and upon my showing him the card and telling him the story, he begged Mme. Blavatsky to cause the portrait to again appear and to fix it for permanence. She laid the card on the table, covered it for a moment with her hand, and the picture was restored as when first precipitated. That happened in 1877 or 78: now, ten years later, I have the specimen in my possession and the portrait is still there. This is an example of the superior potentiality of a trained will, as against the sporadic and involuntary psychic impulse of an untrained neophyte.

Mr. Marsh describes, in his letter to Dr. Buchanan, the writing on sundry pages of a pad or tablet fresh from the book-shop, with the accompanying sound of a quill pen moving over the surface of paper. The latter is a mere acoustic trick—to give, no doubt, a greater air of verisimilitude to the phenomenon. Of course, no pen was used, hence there was no real scratching—only the recollection of its sound in the intelligence that was doing the precipitation. Personally, I am the opposite of what is called mediumistic, being rather widely known as a strong mesmeriser, yet I have put a fresh note-book, just bought by myself at the stationer's, in my bosom and, upon opening it a moment later, found some pages of writing within. The only person present was a high occultist; the experiment was made to teach me the theory of precipitation; and I have seen it done in many different ways since then. Slate-writing is accomplished similarly in probably the majority of cases, the actual employment of the grain of slate-pencil being quite unnecessary.

All the above considerations, added to many other examples that might be cited, move us occultists to discredit the agency of departed human spirits in mediumistic phenomena when there is any ground whatever to suspect the action of any living person's mind. It may be consciously at work, as with an adept in occultism, or unconsciously, as in cases for which Wilkie Collins' heroine may stand as the type. Take the Marsh-Debar precipitations, for example. If the medium is as uncultured as most of the class, she probably could never have even heard of the non-biblical personages whose portraits were precipitated. But to Mr. Marsh, a gentleman of high culture, they and their histories

were doubtless perfectly familiar, and he had seen their ideal or actual portraits, statues, busts or medallions. He is also a deep thinker, as a great lawyer must of necessity be. Theoretically, therefore, there would be no great improbability in the supposition that, of the two individuals connected with the precipitations, he would supply the knowledge, intelligence and strength of will, she—that abnormal psycho-physiological condition called mediumship, which manifests itself like Proteus, in many forms. Her aura (*tejas*); the myriad surviving pictures of deceased persons in the æther; the active help of these nature-forces termed elementals; and the formative or creative impulses from Mr. Marsh's powerful brain—these, the occultist might venture, upon the crude presentation of fact before the reader, to accept as the factors in the interesting and instructive problem which the narrative presents.

It is, of course, to be observed that the facts are considered as stated, and as illustrative of the general phenomenon of precipitation. If Mr. Marsh were some obscure, credulous witness, the text would still be equally suggestive.

The foregoing was put in type for the June number of the Magazine, but laid over on account of a press of matter. The delay enables me to add an important postscript. Mrs. "Debar" turns out to be both a great medium and a great swindler. Her name is an *alias*; she was formerly, if not now, a drunkard and an immoral person; Debar, a needy portrait painter; thirty-nine of the pictures found in Mr. Marsh's house were identified as stolen from a picture-dealer. A nice illustration of the holiness sometimes attended by true mediumship! But we, in India, will not be surprised: we have only to look at the vileness and debauchery which characterize the midnight rites of our sorcerers, the practitioners of Black *Tantra Shastra*, who summon phantoms and force elementals to do their bidding. The issue of a Police prosecution of the Debars warrants the precautionary qualifications inserted in my above paper. It was satisfactorily proven in Court that many of the pictures had "been produced in a satisfactory manner—appearing on a blank canvas in full view of the sitters, no one touching the canvas." The prosecution called a famous juggler to prove that such pictures and writings might be produced by trickery; "but when tested by tearing a corner of the card, he acknowledged he could not do it with a marked card, and the writing on the pad, he acknowledged could only be done by dexterously substituting one already prepared. In doing this he was detected by the spectators. He confessed he could not do it on Mrs. Marsh's condition of holding the pad in his own hands, as Mrs. Debar had done." Just so: they can never do it exactly like the medium. They can imitate psychic phenomena, but never duplicate them; and this is why Spiritualism is never crushed by exposures of tricky mediums, who supplement real power with deceit when the former fails them. Prof. Buchanan says, in the May number of the *J. of M.* (from which I have been quoting) that

this woman's "marvellous mediumship can be sustained by the testimony of hundreds, and has never been refuted. A long communication, which Mr. Marsh said was produced in two minutes, was read by him in Court, occupying fifteen minutes."

With the rest of the case we have nothing to do: the rascality, on the one side, and the childlike trust and true piety, on the other, are interesting only as a further illustration of the backward state of psychical science in the West. Things will not mend, for the spiritualists until they learn, by a study of Hindu Philosophy, the true relation between the living and the dead, and the true character of some of the phantoms they mistake for angel friends.

H. S. OLCOTT.

SUGGESTION.

ONE great merit of the Salpétriére School of animal magnetism is, that it has put its conclusions before the public in a form that enables them to be easily understood, in their main outlines at least, by any reader of average intelligence. M. Charcot and his colleagues do not at once hurry us into the awe-inspiring presence of a powerful thaumaturge, who appears to mould the minds of men as a potter moulds clay; one whose performances create a sort of vertigo in the brains of the on-lookers, because a great bridgeless chasm seems to yawn between the suddenly-revealed facts and the teachings of common experience; so that most men either at once hail the thaumaturge as a god or denounce him as an impostor. On the contrary, we are first shown the class of persons on whom the influence of other minds is most easily demonstrated. The observed peculiarities of hysteriacs are carefully noted and classified, and we are shown how often, in former times, in places where the true causes at work were unknown, the symptoms of the hysteriac were exalted into the glorified sufferings and divine faculties of the saint, and the person who to-day would be tended and watched over as a sick patient, afflicted with a malady that we must try to cure, was encouraged to increase the disease, to intensify the symptoms. Then the experiments are simple, definite and accurate, and can be easily repeated and thus verified. The contraction of certain muscles, loss, restoration and alteration of sensation, are studied from the anatomical and physiological point of view. The object is always to analyse complex into simple phenomena, to establish the existence of simple factors before exhibiting their multiform combinations. In this way they are building up a new psychology.

The popular mind, however, is not much affected—visibly affected, that is—by scientific research of any kind, unless it is very plainly demonstrated that the results thereof are either very advantageous or very dangerous to human beings. The popular mind does not occupy itself with bones and muscles and similar details; it is not interested in these things. What the public want to know is, how one concrete personality acts on another concrete personality, and they want demonstrations that appeal to personal

hopes and fears. The question each man asks us is: How will that affect me? What can I gain or lose by it? Just now the popular mind is much agitated with regard to animal magnetism. The main reason is that popular fears have been awakened by some of the later phases of this branch of science. A book has been written about animal magnetism bearing the imprimatur of scientific men of known ability, and issued as a volume in what is perhaps the most important popular scientific series of the day. Novelists are working up its results in their plots, and last, and most important of all, it has come before the courts of justice.

As long as the popular idea of animal magnetism was mainly derived from the sight of strange antics on a platform, illustrative of teachings on a subject that few knew anything about and most people could not assimilate, because they had not been educated up to them, people were generally contented to let mesmerism and its phenomena alone, as belonging to a class of facts that might or might not be true; but, since these did not seem to have much to do with daily life, there seemed no pressing need to trouble about them. But when it came to be proved over and over again, that it was possible for one man to incite another to commit a dreadful crime, and that in such a way that the latter was evidently irresponsible and incapable of resistance, while the real culprit seemed able to destroy all possible trace of his guilt—then it was felt that in animal magnetism there lurked personal danger, and it was at once looked upon as a subject of very general interest indeed.

Let us give a typical illustration.

"It is possible to suggest to a subject in a state of somnambulism fixed ideas, irresistible impulses, which he will obey on awaking with mathematical precision. The subject may be induced to write down promises, recognitions of debt, admissions and confessions, by which he may be grievously wronged. If arms are given to him, he may also be induced to commit any crime which is prompted by the experimenter. We could cite several acts, to say the least unseemly, committed by hysterical patients, which were crimes in miniature, performed by an unconscious subject, and instigated by one who was really guilty, and who remained unknown. At the Salpétriére a paper-knife has often been placed in the hands of an hypnotic subject, who is told that it is a dagger, with which she is ordered to murder one of the persons present. On awaking, the patient hovers round her victim, and suddenly strikes him with such violence that I think it well to refrain from such experiments. It has also been suggested to the subject to steal various objects, such as photographs, etc.

"These facts show that the hypnotic subject may become the instrument of a terrible crime, the more terrible since, immediately after the act is accomplished, all may be forgotten—the crime, the impulse, and its instigator.

"Some of the more dangerous characteristics of these suggested acts should be noted. These impulses may give rise to crimes or offences of which the nature is infinitely varied, but which retain the almost constant character of a conscious, irresistible impulse; that is, although the subject is quite himself, and conscious of his identity, he cannot resist the force which impels him to perform an act which he would, under other circumstances, condemn. Hurried on by this irresistible force, the subject feels none of the doubts and hesitations of a criminal who acts spontaneously; he behaves with a tranquillity and security which would, in such a case, ensure the success of his crime. Some of the subjects are aware of the power of suggestion, and when absolutely resolved to commit an act for which they fear that their courage or audacity may fail when the moment arrives, they take the precaution of receiving the suggestion of their companions.

"The danger of these criminal suggestions is increased by the fact that at the will of the experimenter, the act may be accomplished several hours, and even several days, after the date of suggestion. Facts of this kind, which were first reported by Richet, are not exceptional, and have been repeatedly observed by us." (*Binet and Ferré.* "*Animal Magnetism, page* 372).

When people have read a few stories of this kind, and realise the dreadful fact that not only are these stories true, but they are merely types of events that may take place at any time and in infinite variety, it is no wonder if hypnotic suggestion presents itself to the affrighted imagination as a ghastly spectre of an unsuspected devil lurking in our midst, going about "seeking whom he may devour." The operators are men, like the rest of us, the qualities they require are by no means uncommon, and sensitives—persons capable of feeling their influence, and acting out their orders—are by no means hard to find. What possible defence is there against such attacks? Are we sure we might not be acted on ourselves in such a manner as to become involuntary actors in some scene of horror? Then, again, how are we to meet the requirements of human justice under these new conditions? Must not the first question be, in any great crime, was the perpetrator a free agent or was he the victim of hypnotic suggestion?

The only consolation in all this is to know that, by hypnotising the prisoner, should he be sensitive enough to allow of this being done, he may be made, when in the hypnotic state, to give a true and full account of how the affair happened and to say whose the fault really is. Sooner or later hypnotism must become an important branch of forensic medicine, and perhaps it would be an advantage in criminal proceedings to hypnotise all sensitives committed for trial, and in that way to elicit from them the real truth respecting the crimes with which they are charged. And while in that condition it would be quite possible to suggest to them the necessity of moral reform in their future conduct. If they would obey an evil suggestion, they would also obey a good one; all that is needed is that the said suggestion should be sufficiently vivid and definite, and impressed with sufficient strength upon the mind of the sensitive.

The phenomena of suggestion, however, open out before us a much wider vista than mere possibilities of undetected crime, startling enough as these are. It is important to note, in the first place, that a sensitive, influenced by the thought of another's mind, has no suspicion whatever that there is anything in this particular thought different from all his other thoughts. It has been proved by experiment that a sensitive will explain the suggested thought just as he would explain any other thought.

The case is similar when an unspoken thought is transferred from one person to another, as in the course of conversation.

This aspect of suggestion brings out fresh doubts and speculations. If one thought has been suggested, why not another? Have we any thoughts that we can call our own at all? If not, where do the thoughts come from? Is there, somewhere in the back-ground, some original fount of ideation, whence streams of thought are

communicated and diffused among separate minds by suggestion? Are the contents of human consciousness anything more than the expansion and interaction of a few primitive ideas? Conscious criminal suggestion in cases of hypnotism represents but an extreme type of this class of phenomena. That we are only just waking up to a sense of the dangers of the abuse of suggestion, does not prevent that same suggestion from being one of the most important factors in human life; and this it has always been; not only are the phenomena of animal magnetism no new discovery, but we act on others and are ourselves acted on by suggestion, every day of our lives. What is the danger of bad company, but the danger that those who fall into it will be led into harm by the example of others? And is not this a form of suggestion? The force of example is a powerful engine for good or evil, and it is almost inevitable that a strong mind influences—consciously or unconciously—the weaker minds with which it comes into contact.

All the effects of what we call influence, as exerted by one mind over another, are examples of the operation of suggestion. Fashion in dress, prevailing modes of life and thought, panics, the collective actions of mobs, the growth and spread of opinion, whether social or political, are all examples of suggestion in some of its protean aspects.

The facts collected by M. Charcot and his pupils show that the current psychological theories are imperfect, and will, in time, enable philosophers to elaborate a more perfect system.

J. A. O.

THE REVIVAL OF HINDUISM.

MANY a time the question has been asked, What has the Theosophical Society done in this country? The work of the Society being unlike the digging of a trench or the raising of a wall, a difficulty was felt in the first few years of its existence in defining the shape and character of the work done. Nevertheless the work progressed regularly and systematically, though in a noiseless and unperceived manner. There were many discerning men who could see the seeds spread broadcast over the land, shooting and sprouting, though ordinary observers failed to perceive it. The Society's work may well be likened to the formation of a nebula, whose hazy light escapes the notice of ordinary sight in its incipient stage, but which, in due course, fails not to attract the notice of the weakest observer by its lustre and brilliancy. A few years ago, there were many men who seriously questioned whether the Society was doing any substantially useful work in the land. It is natural at the hour of dawn, when the mild rays of the rising sun weakly combat with the cloudy bastion of the eastern horizon, to ask whether the great luminary has really risen. But an hour will surely arrive when doubts of the kind will be effectually laid at rest. That hour, the Society has just now reached. The Theosophical sun *has risen*, and is progressing steadily, despite the cloudy calumnies and the haze of ignorant misconceptions that at one time ingloriously endeavoured to sur-

round and stifle it. After the bright golden days of Aryan civilization, when Hinduism had smiled and prospered for centuries, was unfortunately her fate to be overcast by the might of foreign invasion, and for a few centuries to be immersed in cimmerian darkness. A little before the advent of the Theosophical Society, the children of the soil had nearly lost all hopes of the sun of Aryan civilization ever re-appearing. For Hinduism had been nearly laid in ruins by foreign conquest. The Afghan contented himself with chopping off the branches, when all that he did was to compel a few people here and a few people there to embrace the Moslem faith. The tree nevertheless continued to live and grow. The Anglo-Saxon ruler, on the other hand, more skilled in the work of destruction, cuts at the root while he spares the branches. How? English schoolmasters, working on the pliant minds of Hindu youths by the help of materialistic sciences, destroyed their faith in Hinduism. The way having been paved so far, Christian missionaries found the work of conversion comparatively easy. Every year added something to the rolls of conversion. This was the state of the land when the founders of the Theosophical Society arrived in India. During the short period of 8 or 9 years, the Society has done a work, the possibility of which was not admitted even by the most sanguine in the land. This work is the revival of Hinduism, and it has resulted from the numerous splendid lectures of the indefatigable President-Founder, Col. H. S. Olcott, and from the columns of the Society's journal, so ably conducted by that devoted lady, Madame H. P. Blavatsky. In proof of this we have only to look at the numerous branches of the Society established all over the land. Another, and an equally strong proof, is the establishment of the Hindu Tract Society, whose members are at this day to be found making splendid harangues, zealously supporting Hinduism at the street corners of the important towns of Southern India. What further proof of the revival of Hinduism is needed, after the secession of a large body of the students of the Madras Christian College at the attempted conversion of one of the students of the College? There have been conversions of even Brahmin students before this. When did the public see this united action on the part of so many as 500 students, who felt offended at the insult shown to their religious feelings, and who met and passed proceedings requiring from the College Professors written concessions and promises of better conduct in future? What is all this owing to? Certainly to the glorious work of the Theosophical Society. When some of the apparently unmeaning ceremonies and observances of Hinduism were scientifically expounded by the Society, and when the people were assured that the whole of the edifice rested on the solid rock of a scientific basis, the Hindu mind, as if by the touch of some magic wand, reawoke to appreciate the glories of Hinduism, throwing off the lethargy that oppressed it. May this spirit prosper and bear fruits for ever.

By the way, it is a mystery why the missionaries should be so very zealous about the conversion of the Hindus. What do they gain by it? Salvation? Do they mean to assert that conversion to Christianity procures for a man a passport to heaven? If so, then the whole of Christendom must be sure of this passport. It is strange that, while this spirit of conversion is to be found in a Christian and a Mahomedan, it is not only not found in a Hindu, but it is next to impossible for a Hindu to admit a foreigner to his religion. Even the highest potentate in the land might well despair of obtaining admission to Hinduism, despite his wealth and power. Indeed, a spirit of toleration is the leading spirit of Hinduism, and it appears to me that foreigners will do well to imitate this virtue of the Hindus.

We, Hindus, are exceedingly thankful to Her Majesty the Queen-Empress for the non-intervention religious policy of her Indian Government. To our mind, it appears that our Sovereign's duty does not end here. The religious comforts of the millions of her subjects should share her attention, as well as their material comforts. Ancient Hindu rulers attended to both. The Shastras require that a sovereign should attend to both. A sovereign is required to punish all infringements of religious observances, and complaints of the nature of such infringements are to be made to him. Is it proper on the part of the rulers to leave Hinduism to its fate, and for the foreigners to go about and say that the Hindus are irreligious? If foreign rulers levy taxes, as did our Indian rulers, it is the duty of the former to govern us as did the latter.

By the way, we have to say something with reference to Mr. Laidlaw's remark that the Hindus might as well worship his boots as the idols in their temples. The Professor was evidently sincere, though the remark was unwarranted, if true. He, and men of his stamp, hardly know that idol-worship in India is different from idol-worship in other parts of the world. It would be a great error to suppose that the Hindus worship idols. An idol is never deemed fit for worship till the ceremony of *Pranapatishta* is completed. We all know that when a temple is put under repairs, the idol which was worshipped for centuries, ceases to be worshipped till the work of repair is over—the divinity or divine power in it, being transferred to a piece of wood, and the latter worshipped in its stead. This shows conclusively that what the Hindus worship is not idols, but some divinity imparted to it by *mantras*. Truly, idol-worship exists beyond the bounds of Bharata Varsha. Again, the temples are considered by some to be nothing more or less than a visible illustration of the internal structure of the human body, with the Shat Chakra laid open to the physical eye—the Mulastana, the Nandi, the Kundali, the Dwaja, (navel cord) representing some of the chakras. The Lingam and its pedestal are considered to represent the union of Sivam and Sakti—Prakriti and Purusha—matter and force, which pervade the universe; it being deemed impossible to separate the one from the other, in even the minutest atom of creation. Even in their private pujas (worship), the Hindus strive to transfer their own divine soul to the Lingam, worship it, and then to re-absorb it into themselves. The Christians

have to learn that the apparently grossest and most unmeaning of Hindu observances, have in them a significance too deep to be understood by superficial observers.

N. CHIDAMBARAM IYER, B. A.

Editor's Note.—We should have been glad to see our distinguished contributor giving credit to the good work actually done by the missionaries in the educational field, and for the fervent zeal with which some labor to propagate their religious belief. Fair play is a jewel, says the proverb.

THE ANGEL PEACOCK.

(*The Shadow of Doom*).

CHAPTER VI.

HEATHERBLOOM turned and made his way out of the shop without saying anything, and Anemone followed him in wonder.

"What was it, Papa?" she asked as soon as they were in the carriage, "it seemed to strike you dumb. Was it that strange looking copper bird?"

"Yes," he answered, making an effort to speak, seeing that she was so puzzled as to be almost distressed, "it has memories, interests for me that I cannot explain now—I saw it in Persia—I never thought to see it again."

"And it interests you?" said Anemone, still a little doubtful whether it had not rather distressed him than anything else, to see it.

"Interests me, yes! More than anything else of the kind in the world. So it would any one with a knowledge of Persia."

The carriage had stopped at a florist's a little lower down the street, where Lady Haughton had a commission to execute. The others sat in the carriage and waited for her.

"Look, Papa," said Anemone, "at that curious looking man. Can you tell me what he is?"

Heatherbloom looked up and saw, slowly moving along the pavement, a tall, thin, poorly clad figure dressed in a ragged fanciful costume. The man turned his face, which was half covered with a thick growth of short dark hair, towards the carriage, as he passed.

"What beautiful eyes he has," said Anemone, "and how sad he looks!"

"He is a Persian," said Heatherbloom. "Poor fellow, he will starve here. I wonder how he found his way to London, and what induced him to come! He would have been much wiser to stay at home."

He spoke with an unreasonable sort of irritation very unusual with him. The fact was, he had not yet realised quite what a nervous shock the unexpected sight of the Angel Peacock had been. It began to haunt his thoughts now in a fixed way that alarmed him. He could not drive Zeenab's strange deeds and words out of his mind. How had she known of his father's death and his own

changed position, of Anemone's existence? How indeed? That question was one which could not be answered by ordinary noonday reason, puzzle how he might. Her strange and unaccountable knowledge of his affairs gave a greater weight to her prophesy, and her terrible curse, struggle how he might, against it. Why had she released him and spared his life? In order, so she herself said, that he might suffer some greater trouble than death.

While Heatherbloom sat plunged in these gloomy thoughts and forebodings, which swept over him like a wave of irresistible strength, Anemone was much absorbed also in some idea of her own. She said nothing about it—very unusual for her; and the weight of thinking it out all by herself seemed quite to oppress her. However, when they got home and were sitting in the drawing room, she got an opportunity of disburthening herself. Lady Haughton had stayed to have a cup of tea before going off by herself to pay some calls; and the young Marquis of Veryngtower, who had come to the door just as the Heatherbloom's carriage reached it, had also come in to tea. They had gathered round the little tea-table by an open conservatory door, where it was pleasant and cool, and the air sweet with the scent of flowers. Anemone and Heatherbloom were both unusually silent; Lady Haughton exerted herself to keep up a little talk, which she could only do with difficulty, for nobody wished to second her efforts. Veryngtower was the most good-natured fellow in the world, and could generally be relied to assist in such a situation. But he was struck with Anemone's silence, and relapsed into fits of looking at her.

In the midst of this somewhat sad tea-drinking a servant came in with a card for Heatherbloom. His lawyer wanted to see him.

"Show him into the library," said Heatherbloom, glad to have something to do which would distract his attention from the memories which crowded in upon him. Then, excusing himself to the others, he put down his tea untasted, and left the drawing-room.

Anemone found her tongue immediately. "Lady Haughton, I have seen the very thing?"

"What for, my dear?" enquired Lady Haughton, very glad to have the weight of the conversation taken off her.

"Why, to give Papa on his birthday."

"Have you really?" said Lady Haughton dubiously. "Nothing is more difficult than presents now-a-days."

"Yes, I know. That's just why I'm so pleased. He saw a thing today at that Indian shop, an extraordinary bird made of copper, with its tail cut all over with hieroglyphs. It's something very wonderful just come over from Persia. Papa said it interested him very much, more than anything else of the kind in all the world, and that it would any one who knew Persia. It seems to me that is the very thing. It evidently never occurred to him to buy it. I should like to have a sort of niche made for it in the drawing-room. It would look beautiful; and I believe Papa would be delighted. The only thing is, I haven't the least idea what it might cost!"

"Let me go and find out!" said Veryngtower eagerly.

Anemone looked at him a moment and hesitated. She had a fear, hidden away in her heart, that he thought he saw an opportunity of making her a present. Veryngtower, being guilty, understood the look.

"I think I might be of use," he said humbly, "that is all. I should be so glad to do anything for you at any time that would save you trouble."

Anemone flushed faintly, for she quite realised that he had understood her doubtful look, and had, in what he said, practically made her a promise.

"Thank you very much," she said, not very audibly. For Anemone knew perfectly well, young and inexperienced though she was, that Veryngtower was in love with her.

"If I drive down now," said he, rising, "I can come in again and tell you about it in half an hour or so—that is, if I may."

"Oh please do," said Anemone, her face brightening now with pleasure, "for Papa's birthday is only the day after tomorrow. Then I could decide one way or the other at once. And if that is too hopelessly dear, you will have to think of something else for me!—I have racked my own brains in vain."

Veryngtower went off perfectly happy and delighted at having something to do for Anemone. He came back in less than an hour, and found her sitting alone in the drawing-room. She was waiting for him—only because she wanted to know what he had done for her—but still, she was waiting for him, and that, in itself, was sufficient reward for him. The very thought made him flush with pleasure. Veryngtower was young enough never to have been in love before. His was the keen, sweet pleasure of a first passion, when one enjoys a mere look, a passing smile, as the flowers enjoy the sunshine.

He sat down and proceeded to relate the history of his enterprise; the one chief point in which was the price at which the Peacock was to be bought. Anemone found it would cost her rather more than half the yearly allowance her father made her. Undeniably it was a piece of extravagance to buy it; but when Anemone considered the contents of her wardrobe, it seemed to her that she could not possibly want any more clothes till next season. And she would gladly have had no new things for several years to come, if by so doing she could please any fancy of her father's.

"I will have it," she said decisively, after a few moments of thought, during which Veryngtower found great pleasure in watching the changing expressions on the face. "I will go to-morrow and buy it."

"I arranged, if you decided to have it," said Veryngtower, "to send them a wire: then they will pack it in a box and send it here, to your name, to-morrow morning. I thought you would want it early, as you talked about arranging a niche for it."

"Oh, thank you!" exclaimed Anemone, her face alight with pleasure.

"The only drawback to your purchase," said Veryngtower, "is that I am not sure you won't have to lend this precious bird sometimes, or let people come and see it. The British Museum people haven't had a chance of puzzling over the hieroglyphs yet, and there are some big bosses or that sort of thing in Paris who want to see it. I don't know if it would n't seem ungracious to refuse them."

"Oh, Papa wouldn't wish to, I'm sure," said Anemone, "he said everybody who knew anything about Persia would be interested in this bird. I must get him to tell me all about it some day. Now, where do you think it ought to stand?"

The two held a very serious consultation over this; and finally a corner was settled upon which would lend itself to drapery. Anemone decided to have a stand placed here for it, make a back ground of golden plush, and get a curtain arranged to draw across it. About all these details she consulted Veryngtower—because he happened to be there, and was already in her confidence. Veryngtower did not stay to question why she talked to him about these things; the fact that she did so, that he was in her confidence, though in ever so short-lived a secret, filled him with pleasure. He gave his mind to the consideration of what sort the stand or bracket should be; of what colour the plush—no detail was too small to interest him when its discussion involved so sweet a partnership.

It was all settled at last; Veryngtower had to go. Anemone gave him her hand, and begged him not to forget to send the telegram. Her thoughts were with her father, and the birthday present; she thought no more of poor Veryngtower when the door had closed upon him.

The next morning brought with it a box, directed to Lady Anemone Vernon, and delivered with much care, by the hands of a porter sent direct from the Indian House. Anemone was in the hall when it arrived; she had been on the watch all the morning, for she was anxious that no mistake should be made. She wanted her present to be a complete surprise. So she came out into the hall, as if by accident, just at the right moment, and told the servant who was at the door to take the box straight up to her own sitting-room. The man lingered a moment, holding the door ajar.

Anemone could see through, and she recognised immediately, standing there on the steps, the strange starved-looking Persian she had seen the day before in Oxford street. The servant shut the door impatiently, at last.

"What did he want?" asked Anemone.

"I don't know, my lady; he could not speak any English. I suppose he was begging. The porter said he had followed him here all the way from the shop, so I did not know, at first, whether he was a beggar. But he must be."

Anemone considered as to how this conclusion had been arrived at, and supposed it was because the Persian spoke no English. She felt sorry for the poor man, adrift in a country of whose language he did not know a word. She wondered, too, from his coming to the house whether he had ever seen her father abroad and hoped to get help from him, or at least, to speak to him and make his wants known.

But the thought of the poor Persian was soon driven out of her mind by more absorbing interest. Her father always spent his mornings in his library, and she knew that now was her time for arranging and draping in the drawing-room in safety: she had been out early with her maid, and purchased all that was needful. Only a few nails and tin-tacks were necessary to complete the arrangements, and with the help of the servants, it was all done easily. The curtain was in soft colours, harmonising with the walls; and she thought, when it was drawn, that there would be little risk of her father noticing it; especially as they had many engagements that day and were likely to be very little at home. So she gave herself up with great delight to the amusement of arranging the bird in its new shrine, and showing it off to the utmost advantage. To her, the hieroglyphs were mysterious, but without even a suggestion in them; she knew nothing of the idol, or its history. And she draped its niche, placed it in it, and then studied the effect, as gaily and lightly as though this new drawing-room ornament were a mere piece of Parisian bric-a-brac. How was it possible for her to guess that it had any deeper or more vital meaning for her father than it had for her? Of course, she knew he understood its value and importance, while she did not; that was all the difference which she imagined to exist in their view of it. Everything was at last arranged to her satisfaction, the curtain drawn across the niche, and the new acquisition effectually concealed. Then Anemone went singing to her room, glad to the utmost because she had found a way to please and surprise her father, who had given so much thought and care to making her presents that she liked, and pleasing her in every trifle.

They went out together in the afternoon, and dined out afterwards, so that the drawing-room was entered no more that day, as Anemone had expected. She went to bed as happy as it was possible to be, and her last thought before she fell asleep was of the surprise she had planned for her father. Early in the morning she awoke, and the thought of it came into her mind before any other. She sprang up immediately; her father had acquired, while on his travels, a habit of rising early, and it was not easy to be up before him. Anemone succeeded this morning, however. When he came down from his room she was sitting like a child on the stairs by the open drawing-room door, looking wonderfully fair in her white cambric wrapper. Sunshine and the fresh morning air and the powerful fragrance from the green house door, which Anemone had just opened, made the drawing-room very sweet. From where Anemone sat the Angel Peacock could be seen standing in its niche and looking regal against the rich back ground she had arranged for it. She had looped the curtains back and placed beneath it some flowers and ferns which she had carried out of the green-house. The whole effect was extraordinary, and Anemone herself now began to feel the overpowering fascination of the bird, which had hardly touched her before. Sitting there, on the lowest step of the stairway, her hands clasped on her knees, her head drooping forward, she was almost in the position of the acknowledged worshippers of the

Angel Peacock at its own shrine. The memory returned to him, of the entrance to that shrine and the high-priest crouched on the ground at its doorway. For, as he turned the bend of the stairs, his eyes had fallen instantly on the bird, standing stately in the bright sunshine, and the unexpected sight carried him back to the valley of Sheikh Ali, far away in Persia. Then he looked down at the fair figure sitting at his feet, and a dumb horror fell on him from the association of ideas it suggested. But Anemone looked up with a smile as bright as the sunshine.

"Good morning, Papa," she said, "and many happy returns of the day. I wonder if you will like my birthday present!"

She rose and put her hand in his, and pressed her soft lips against his cheek. A dulness, a sort of paralysis, seemed for the moment to have fallen on Heatherbloom. He made no answer, by look or word; his eyes remained fixed on the peacock, and he let Anemone lead him nearer to it. Why had this thing followed him into his very home? By apparently the most simple and natural means it was here, yet he had a grim and horrid sense as if some power or person were triumphing over him. He would have given anything never to have set eyes on this idol again. But, even as he thought of this and cursed his helplessness, he remembered that awful valley as he had last seen it, covered with corpses massed together. Zeenab had sworn that he had to suffer for this. Was it possible that there was truth in her words, and that he could not now dissociate his fate from that of the Peacock? But was it necessary that Anemone also should be drawn into this mysterious mesh?

"What is the matter, Papa? You seem in a dream, or half asleep? You are not ill?"

"No, dear. This thing carries me back, that is all. I told you I have seen it before."

"Do tell me about it—how and where you saw it. Sit down, Papa, and tell me."

"No," exclaimed Heatherbloom with a shudder. "I can't do that! Don't ask me that, dear."

"I don't believe you are pleased at all," said Anemone dolefully, "I wish I had not got the horrid thing."

There was a suspicious sound as of tears in her voice; and that was more than Heatherbloom could endure. He forgot Zeenab, the awful valley, and the curse that seemed already to be upon his track. He turned and caught Anemone in his arms, and kissed her again and again.

"My little girl," he said, "don't think that! You know I am pleased; dear, you can do nothing that does not please me. As to the Peacock," he went on gaily, "it is one of the rarest and most valuable possessions to a student. The learned men in such things will envy me, not only the bird, but a daughter who would think of such a birthday present."

As sometimes happens on a fine summer morning in London, the brilliant sunshine was giving way to a sort of fog, made up, no doubt, of the smoke from innumerable kitchen fires. A sort of dim blackness veiled the sky and cast its shadow into the room; and

as Heatherbloom spoke it seemed to form into a shape behind the bird. A strange blackness was in that corner, a deeper shadow than anywhere else, and as Heatherbloom gazed it appeared to his excited fancy to sway as if in mocking laughter.

"Oh, this is nonsense!" he exclaimed mentally, "to be ghost-seeing in the early morning! I must be losing my head."

He turned, with the intention of going to the window and rousing himself by the air. But, as he moved he felt all Anemone's weight upon him. With a start he looked down at her. Her face was deathly white. She had fainted.

(To be continued.)

THE CREED OF CHRISTENDOM.

I.

"THE fairy tale of the three supernatural persons, woman can verify.—*Matthew Arnold.*

THREE centuries ago, the main tide of thought which distinguishes the modern world from previous epochs, was ushered in by Francis Bacon's *Novum Organum* and the method of Induction.

Under the banner of experiment then raised, we have marched triumphantly forward for three hundred years.

On every hand the earth is strewn with trophies of our victories; iron roads have spread their network over the globe; we have harnessed to our chariots an *agni* more powerful than any in the Arabian Nights; the lightning carries our domestic news round the world; across the ocean even we may hear the voice of a friend.

But this triumphal march through Nature's domains has not taken place without stamping its effects deep on the thought and character of the modern world.

We have carried the banner of experiment so long that it has ingrained itself in our nature; everything must be tried and tested before we can give it our allegiance.

As surely as water finds its level, so surely does a new element introduced into human thought expand and spread till it has found a place in every corner of the mind.

This tide of experimentalism, with its irresistible tendency for examining and arranging, has already spread into many strange books, revolutionising all things by its solvent power.

In the world of literature its influence has been potent; under the strong light it casts into the remotest regions, has vanished Homer's claim to the authorship of Homer, has vanished Shakespere's claim to his own plots, the claim of old Roman History to be history at all.

In other fields of knowledge, the magic touch of experiment has worked similar transformations.

Its advance became so general, that at last the incoming tide could no longer be kept back from regions even the most sacred and august.

At last even our religion, and the God we worshipped, could no longer escape the test of this universal touchstone. In our wide

roamings and expeditions through the broad fields of nature, we had imbibed certain ideas, of order, of symmetry, continuity, and cohesion.

Our conception of the Universe had shaken into shape; had assumed a certain regularity and form.

But with this conception, that other interpretation of the universe known to us as "theology" could not be brought accurately to fit.

We became conscious of a certain awkwardness and crampedness.

Loving the old and yet unwilling to abandon the new, we endeavoured to make the inequalities and discrepancies disappear; but strain as we would, we could not bring the two views into harmony. When our experimentalism led us first to probe the depths of starry space, we proclaimed aloud the glory of the heavens as a fitting illumination of the Mosaic account of creation; but we finally came to the Nebular hypothesis, ruling Moses and Genesis out of court altogether.

So in the region of Natural History. We began by fortifying the cosmogony of Genesis with comparisons of Genesis and Geology, of the Book and the Rocks; and ended with the Darwinian evolution theory, which abolished the Creation and old Father Adam along with it.

These outworks of religion, so to speak, were the first to be attacked.

But after hovering thus on the outskirts of Theology for a while, pausing and hesitating before entering the Holy of Holies, awe-struck like the Gaul before the throned majesty of the Roman senators,—our acquired momentum carried us irresistibly onwards.

Even the Holy of Holies was doomed to invasion; there were no Olympian thunderbolts to hurl the rash intruder from the steps of the temple; the invading horde swarmed into the sanctuaries, and in the most sacred place of all was found—What?

The conclusion of the intruders is summed up in these words: "The fairy-tale of the three supernatural persons, no man can verify!"

From this conclusion no sudden and direful results followed: the temple was not torn down, nor its site made a desolation; those who had entered the temple returned from it again, and the worshippers continued as before to pay honour to the empty shrine.

And this was as it was, because a certain tardiness or *inertia* has always characterised the human mind, has characterised pre-eminently those Germanic nations which now lead the world. Heaven has gifted them and us with a dull imagination.

The effect of this quality, which has been absent from no period of history, shews itself in the extreme slowness with which we realise the full extent to which some theory or idea we have espoused may eventually carry us.

Not till near two thousand years after Ptolemy had attracted straws by rubbed amber, did we think of putting our amber or sulphur on an axis, and making an electric machine.

Thunder storms had been going on for geologic ages before Franklin sent up his kite and tamed the lightning.

This inertia, or sluggishness of imagination, has carried us over many a crisis in human history, and will carry us safely through all the changes which must inevitably follow the full realisation of the fact that "the fairy tale of the three supernatural persons, no man can verify."

Great changes must follow, but this inertia insures that their operation will be as gradual as the changes of nature herself.

Nature, it is true, has her cataclysms, and in history we have their counterparts, as, the French revolution; but nature prefers to build a tree by the addition of microscopic cells, and to wear away a mountain by rain drops and zephyr-breaths.

And yet, though the whole of Christendom, and those Germanic nations to which we belong, in particular, may take years and even centuries to adjust themselves to the new order of events, by careful analysis and comparison we may be able to see, at least dimly, what form this new order will take when it arrives.

All we require is a sufficient number of facts to base our induction upon, and a wide enough field of view to correct possible irregularities and to include possible variations.

By these observations the astronomer can map out the comet's orbit, months before it is traversed, and so, by an adequate series of observations and comparisons we may map out the orbits of history.

When the tide of experimentalism flowing towards theological dogmas had produced the conclusion that the "fairy tale of the three supernatural persons, no man could verify," we were led to annex the corollary that whoever had first given in their adherence to this belief, had done so without due evidence and on insufficient grounds; we were consequently driven to put it aside altogether from our mental baggage, pending further information.

This "fairy tale of the three persons" however does not stand alone; it has worked itself into all our thoughts, ideas, and institutions; and is no isolated fact like the authorship of the Homeric poems, which may be decided one way or the other without any particular result. This doctrine of the Trinity is no lonely desert-obelisk, which may either stand or fall without any one being the wiser or the worse; but is like the pillars of the house of the Philistines thrown to the ground by Samson; when this falls, the whole house falls with it.

The simile, however, is ill-omened; for let us hope that in its fall dogmatic Christianity may not overwhelm more than all its life has seen destroyed.

This doctrine of the Trinity is the foundation stone on which the whole edifice of dogmatic theology rests.

When the Germanic nations, having set aside the old mediæval notions of their religion, were compelled to formulate confessions of faith, and creeds of things to be believed by all devout Christians, this doctrine always took the first and principal place; as in the first of the thirty-nine articles of the Church of England. On it rested all the rest, and nobody had the slightest doubt as to its

truth—not even the heretic burned at the stake—and this for the simple reason, that it never occurred to any one to doubt its truth, just as it never occurred to any one before Columbus to sail beyond the setting sun, and discover new continents and tribes before unknown.

But the truth of this doctrine has now been doubted, and with this doubt came the doctrine's inevitable dissolution.

Now that the foundation is shaken, the conclusion is irresistible that the whole edifice is doomed and cannot long continue to stand; or, to drop the language of metaphor, that it is impossible for us in the future to believe in our religion as we did in the past. Something must be done, some changes and alterations must assuredly take place; no skill or strength of effort will suffice to replace this fundamental doctrine in its old position.

It stood like a *logan-stone*, balancing on a pinnacle, where the gradual action of centuries had placed it. So long as its equilibrium was undisturbed, so long as the position of balance was not passed, it remain perched on its lofty seat; but once the balance was lost, no power on earth, no ingenuity or skill of engineering could replace it on its pedestal.

The philosopher Pascal, when asked to advise what one should do when unable to believe the doctrines of the Church, answered that "you should act as if you believed it, go to Church with the other people, get sprinkled with holy water, do as they do, and you will come to believe it yourself in time." However good when it was given, this advice is likely to prove ineffectual at the present day, for "the other people" are now in the same strait with ourselves.

In the words of Emerson we "have broken our god of tradition," and no cement has yet been found of sufficient strength to repair the damage.

Disbelief in the dogma of the Trinity—and we cannot fail to see how unwilling this disbelief must be—will work like leaven until the whole edifice of Christianity is changed by it. It will be a force constantly present in men's minds and impelling them to look differently on all things, especially on those things associated with their religion.

To try to foresee the direction of the change, to make the change as smooth as possible, to provide for possible contingencies, is now our duty; not to waste our energies in vain endeavours to repair the irreparable.

The conclusion is irresistible as the force of gravity, and must of necessity triumph, that the "fairy-tale of the three supernatural persons, no man can verify," and the fairy tale must consequently be displaced.

Though this doctrine cannot be verified, it may be said, it may nevertheless be true; just as no one living will be able to verify the reality of transits of Venus, and yet no one doubts for a moment that transits of Venus occur.

Though unverifiable, this doctrine may nevertheless be true; in what light then will our questioning his reality and our conclusion of disbelief, appear to that God whose fall and discomfiture we

have been discussing so confidently? Will he not inflict speedy and terrible vengeance on us for our disbelief? From this threat even, our three centuries of commune with nature has taken away its terror. We have learnt to believe that, if such a God there be, he will look down on the waywardness of this wilful child, Humanity, with a smile and not with wrath.

II.

"Forty and six years was this temple in building."

To even the commonest objects age lends a certain reverence and charm: fossils, ruins, coins of the Roman Empire, all antiquities attract our minds. Our interest in them redoubles, if they have any human associations attached to them. The flint weapons of the cave-man, an elk-horn with rough figures of animals etched on it, the houses of the lake-dwellers, with these things we feel a certain affinity and kinship; they belong to us and form a part of our history.

How reverent and venerable should appear an Institution, about which has clung for centuries all that is rightly considered most sacred in the human heart! If mere human interest can touch with a tinge of romance even the most common-place things, how much more endearing and universal is that charm which religious feeling confers.

The log hut of the Ionic peasant was by this fervour of religion converted to the magnificent temple of Athena on the Acropolis, splendid with white marble pillars, and adorned with the loveliest sculptures that human art has ever produced. And far greater is the charm which Christianity bears for us; historic associations, the early martyrs, the deaths in the Roman amphitheatre, rapt saints gazing with radiant face to heaven from the midst of the flames rising red around the stake, fervid preachers of the gospel who risked and lost their lives in distant lands and amongst savage peoples, the lessons on the Galilean hills, the early apostles to Rome or Britain, the noble exploits of the crusaders, the heroic battles for God and country, the struggles against the tyranny over reason and conscience, the brave martyrdoms endured at every step in the advance of Christianity, the massacres of the Covenanters, all these things have helped to endear Christianity to our hearts, have identified it with our best and noblest feelings. For two milleniums the Christian religion has supplied an ideal of love and mercy to the most vigorous and powerful nations in the world; has warmed the hearts and purified the minds of countless peoples and generations; in sickness it has consoled; in happiness it has added a blessing. Its shadow rested on all the most momentous events in the life of men and the life of nations; by the ministers of this faith the new-born babe was received into the Christian fold; from this faith marriage gained its chiefest sanctity; and from the dread presence of death its holy influence was not absent. From the hands of the Church's representatives, kings and princes received their crowns, and with them the

right to rule; tyrants drew back from their cruelties, and princes from their oppressions, because the Church forbad them to go on. Victory and success were marked by the *Te Deum* and the service of thanksgiving to the Christians' God, while disaster and defeat had their fittest symbol in a general humiliation before Him of penitence and prayer. Famine or storm, plague or sickness, were calls for a special ministration of the Christian faith. Into the greatest as into the least, it brought its softening, purifying, and uplifting power, in the terrible calamity which overwhelmed thousands of men and women in a moment, the eye of Christian faith saw the chastening hand of the loving father. The beauty of the spring, the golden fruits of the harvest, the solemn glory of the stars, raised in the Christian's heart a joyful song of praise "We thank thee, oh God! for all thy wondrous works!"

And if the fervour of faith added a brighter glow to all that was delicate and beautiful in the world around us, its sanctifying light fell also on the dark and gloomy mysteries which overshadow human life. Over the inexorable enemy who cuts down strong and weak together like the flowers of the field, over death, destroyer of peoples, swift separator of friends and lovers; relentless ruiner of the heart's dearest hopes; cruel desolator of the happiness of homes; over this threatening and gloomy form the Christian faith threw a wreath of tender flowers, changing the sombre and malevolent spectre into a kindly though rough-handed benefactor, who threw open the door from a world of incessant suffering to a never-ending realm of joy, brilliant with glorious light, and radiant with the splendour of the river of life.

The poorest wretch under his lifelong burden of woe; the unfortunate doomed to perpetual imprisonment in the dreary dungeon, the tortured victim of the tyrant's wrong, the weary sufferer on a bed of agony; above all, the aged, who, after a life of misfortunes and mortifications, felt the tide of strength ebbing away and the colours of life swiftly fading; all these heard the whisper of the Christian faith "there is a bright and blissful heaven in store for you, where you will find a recompense for all your woes, where tears shall be wiped away from all faces."

The faith that thus spread its holy influence through all the sorrows, thoughts, and yearnings of the human mind, has placed its mark indelibly on all the achievements of genius and all the outward and visible surroundings of our lives.

Some of the most precious gems of art, some of the most splendid achievements of science, have from this source drawn their inspiration and impulse. Kepler spending the night in prayer before discovering the laws of the solar system; Michael Angelo adorning with the most splendid fruits of his genius the Sistine Chapel or Saint Peter's at Rome.

Our picture galleries teem with the incarnations of this Faith; Madonnas, Crucifixions, the Holy Family, the Divine Child, Saint Jerome, the Transfiguration, cover every wall.

As in ancient Greece, so in Christendom, our noblest successes in architecture and art have been raised to the glory and honour of our religion, our splendid cathedrals, majestic abbeys, and Gothic

churches are not less beautiful and sublime than the Grecian Parthenon, the Theseum, and the temple of Olympic Zeus.

What sculpture, what fresco, owes to this influence, let the splendid monuments of Italian art testify!

Nor has this all-pervading power been less potent in the world of poetry and music. The two greatest epics. the last twenty centuries have produced find here their source, the contemplation of the Christian faith moved Dante and Milton to loftier strains and nobler imaginings than the ancient Homer and Virgil had ever reached. Alfieri's *Saul* and Racine's *Athalie* testify, that in dramatic art, this power of religion was not inoperative. To learn its influence on music we have only to call to mind the names of the "Messiah," the "Creation," the "Ascension," the "Elijah."

As we look back over the last two thousand years, we find that whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, have received from Christian faith a sanctifying and verifying touch; figure after figure, history after history, hero after hero, saint after saint, step forward majestic in long array; by each and all we hear pronounced the words "From the Christian faith I drew my brightest glory." In the background of the picture, overshadowing all the rest, stands a dark and gloomy hill; on its summit are raised three crosses; on the highest cross, which stands between the other two, a figure already dead; his side is pierced; nails transfix his hands and feet; on his brow is a crown of thorns; and above his head is this inscription—"Jesus of Nazareth, King of the Jews," a splendid, tragic, and matchless picture; whose lesson has woven itself into the innermost core of the life of Christendom.

And yet this wondrous edifice, like a stately temple built on a morass, is doomed inevitably; for it is built and founded on the dogma of the Trinity, and "the fairy-tale of the three supernatural persons, no man can verify."

CHARLES JOHNSTON, F. T. S.

TRAVESTIED TEACHINGS.

X.

The Ineffable Name.

I HAVE so far attempted to show that the teachings of the Old Testament have been sadly travestied, and that some of these travesties are as singular as they are instructive. It will probably have occurred to such readers as may have patiently followed me in thus breaking up new ground, or bringing the old under survey from a new point of view, that, beyond the ordinary tendency to development in doctrine, which accompanies all advance in human knowledge and might even be held to constitute its progress, some special reason has tended to facilitate the strange transformations which have taken place; and that this reason is to be sought as much in the character of the written language to which the original teachings were committed, as in the idiosyncracies of those by whom the metamorphoses were effected.

The structural method of the Hebrew Sacred Scriptures is peculiar.

Written in an archaic form, without regard to the vowel sounds and subsequently devised rules of grammarians, comprising ancient chronicles of an unknown age, incorporated with and imbedded in more recent writings—themselves of a very high antiquity, though gradually merging in the historic period, it is manifest that, as far as it represents a language in a modern sense, as distinguished from a structural method of communicating ideas, of general or even universal application—it must represent a language in transition,—a language in process of dialectic evolution,—a language in which the earlier will have differed as much from the later speech as do modern languages from their original sources.

But to recognize this is to perceive that the Masoretes, in treating the Hebrew diction of the Jewish SS. as representing a continuous speech—as they considered speech—and reducing it by the addition of vowel points to a uniform language, completely misapprehended its real character, and, as a necessary consequence, very generally misrepresented its true sense; and it is more than probable that the time will come when it will be admitted that the Masoretic Hebrew is an artificially and artfully constructed language, which never was spoken by or in any sense familiar to the Hebrew nation.

The fact is, that the archaic system of writing adopted by the Semitic races was not alphabetic but ideographic; and to return its ideograms into alphabetic letters, and so confound it with modern methods, was a very grave misconception.

Modern views of written language rest so completely on the alphabetic system, that the modern mind has become almost incapable of conceiving the possibility of any other, and consequently devotes its energies to reducing all ancient writing to the alphabetic form; and its success within certain limits, in this practice, seems so great that it closes its eyes to all that may point in another direction.

And yet the ancient system, as well of writing as of reading, differed widely from that which has so successfully supplanted it.

The principle of development which has brought forth the one out of the other is the tendency from complexity to simplicity, which has been the characteristic mark of advance in the progress of the ages,—a tendency which has accompanied and followed the efforts of the human mind to free itself from the consequences of the want of clearness of thought, and involved way of reasoning handed down to it by tradition.

Under the alphabetic system a mastery of its alphabet enabled any one to read his own language, as far as his knowledge of that language carried him.

Not so under the archaic or ideographic method.

Then a teacher was necessary to impart the reading committed to the text, simultaneously with the communication of the structural method thereof; so that the writing had all the characteristics

of a *memoria technica*, intended to recall to the mind of the reader that which through its instrumentality he had been taught.

It moreover reflected the complexity of the mental methods and workings of the period, for when several doctrines—one in advance of another but associated therewith, because more or less intimately related thereto or derived therefrom—could be embodied in a single formula, this plan was adopted. But under this plan a separate and different vocalization was imparted to the formula with the doctrine then and thus under communication; so that, according to their respective progress in receiving the transmitted knowledge, the several students thereof might read the text in different ways, each of which would convey a correct though varying teaching; and only the fully instructed would be able to read it in all the ways of which it was susceptible. And this was an embodiment of the idea of simplicity prevalent in those days.

The ideographic system bore to the dawn of writing what the ejaculatory did to the dawn of speech: for just as the one was an intelligible, interblended and consecutive arrangement of impulsive ejaculations, modulated as vocal expressions of the mental reflections of sense impressions, so was the other an intelligent combination of simple primary ideograms or conventional graphic signs of the original primitive ejaculations, regarded as the expressions of natural or root ideas.

Intellectual as distinguished from sense perceptions are derived from and constituted of a reasoned combination of ideas suggested to the mind from without, and are expressed in utterance, or imparted vocally in the form of speech, by a similarly reasoned combination of the several simple ejaculations by which the original ideas were given forth. Developed by mental progress and reflected in words and sentences, they become sustaining possessions of the mind, and are then transmitted in writing by an analogous reasoned combination of the respective ideograms or signs of the undeveloped ideas. Thus the development of language, whether spoken or written, follows the development of the intellect and reason of man in a simple, natural and intelligible manner, its growth proceeding with the gradual widening of the bases on which it rests—the culture of mind and tongue advancing in mutual interdependence.

Intellectual ideas, reproduced as written signs, are committed to and transmitted through a duly arranged combination of the original primary ideograms, which, used in this form as word signs, become the roots of words.

These in the Semitic tongues were generally limited to three ideograms or letters, in their radical form.

The letters, as for convenience and in conformity with general usage, I shall continue to call the ideograms, were of course variously combined in the verbal roots, according to the root ideas of which the intellectual triliteral combination was composed: so that each transposition and fresh combination of the letters of a given root produced an analogous transformation of the intellectual idea to be conveyed thereby. Thus the consecutive order and

arrangement of the letters therein determined the intellectual idea the so-constituted root was intended to impart.

In considering the root signs, another principle had to be taken into account: for each letter, according to the way in which it was used—just as each simple idea—according to its source and tone of expression—was capable of imparting an agreeable or disagreeable, a good or a bad sense, in response to the circumstances which called it forth; and the principle involved in this possibility or power revealed itself in the several word-signs—through the intellectual ideas transformed into words—by giving the respective words the capability of bearing opposing and contrary senses, so that the intended meaning of any given word-sign could only be determined with certainty by considering it with reference to the context in which, in each instance, it was found.

Hence the grouping of word-signs in a given sentence bore the same interpreting value to that sentence which the grouping of the letters in a given word-sign had to that sign.

The all-important element in the examination of the word-signs was the weighing, so to say, of the relative powers of the constituent letters with regard to each other; and this not merely in the formation of roots, but in their transmission through the word-signs derived therefrom.

It is found, on even a superficial examination, that the letters which go to form the conventional tri-literal root differ in their relative persistency in the several inflections of the same root; for while in some, therefore called strong roots, all of the three letters constituting it are persistent in each of its inflections, in others, thence denominated weak or defective, only two letters are invariably present; and in yet a third class, the doubly defective, only one letter is similarly returned: so that the characteristic and distinguishing mark here is that the defective roots drop one, the doubly defective two of their radical letters in their passage through the successive word-signs into whose constitution they enter.

But it is also found that in inflecting the several roots, or utilizing them in the formation of word-signs, only the non-persistent letters are available.

This difference in their respective relations to each other leads to an important distinction in the relative values and uses of the several letters and roots: for while the roots are divisible into three classes, distinguishable as tri-persistent, bi-persistent and uni-persistent, literally, the letters group themselves into two primary orders, persistent and non-persistent.

Moreover, of these the non-persistent are separable into those which are only non-persistent in certain apposition in the root, and a remainder liable to be so in any and every position.

It might be supposed from this that the constructive value of the several letters diminishes with their diminishing persistency. But the exact contrary is the truth, for the flexibility and richness of the language depend upon what might in this regard be termed its unstable elements—the relatively least stable being in reality the most valuable through their variable uses. It is owing to the overlooking of the import of this fact that poverty of diction,

attributed to a scanty vocabulary, has been imputed to the language of the Hebrew SS.

The least persistent of the letters of the Hebrew alphabet are *Aleph* (A), *He* (E, misrepresented as H), *Vav* (O, U or V) and *Jod* I, J or Y).

These, termed by grammarians the *Ahevi* letters, in addition to their proper character as ideograms—in virtue of which, like all the other letters they entered into the construction of roots—were the inflecting letters of the system.

Owing to this property, they were moreover its interpreting letters, and constituted the key, through the right use of which the true meaning of the text could be at any time recovered. Unfortunately the right use of this key has been overlooked, its import misunderstood, and its powers misapplied.

By their various combinations with the several roots, the *Aheri* or inflecting letters formed the different parts of speech, constituted the words, and specified the mutual relations of these to each other, whether of gender, number, person, in time or space—representing the whole in the form of word-signs.

As a consequence of this usage, unless indeed the usage arose from the import of their mutual inter-relations, they, when variously combined amongst themselves, and in their thus-developed relation to each other, formed the diverse inflections of the substantive verb *hayah*, "to be," in its several successive forms E. U. A., EUE., EIA., EIE., and therefore in the inflections of roots represent that verb.

Owing to these several usages, and the interpreting powers derived therefrom, which made them the true key to the language, although they had no proper sound of their own, but could be individually uttered with either of the vocal intonations according to the expression needed, they were the generators of the vowels. Hence these, when they came to be separated from the consonants which they vocalized and acquired proper signs of their own as vowel letters, retained some of the characteristics of the *Ahevi* letters, as the constructors (or vocalizers) of words, and even borrowed their attributive designations *a, e, i, (j or y) o (u or v)* from their archaic prototypes.

It is true this significant fact has been overlooked owing to the Hebrew *He* having come to be considered as equivalent to, and be represented by, and as the Latin H. But it gained this factious value in its passage through the Greek *Heta* (H.) or aspirated E (He).

But it was not always overlooked, and there is reason to believe that at one period in the history of the text of the Hebrew SS., when the constructive bases of its written system had been lost sight of and it was supposed to share the characteristics of Alphabetic languages generally, these letters were intercalated in the text as *matres lectionis*, when the need of vocalization was first discovered and before the invention of the vowel-points. The differences between the Samaritan and Hebrew Pentateuch point to this, as well as the vocalization of proper names in the Septuagint, as compared with that of the Masora. Indeed it is believed

that the subsequent attempt to remove these *matres lectionis* when the vowel-points were introduced, under which letters belonging to the text were cancelled, while others not belonging thereto were suffered to remain—has been one of the causes of the confusion of that text.

The fact that it was found necessary to remove these *matres lectionis* from the text after they had been added thereto, shows how unfitted the *Ahevi* letters had proved themselves for the work thus imposed on them. They were inflective or constructive, not vowel letters, and the attempt to impart vowel characteristics to them places beyond doubt how completely the real import of the text had been lost sight of, how absolutely the knowledge of the principles on which it had been constructed had disappeared.

But, though the actual knowledge of the relations of these letters to the text had disappeared, it was known that they had potencies or powers other than those of the remaining letters, special potencies or powers which gave them a characteristic, proper, and peculiar value of their own.

It was also recognized that these powers were constructive. That the letters endowed with them were the constructive letters of the language. That they were to the language what the creative forces were to the objective world with which the language they constructed dealt, its Creator.

Hence they were considered fitly to represent those forces. And, when these came to be unified and personified as a personal Creator, the letters, thus tacitly taken to represent them, were held in combination, to designate that Creator; and the powers inherent in them were supposed to be due to this their combined representative character. And this only too facile misconception was the groundwork of the whole subsequent misapprehension in their regard.

Then, as a final step in this evolution, it was imputed to them—in addition to their natural philological powers, or rather in supersession of these—that, as constituents of the name, a special virtue was inherent on them, a virtue imparted to them by Him whose name they formed and that as a consequence of this—a special science—the science of the forces associated with that name and its constituent letters associated with the use thereof existed; a science whose aim was to utilize and develop the potencies of the name—so to develop and utilize these, that those versed in the science of the name could, by invoking it duly, that is under the aspect or form proper to the end sought, acquire powers over the forces of nature subjected to this method of control.

In this way the utterance of the name came to be considered as a magical incantation, and, as for another reason it had already become ineffable, it was now assumed that the open and public utterance thereof had been prohibited because of the danger accruing to its use by those ignorant of the science of using it.

Upon this basis was the science, associated with the varying use of the constituent letters of the Tetragrammaton and with the invocation of the ineffable name, founded.

From these elements did this science take its origin.

And yet these elements, one and all, grew out of a misapprehension of the philological powers of the *Ahevi* letters, and were, in their imputed relations to the name, simply a travesty of those powers as set forth in and developed through the substantive verb "to be." The use of these letters as a verb, and not as a name, was the key to the hidden meaning of the text; and it was the loss of the knowledge of this key which caused that text to be looked upon as a reservoir of mysteries.

Nor did the travesty end here, for when it was found that certain historical Hebrew names could be read as though constituted of some form of the Ineffable Name in combination with other letters, it was assumed that those names indicated that their bearers had acquired power, through their knowledge of that name, over Him whose designation it was—had become associated with Him, so to say, in that branch of His providential or other work which had been the special outcome of their lives; and that this association was symbolized, and even its aim, suggested by the combined name.

And yet in each instance the inflecting letters simply represent the substantive verb discharging its normal function of specializing the name in which it is found.

The origin and significance of the Ineffable Name, as thus indicated, should be carefully considered by the reader.

The form of the name, so originating, was IEUA, in which all the *Ahevi* letters appear.

This was, in course of time changed into IEUE, and then the second form, AEIE, was associated with it, that all of the letters might retain their Jehovistic characteristics.

This change appears to have been made when the verb *ieve* "he caused to be," in the closing sentences of the Elohistic Kosmogony, "By a succession of formations Elohim caused earth and heavens to be" (Gen. ii. 4), was supposed to represent and be the name: so that even this transformation arose out of a mistake, and partakes of the nature of a travesty.

The substantive verb, in its twofold form AEIE and IEUE, was claimed by the personating spirit Jehovah as its own peculiar designation.

But, in so claiming, Jehovah defined the sense in which the name was to be received, for he did not say in addressing Moses, "I am that I am," as a motived tradition affirms, but—referring to the deliverance he is now preparing for the children of Israel—"I shall cause it to be, I who caused to be;" and then presently calls himself "I shall cause it to be."

Hence, read through, this the Name in its form IEUE, under which the spirit is addressed or spoken of, says, "He will cause to be."

But indeed it says more than this, for, including as it does the past, the present, and the future in its scope when unpointed, it then says, "He caused to be," "He causes to be," "He will cause to be" according to the vocalization imparted in utterance; and this was why the Name became ineffable, and why the high priest in publicly intoning it once a year on the great day of atonement—

the only occasion on which he was permitted to utter it—simply chanted the letters *Jod, Hé, Ouv, Hé*, because to pronounce it in its entirety was impossible, while to give expression to it as a word was to limit it, according to the vocalization given, either to the past, the present, or the future, and thus circumscribe its attributive significance.

In considering the Ineffable Name under any of its assumed or imputed aspects, it should always be remembered that the science regarding and the magical power attributed to its use, whether in the form of doctrinal elucidation, vocative incantation, or otherwise, in so far as it is derived from or associated with the presence of that name in the Hebrew SS., is referable and only referable to and in relations with the personating spirit Jehovah, and spirits acting under and with him, and cannot be held to have a nominal or potential relation with any other entity or being whatsoever.

Hence, should there be any responsive action to, or any powers granted through the use of the Name, this responsive action and these powers can only be assumed to come from and be attributed to the intervention or sufferance of the spirit (or its satellites) which under this name disposes of and works through, or exercises a certain control over, the forces of nature.

According to the Hebrew SS. the spirit which calls itself Jehovah claims to be Elohim, and personates the unmanifested impersonal Being from which all natural force is derived; and it is only because of this personation and through this personator, that an unmanifested Being has come to be known as, spoken of, and even addressed, under the designation God, which is indeed an abbreviation of the name JOD, *He, Ouv, He*.

According to the same Scriptures this personating Jehovah has vast, almost unlimited, powers over the forces of nature—being in fact the providential agent of the unmanifested for certain purposes, in the ordering of the world.

By the exercise of these powers, some of which were used by the Egyptian magicians in seeming opposition to itself, this personating spirit brought the children of Israel out of the bondage of Egypt and into the land it had promised their fathers should be their inheritance.

A spirit possessing such powers may well impart to its faithful servitors a method of invoking its aid through and under its own chosen designation in any one of its suitable forms; and in virtue of that aid suffer them to make use of the special powers whose exercise is for the time needed.

Such a spirit might even encourage the initiation and promote the development of science,—a science under which doctrines itself has suggested and revealed could be in semblance drawn from or associated with teachings with which it had no real relation; a science by which the thus delivered and developed doctrines would be confirmed and established on a supernatural or magical basis.

Such a science so instituted would necessarily be restricted as to the number of its adepts. Would only be imparted by these to the few, to those who had proved themselves fitted for and

capable of receiving its teachings, and who, by so receiving, became votaries thereof.

But then such a science, however much it might seem to establish itself through the powers acquired by its votaries, must be vitiated by the primary mistake of its spirit promoter.

This spirit, whether consciously or unconsciously is simply a personator.

As a personator it personates the Unknowable on which it depends.

Hence, acting in unconscious dependence on that which as unknowable can neither be known nor manifested, it necessarily fancies itself to be, and persuades its votaries that it is, that which it is not, the originator of forces it simply controls.

Under this mistaken view, considering itself the author of all, it seeks to make itself the teacher of man.

A science so originating can but be a science of personation,—a science under which that which cannot be personified is personated.

Is it necessary to repeat the truism—the Unknowable cannot be made known or manifested; cannot be personified; cannot reveal itself, and can in no sense be revealed?

HENRY PRATT, M. D.

HEREDITY AND KARMA.

THE Editor of *Harper's Magazine*—one of the principal periodicals of the world and of unquestionable authority—has recently discoursed seriously and sensibly upon "Heredity and Karma." Very fairly, he compares the views of modern scientists and those of Theosophists, upon the theory of individual responsibility for personal ills and blessings. Of course he does not go deeply into the subject, but that would be too much to expect at the present initial stage of our movement, when the West is just beginning to grasp the skeleton outline of the profound Aryan philosophy. He says:—

Heredity is a puzzle. It seems to be easier in this world to inherit bad qualities and traits than good, but both sorts make such leaps and jumps, and are so inclined to go off on collateral lines, that the succession is difficult to calculate. The race is linked together in a curious tangle, so that it is almost imposible to fix the responsibility. Defects, or vices, or virtues, will not always go in a straight line. The children of deaf mutes, for example, are not apt to be deaf mutes, but the cousins of those children may be deaf mutes, showing, it is said, that some remote ancestor of both had some mental or physical defect, which has been transmitted to his posterity, though not in the form in which he was afflicted. In most cases we cannot do anything about it; the older our civilization becomes, the more complicated and intricate are our relations, so that it has already become a dangerous business to be a human being at all. It is not always certain that if a man eats sour grapes his children's teeth will be set on edge, but the effect of the sour grape diet may skip a generation or two, or appear in a collateral line. We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors without relieving him of responsibility for his own sins.

However, we were making some progress in ascertaining limited cause and effect, if not general law, when there comes in a new element in human speculation. This is the law of Karma. If this law were recognized only in Boston, we might surround it and study it. But the recognition has become, to some extent, continental. There are Esoteric Buddhists of the Theosophical Society of India in the State of Ohio, and Karma may be said to be as well understood there as the odic force. The appearance of Karma in Ohio is almost simultaneous with that of Natural Gas, but the coincidence is simply accidental. There is no analogy between the two except that the gas may be considered a conservation of energy, a transmission of force from other material forms. But with the gas we have nothing to do now. The notion of the Theosophists, or Esoteric Buddhists, or Occultists (of India, Boston, and Ohio), needs a little explication in order that we may understand its bearing on heredity. The notion is that all human beings in this world undergo successive incarnations, preserving unconsciously the personal identity in all the changes of condition. Therefore every human being is the result of all the influences in all his previous conditions; that is, we understand it, he is not the result of ancestral influences imposed upon him by descent, but of conditions in his former incarnations. The form in which he shall reappear in the world, that is, is not determined by his visible ancestors, but by his conduct in his former lives. He may have been born into wealth or into poverty; in those lives he may have been an African savage or a Roman dandy, a king or a beggar, or even a woman. But whatever he was, now in this present incarnation, he suffers the penalty of all his misdeeds in all former states of being, or he enjoys the rewards of good conduct in any of them. And it behoves him now to live the higher life—perhaps of expiation—in order that he may rise into a still higher life in the next unknown incarnation, and not sink into a lower. Therefore no effort is thrown away, and no act is without its infinite personal consequences. The law of Karma, it is explained, is the law of the conservation of energy on the moral and spiritual planes of nature. Psychic knowledge may further be said to be pursued for itself, and not in order that we may gain a vulgar control over nature, although it is asserted that the adept Occultist has a power over matter; he can, by his will, transmit a material object from Calcutta to London in a second, or he can crush a tree with a wave of his hand. This, however, is a detail that does not concern us. If we understand the position, a man, as to what is most important in his incarnation, does not take from his physical ancestors, he only inherits from himself. What he was in his former states he cannot know except by observing what he himself is now. If he is very low down, it is likely that in a former incarnation he had what is called a "good time," which he must now expiate: if he finds something noble in himself, he may conclude that it is a conservation of good efforts and tendencies in his former existences. In this way the responsibility is shifted from our grandfathers to ourselves. The Drawer, of course, has nothing to do with an investigation of this theory of life; it simply notes it in reference to the prevalent study of the doctrine of heredity.

One point he misses is that of the reason why an entity happens to select a particular womb, of a particular family, of a particular nation, to be born from. It is no more chance than the fact that a current of electricity, entering a house, is attracted to the best conductor it can find in its path. Re-birth is the effect of inflexible law and superior attraction. The re-taking of birth at all is evidence that physical Karma is working itself out on the physico-vital plane, but it does not imply that the social environment met with by the re-born entity will necessarily cramp and confine its activities during that birth. Every intelligent Hindu will recall the circumstance that a majority of their Siddhas were born in low castes, some, very ignoble in the birth wherein they attained *Mukhti*. *Prarabdha* Karma was satisfied, or exhausted itself, in the evolution of the child under such surroundings, and then his inherent differentiative tendency was free to push him above his social environment, to the highest plane of spiritual expansion. The learned Editor of *Harper's* speaks of one's preserving uncon-

sciously the *personal* identity, whereas the better word would have been *individual* identity, as shown in the *Buddhist Catechism*. Personality is the external form and peculiarities presented in any given birth by the reincarnate entity: individuality, the continuous selfhood running throughout the entire chain of births through which the entity passes on the evolutionary wave of the human race. It will be cheering news to our friends to learn, upon such high authority, that the Theosophical Society's agitation of the subject of Karma in America is not confined to one locality, but is becoming "continental." This means that it is spreading rapidly among a most intelligent and progressive people, numbering nearly sixty millions. There was no error, therefore, in our frequent prophecy that the doctrine of Karma was destined, within the next few years, to be inquired into as the necessary complement and crown of modern scientific development. Its foothold is already won.

Speaking upon the subjects of Karma and the projection of the astral body (*Sukshma Sarira*), the *New York Herald* (the *Times* of America) said, in its issue of 29th April:

KARMA AND THE ASTRAL BODY.

That Theosophists talk interestingly upon subjects which few others know anything about, must be conceded. Perhaps two terms most often heard among them are "karma" and "the astral." The former has two meanings. It means the law according to which a man beginning a reincarnation enters upon a condition of life into which the sum of his good deeds and bad deeds during his previous incarnation—or incarnations for there is some doubt here—inevitably impels him. It also means the influences themselves which a man stores up according as his good or his bad predominates, and which determine the condition of life whereon he shall enter at the dawn of his next earthly career. Thus, theosophists talk of "making good karma" or "making bad karma," as though it were a tangible manufacture. But it is considered immoral by them to be good and to do good for any other purpose than that of being and doing good. It is not admirable to be good for the sake of securing more favorable or happier conditions in the next life than one has here. In fact, such a motive vitiates the action, and the reward aimed at would not be gained. Selflessness and not selfishness is to be cultivated. The word "karma" necessarily includes the order of reincarnation, and reincarnation simply means that the highest and ultimate principle within man, known as the spirit, returns to earth after a man's death (but by no means immediately after, the interval often being over one thousand years), is clad with another human body, and leads another human life, and that this process is repeated, in many cases hundreds of times, until the whole cycle of a spirit's slowly perfecting human existence is complete. If the entire number of incarnations be assumed as eight hundred, the average duration of each thirty years, and the average interval between every two incarnations one thousand years, then we shall have a period of nearly a quarter of a million years as elapsing ere the individual ushers upon the final—or the next to final—condition, called *nirvana*. But calculation in this matter is necessarily fantastic, and this one is given here as only indicative of what a novice in theosophy might indulge in. The phrase "astral body" signifies that subtle interior human body which resembles in appearance the fleshly outer one. It seems to correspond pretty much to what most persons, not theosophists, mean when they speak of the soul. According to the wisdom religion it often leaves us while we are sleeping, we remaining unconscious of its exit or re-entrance. Adepts—those who are supposed to have attained some mastery over nature's secret powers—claim they can project "the astral" at will, exit being made through the spleen! The use of that organ has hitherto been unknown to medical science.

This is reproduced, not for any special merit it possesses, but as an indication of the growing tendency, among the Americans, to enquire with seriousness into questions of Oriental philosophy. The *Herald* is a paper which trims its sails to the passing breeze of public opinion, and the fact of its devoting several columns of space to the views and doings of Theosophists, is significant.

AMERICAN THEOSOPHICAL CONVENTION.

ON the 12th April, 1888, the American Section of the General Council—organized last year, under authority of Council—met in Convention at Chicago. The event seems to have excited universal public interest, and to have been commented upon by almost the whole press of the country. This is evident from the copies of leading journals, received at the Head-quarters, some of which devote much space to a report of the proceedings, a discussion of the views of Theosophists, and of the aims of our Society. The following preliminary report is from the *Inter Ocean*, a Chicago daily newspaper, but revised upon comparison with the Official Report, subsequently received:—

A MEETING OF THE MYSTICS.

Nearly seventy-five disciples of the doctrine of theosophy assembled in the club-room of the Sherman House yesterday to listen to the deliberations and papers read at the first National Convention the body has ever held. A delegate from England—from Mme. Blavatsky—was present in the person of Dr. A. Keightley of London, and representatives from many of the States were likewise present.

The morning session was of a purely executive character, and admittance to any save the regular accredited theosophists was denied. A long autograph letter from Mme. Blavatsky was presented by her emissary, Dr. Keightley, wherein the lady spoke with much tenderness of her watchfulness and abiding faith in the aim to do good to the assembly then gathered, and of her inability to be there *in esse*, concluding with an ardent expression of hope that the result would be of lasting good. During the reading of this personal missive—for each one present deemed it a personal letter—there was, what one of the ladies afterward expressed as "a wave of unity of love and brotherhood" in the room, and it was plain to be seen that the responsiveness of their inner natures had been touched. A note of congratulation was also read from Mr. Charles Johnston of Dublin, Ireland, a prominent theosophist in a far-away land, in which he spoke of the advance of the movement of universal brotherhood and unity. Dr. Elliott Coues was made Chairman of the Convention at this preliminary meeting, and almost without exception the officers of the preceding year were re-elected.

AT THE AFTERNOON SESSION,

Which was somewhat delayed, the believers were present in good numbers, together with a few of the uninitiated, who however did not come to scoff and be hypercritical, but who were interested "intellectually" in the esoteric science. The majority of those present were in the prime of life, and were profound scholars in the mystic lore and subtleties that pertain to theosophy and its scientific attachments. Some few, on the contrary, as yet untutored in the mysteries of the occult, were inclined to be skittish, but were speedily brought to a sense of decorum by their more advanced fellows. About one hundred and fifty were present in all.

In the absence of Dr. Elliott Coues, Dr. Buck was called to the chair by a unanimous vote. The auditing committee's report was read by the assistant secretary, and was immediately followed by the report of the committees to nominate members of the General Council. The General Council members are: Edward W. Parker, Gen. Abner Doubleday, Mrs. M. M. Phelon, Mrs. E. C. Cushman, F. S. Collins, E. D. Hammond, Judge O'Rourke, James Taylor, Louis A. Off, Mrs. H. E. Morey, Mrs. A. N. Savery, Mrs. M. Bangle, S. C. Gould, Alexander Fullerton, W. H. Cornell, Dr.

Borglum, W. W. Allen, J. M. Wheeler, Mrs. M. L. Brainard, George M. Sweet, Mrs. K. Westendorf, A. O. Robinson, Col. Henry N. Hooper, Geo. Frederic Parsons, George M. Stearns, R. Wes. McBride, Dr. J. D. Buck.

Miscellaneous business was then entered upon, and a place of meeting for the next convention fixed. It was decided that the next convention was to be held in Cincinnati, in April 1889, on the Sunday corresponding to that yesterday, subject, however, to the revision of the executive committee. The Secretary was authorized to print the proceedings in full.

MR. G. M. STEARNS, OF BOSTON,

Read a very creditable paper upon the subject of "Our Work." Said he: "The path of wisdom is the path of duty. The disciple performs the action, and in doing so finds wisdom. Whoever sees in action action, he among men is possessed of spiritual illumination. He is the man of right action, and the doer of all action." Our work, whether as a theosophical society or as a branch, or as individual members of a branch, is in reality, one. The beginning of all work is in the soul. However dark the path may be, light is promised; however complex the problem, the solution was at hand. The great life-work of man was to learn unselfishly strive to help others. Growth and real knowledge lead instinctively to practical effort for others. We learn that we may teach, and teach that we may learn; and such a practical union, wherever formed, is a true theosophical society and doing true theosophical work. The question which faces every theosophical society is: "How may we realize these highest aspirations?" Theosophy can never be learned through matter. There are several ways to prosper in its study. First, hold public meetings and invite conservative talkers there. Colonel Olcott in India is holding such meetings and doing such work. In America it does not seem to succeed so well. Why, India has more than five times as many branches as America, and because the work is conducted systematically and wisely, because the movement in India is a National movement,

SUPPORTED BY NATIONAL THOUGHT.

Secondly, publish books and pamphlets, circulate leaflets, for they do more to unify men by making friends than mutual study can do. Thirdly, establish a system of correspondence by various methods. Fourthly, let there be some regular plan of conducting meetings. Fifthly, giving and receiving help and suggestions, for it was Emerson who said: "He who speaks to himself speaks to eternity."

During the reading of the address Dr. Coues entered the room and assumed possession of the chair vacated by Dr. Buck.

DR. BUCK'S PAPER.

Then Dr. Buck was called on to read a paper. He prefaced his remarks by saying that it was a paper he had read some time ago to a mixed assembly of skeptics and followers. In substance he said: Every revelation of truth is a divine revelation in man, and to separate these revelations into groups, to call this a science and that a religion, while it may be very convenient, is not strictly correct. The reality of nature is hardly yet comprehended by any one. The worst of "isms," present or prospective, is that of materialism. The deification of matter is the degradation of man. To materialize is to brutalize, and to brutalize is to destroy. The great bulk of those who formed the advance guard of truth were women; but in this triumphal march toward liberty, the weak, the poor, and the degraded, have equal share, for the woman, clad with the sun, is a divine mother of all souls, rather than of those alone whose lines have fallen in pleasant places.

THE ORIGIN OF MAN

Is a profound mystery, his nature a mystery, and the country to which he inevitably tends, the profoundest mystery of all. We only know this, says materialism: To-morrow we die; let us eat, drink, and be merry. We need only look around and be honest in our glance to assure ourselves of the truth of his statement. What is the key to the labyrinth? Man; for he is the epitome of all. Both nature and man will tell the story of their being if man will but listen to the wondrous story. But he who prefers to hold fast to ideas already received—what he thinks ought to be—will but retard the general move-

ment of the race. Who built the palaces of Yucatan or the pyramids of Egypt? Who built that other city on which Troy was founded? Why do we refer to those ancient ruins? Simply because we of to-day have imagined in our ignorance that our predecessors were barbarous, and we alone possessed of wisdom. Before people smile at us let them tell us whence the origin of the signs and knowledge of the zodiac. We hear a good deal about man's environment, the survival of the fittest, etc. Consider all the varying conditions of life—food, occupation, the difference in religious and social life—from a material stand-point, and tell us, if you can, how it happens that a semblance of the human still remains. Theosophy interrogates nature, and interrogates one's own soul. Suppose we say that Theosophy is, of all philosophies, the philosophy; of all religions, the religion; of all sciences, the science.

WHAT IS RELIGION *per se*?

Actually, it is the method by which man discovers his relation to God. It does not have to do with formulated results, but it is ever changing. We are, therefore, admonished to get knowledge and wisdom, but withal to get it understandingly.

Wisdom consists of knowing nature. Let man but interrogate nature, and she will fill his soul with anthems and symphonies of knowledge. Yet this is but the nature side of man. There is yet the spiritual; for the consciousness of man ever fluctuates between the natural and spiritual. We thus find man a conditioned soul, to know and understand the natural and the spiritual. Suppose we accept the doctrine of reincarnation—tentatively if you choose. We are here preparing incarnations for the next generation. If this be true, what prevents man from climbing up to God? What, but his lust and ambition and earthly vanities. And thus it is seen that theosophy unfolds a study of evolution, but more advanced than that evolution which ordinary science treats of. But why talk of evolution, and say nothing about involution—polarity, the inward movement from the circumference of the circle. The whole of life is a process of gestation by which man is being created.

JUST ONE LAST PHASE.

Of the subject. Many persons stolidly regard death. Well, we have so misconceived life, what wonder that we misconceive death? In nature nothing dies. The change called death is but the rest in Paradise, and when working conscientiously man may climb up to the Mount of Transfiguration and the unfolding of the Divine. He may read his destiny in the living light. The ageing of the body is but the blossoming of the soul. The speaker summed up the ultimate of theosophy in the following poem:

"All love must first be cast aside—
All things that men esteem their own—
And truth be taken as a bride
Who reigns supreme, and reigns alone.
She will not come for lower price;
Her sweetness man can never know,
Who seeks this virgin to entice,
To share his love with things below.
She does not ask for written creeds,
The faith her lover need profess,
But she demands unselfish deeds,
Nor will be satisfied with less.
Ah! she will gladly give her hand,
And fondly cling to his embrace,
Whose love is passionate and grand
For all the stricken human race.
But lest he should profess a love
Of sentiments that only seem
Sincere intention, he must prove
By making sacrifice supreme.
Then she will slowly lead him on,
By suffering and sharp ordeal,
Until a victory is won,
And he begins to sense the real.
Mainly by suffering he grows,
Where his real faculties commence;
Then he, by effort of his own,
The painful pilgrimage has trod.
At last he finds himself alone
With nature, and with nature's God.
He feels that sanity is won;
He knows to him God is revealed.
He basks in the creative sun,
By clouds of darkness long concealed;
He finds he lives, and breathes, and moves,
With instinct never known before,
As to his frame his mighty loves,
Its long lost faculties restore."

SECRETARY JUDGE

then delivered a veritable sermon on the words "Beware of the Illusions of Matter." He was followed by Dr. Coues, who said:

"Just so far as a man comes to seeing that which is true, just so far back is the source of what he sees. There is no new thing under the sun. A little younger, a little less developed, and therefore a little less true; for all untruth is but the imperfection of that which in the end is the process of nature come to be perfected in it. Every human being does, in his own self, epitomize the nature of God, and it is only a question of time until it can reach that temple necessary to reach the height of our existence."

This ended the Convention, so far as the public was concerned, the remainder of the time being taken up in a semi-official way.

The Chicago *Tribune* gave, along with its report of the Convention, engraved portraits of Professor Elliott Coues, the Chairman, and Mr. William Quarles Judge, the General Secretary. From this source the following details are taken:—

The Secretary then presented an order of business, which was adopted by the Convention. The first business was the reading of the call for the Convention. It gave the right of one representative to each society. The President of each society was, *ex-officio*, its representative, but when he was unable to attend he was at liberty to appoint a delegate to take his place. In case no one from the society could be present a theosoph of some other society could be appointed proxy. The following is a list of the societies and their representatives:

Gnostic, Washington, D. C.—Prof. Elliott Coues, President.
Occident, New York—Prof. Elliott Coues, proxy.
Chicago Branch, Chicago—Stanley B. Sexton, President.
Ramayana, Chicago—Dr. W. P. Phelon, President.
Arjuna, St. Louis—Elliott B. Page, President.
Pranava, St. Louis—Elliott B. Page, Proxy.
Esh Maoûn, St. Louis—Dr. Ohmann-Dumesnil, President.
Purana, Santa Cruz, Cal.—Prof. Elliott Coues, proxy.
Golden Gate Lodge, San Francisco—William Q. Judge, proxy.
Cincinnati Branch, Cincinnati—Dr. J. D. Buck, delegate.
Malden Branch, Malden, Mass—W. Q. Judge, proxy.
Boston Branch, Boston—George M. Stearns, delegate.
Vedanta, Omaha, W. S. Wing, delegate.
Lotus, Muskegon, Mich.—F. A. Nims, President.
Nirvana, Grand Island, Neb.—Dr. M. J. Gahan, President.
Ishwara, Minneapolis—Dr. J. B. W. La Pierre, President.
Aryan, New York—W. Q. Judge, President.
Krishna, Philadelphia—W. Q. Judge, proxy.
Los Angeles Branch, Los Angeles, Cal.—Elliott B. Page, proxy.

The Keystone Society of Philadelphia and the Point Loma Society of San Diego, Cal., were found to be unrepresented, and, on motion of the Secretary, Dr. J. D. Buck was chosen to represent them, without the power to vote. A like honor was conferred on Dr. Archibald Keightly of London, member of one of the London societies and Delegate from both. He was sent over to attend this meeting, but it being a convention of the American societies, he could only be made an honorary delegate.

Letters were read from the Blavatsky Theosophical Society, the London Theosophical Society, and the Dublin Theosophical Society, giving encouraging reports of the condition of affairs in London and Dublin, and expressing great satisfaction with the prospect of the societies in the United States. A long letter from Mme. Blavatsky was also read. It spoke in the most encouraging terms of the progress made by theosophy, and pointed out the brilliant future to which it was tending. There was a seal attached to the letter which provoked a great deal of interest and curiosity in the audience. It was evidently the seal of one of the highest orders of theosophy, which few of those present had yet reached.

Dr. Keightly then made a few remarks on theosophy in England, after which some routine business was transacted.

The afternoon session, unlike the morning session, was not secret, but was open to all. As a consequence, the room was crowded to its utmost capacity.

A glance at the map of the United States of America will show that the branches already chartered and at work, are scattered over a territory of about 3,000 miles in width; the most easterly being at Boston, Massachusetts, the most westerly at Santa Cruz, Los Angeles, and San Francisco, in California. Our latest advices report twenty-three chartered branches in that land of Invention and Progress, with a prospect of the number being doubled within the coming twelvemonth should all go well. Our movement therefore is in capable and excellent hands, the unflagging and selfless devotion of Mr. Judge, the brilliant capacity of Professor Coues, and the earnest loyalty and great intellectual and moral endowments of certain of their colleagues, being beyond all praise. Our Asiatic Members who have been brought into contact with European officials, and especially Mr. Roy, Mr. Joshi, and others who have visited America, will not be surprised if we prognosticate that the future strength of the Theosophical movement will probably be focussed in the United States. The heart will always be in India; but the executive ability, the capacity to plan, and the dogged persistency to execute a successful propaganda of Theosophy, will be developed over there. Asiatics are full of love and enthusiasm, quick to respond to every call on behalf of religion: but they have not yet learnt the secret of organized work, nor the habit of persistent devotion to an ideal of associated effort despite all checks, treacheries, and disappointments. With the Anglo-Saxons this is an item always counted upon as a matter of course. Theosophy suits the practical American mind, and it is a foregone conclusion that when this fact becomes known, it will spread throughout the States like fire in dry grass. What has hitherto been lacking was good organization: this is now furnished in the formation of the American section of the General Council, under the provisions of our constitution, and with such able managers and councillors as we have in our trans-Atlantic colleagues, the future of American theosophy looks bright. We commend this fact to all those short-sighted friends who see the Society only as reflected in the pool of a local branch of a single country. It is a world-round, not a territorial movement. To estimate its progress and vitality, we should take a comprehensive view of its activities the world over. It has now reached a stage of evolution, at the close of its thirteenth year of organized existence, which makes its survival independent of the decease of its founders, or the withdrawal of any, or many, of its best-known members. Representing the whole body of ancient wisdom, and the accumulated psychical experiences of mankind, it gains no strength or dignity from our puny personal efforts, loses none by our individual failures to hold to a high ideal. The Chicago Theosophical Convention teaches at least this lesson to the thoughtful mind. The result of the meeting reflects the greatest credit upon our American brothers and their helping friends; among whom, a foremost place must be given to Colonel J. C. Bundy, of Chicago.

Indian members have often noted with pleasure the tendency to adopt Aryan names for American Branches; the secret is disclosed by Mr. Judge in his Annual Report to Council, as follows:—

It has been the policy of the Executive Committee to recommend to new branches the selection of a name of Eastern origin. This is not from any fanatical or one-sided devotion to Oriental ideas, but because the English language has not the terms expressive of advanced topics in Occult Science, and therefore furnishes a nomenclature without special meaning or suggestiveness. For profounder, fuller significance, we turn to the Eastern vocabulary, that is to say, to the names found in Sanscrit literature. Those names, when adopted by Branches, always bring up in the minds of inquirers the meanings that belong to them, and thus at once open a vista that includes not only philologi cal derivation, but also ideas with a deep occult and philosophical bearing.

With respect to the form of the American organisation and its object, Mr. Judge says:—

I referred above to the existing Constitution. This, from my experience in working for a year under it, does not appear to need any change. It is simple, and the simpler we make such matters, the better for us all. As this section of the Society is in adherence to the Indian Council, and in fact a part thereof, it was decided last April to have no President in America, but to have a President only of each Convention who should at each meeting be elected: a Secretary is of course necessary to act as a channel for communication and to register Charters and Diplomas. All Charters and Diplomas come from India, and are signed by Col. Olcott and Mme. Blavatsky, or the Acting Secretary. There is therefore no document issued by us which requires any official signature except the temporary diploma, and that is only an evidence to the holder that he is entitled to one from India.

The object in view at last April's Convention was not to dissever ourselves from India, but to change ourselves, so to say, from the condition we were in, similar to that of the American Territories, to the dignity of a Sovereign State, one of the units composing the great Federation of the Theosophical Society. This was accomplished with the assent and cordial support of Head-quarters authorities, and our constitution was framed so as to declare that and to give us an elastic but comprehensive working system, with complete representation for every Branch, and the principle of non-interference will understood. In my humble judgment, therefore, the constitution needs no alteration. There has not yet been time to develop defects. If after three years more, the correspondence and the circumstances occurring shall show a change to be necessary, then it will be time to amend our rules. The only question that has arisen is as to whether a Branch can be compelled to admit members at large to its meetings, or members of other Branches, and that, resting as it does on theosophical views of life, is not within the purview of amendment in the law, for to declare any regulation on the subject would be a sudden and great step toward reducing our Society to the level of all the hosts of formal and ritualistic bodies; for he who, being respectfully informed that he is not admitted to the gathering of some theosophists, tries to enforce upon them his personal presence by the aid of our laws, at once proves that he, as well as those who refuse him, may completely misunderstand the duties of a theosophist and the scope of our principles.

Asiatic readers will be interested in knowing something about the President and Secretary of the Convention. Mr. Judge has visited India, has given some public lectures, and is personally known and appreciated by many of our members. He is one of the founders of the Theosophical Society, having been present at the social gathering in Madame Blavatsky's drawing-room when the idea of forming such a Society was broached by Colonel Olcott, and he moved the selection of the latter gentleman as temporary President. From that day to this he has been the loyal colleague, friend and helper of the two best-known Founders. By profession he is a barrister, and all his spare hours are devoted to the editing of that excellent theosophical Magazine, *The Path*, and to his onerous duties as General Secretary of the American section of the General Council. Mr. Judge is a thoroughly earnest man, who stands courageously by the principles he has adopted; a fluent speaker and thoughtful writer. Professor Coues's connection with Theosophy began in 1884, when he met the Founders, in London first, and later in Germany, and accompanied Colonel Olcott and Dr. Huebbe Schleiden on a theosophical tour in the latter country. His acknowledged high standing among men of science has made his connection with our Society the theme of widest comment. A telegram to the *New York World* of the 9th May, from its Washington correspondent, gives some facts about him, which may be profitably quoted as indicative of the quality of minds in Western countries already, in some cases, reached by the modern presentation of ancient Aryan philosophy:—

According to recent reports, Dr. Elliott Coues, of Washington, has been making a great stir in certain circles in New York by his lectures upon theosophy. Dr. Coues is the President of the Washington branch of theosophists in this country. He is one of the best known of the scientists who have been connected with the Smithsonian Institution since its foundation. Although a comparatively young man, he is an acknowledged authority upon the subject of ornithology. Prof. Agassiz, before his death, paid him the compliment of saying that he was the best informed scientist upon that subject in this country. He first acquired his reputation in this branch of study while holding the position of surgeon in the United States army. He obtained, through political influence, a detail of service at Washington. For four or five years he occupied a desk in one of the quiet nooks of the Smithsonian. He was not upon the pay-rolls of that institution, but he had full command of its resources for study, and he was assisted by its influence in the publication of his works. After a time some army friends became jealous of the reputation that he was making, and suggested to the War Department that the surgeon was on fancy duty at Washington and that he was being unduly favored. He was ordered to join his regiment in New Mexico. This was a great blow to him, as he was obliged to give up his studies and quiet life at the capital. He did go West for a short time, but he soon after resigned and became his own master. Since that time he has made more and more of a reputation in literature and in the field of scientific research. The fact that he has become a convert to any system of mysticism is more surprising to his intimate friends than even to those who are merely familiar with his scientific and literary work.

He has nearly all his life been a materialist. For several years he was a pronounced advocate of agnosticism. Few understand the means employed to convert the doctor, and he is silent upon that subject. He is one of the best-known figures in Washington society, or rather has been. He goes out now very little, and appears to be thoroughly satisfied with the joys of the new life found by him in the study and practice of theosophy.

Two years ago he visited Europe. During that time he was received by all of the prominent scientific people in London, Paris, and Berlin. Huxley and others made quite a social lion of him during his London stay.

The doctor's development as a theosophist did not become generally known amonghis friends until he returned from this European trip. About a year ago he became actively identified with the organized theosophists. To-day he appears to be one of the most contented of men. If his belief is a delusion, it is a most happy one for him, for it consoles him for the loss of society and

old friends. His conversion to this doctrine of mysticism does not appear to have affected his standing as a scientific man. His writings are still in demand as they were before it became known that he had departed from all orthodox paths. I saw the doctor the other day and asked him if it was true that he had said that he could project his spirit from his body, and that he could appear to people at a distant place while his real body was in another. He said that this was true. He said further that the ability of experts in theosophy to project their astral bodies had become so well established that it was no longer a question for discussion. The doctor said, with a great deal of emphasis, that there was a perfect revolution of public sentiment now going on upon this subject, and with that in view he wished to place a certain prophecy upon the record. "Mark this," said he, "within one year's time there will be a perfect mad rush of people to the front seeking to claim the originating of this doctrine. I know that it is not now considered a sound or reasonable doctrine, and that people who believe in it are generally regarded as cranks. But you will see within the time I have mentioned an entire change in public opinion upon this subject." Dr. Coues follows the example of all the theosophists by declining to talk very much upon the subject ofhis belief or his experiments. He says that he is satisfied, and that at the present time the public is not educated up to the standard of appreciating the theosophists' doctrine. He and his fellow-experts occupy at the present such a superior plane that all of the rest of humanity appear very small and misguided. What may be the opinions of the people who dwell in this lower plane regarding the select few who dwell in the upper plane is a matter of supreme indifference to the latter.

It is further claimed that he has reached the height of spiritual development which he now enjoys only through several years of sinless living and upward striving. The fact that this formerly gay, easy-going, materialistic man of world has been able to pass through such a period as that, may be regarded as much more of a miracle than any his theosophical friends claim for him. At any rate he represents one of the most peculiar types of eccentric thinkers at Washington. His scientific position has given to him a notoriety which would not have been created if he had been a plain, ordinary man laboring under an ordinary delusion.

T. C. CRAWFORD.

BUDDHA'S BIRTHDAY IN CEYLON.

THE celebration of this year's anniversary of the birthday of Lord Buddha, was marked by an enthusiasm of national fervour never before seen in the island. Though the day was observed with much rejoicing last year, yet the Sinhalese nation did not appear to have quite awakened to the fact that their holiest festival had been actually gazetted by Government as a public holiday. There were many religious processions and much offering of flowers on Buddha's shrines, and at Badulla there was a miraculous display of celestial light (*Buddhurasi*) over the Dagoba, which was duly reported to the *Theosophist* by the venerable High Priest Sumangala; but in comparison with the rejoicings and religious zeal shewn this year on the anniversary, all those seem as nothing. Most probably the Badulla phenomenon contributed partly to revive the love of Buddhism in the Sinhalese heart, and the constant increase in the circulation and influence of the Theosophical Buddhist journal, *Sandaresa*, and the consequent discussion of Buddhist doctrines, led to the present national excitement.

It will be remembered that Mr. John Robert deSilva and Colonel Olcott jointly devised a Buddhist flag which, while devoid of the least political significance, affords an inspiring religious

symbol which can, and will be, accepted by all Buddhist nations as the banner of their common faith, as the Christians accept the symbol of the Cross.

It is of the ordinary proportions as to length and breadth, of the flags of the Western nations, has no armorial bearing or device, but is composed of vertical stripes of the six colors alleged in the Buddhist Scriptures to have been blended in the nimbus and aura surrounding the head and body of the Buddha.

This year, on Wesak Day, this divine symbol fluttered in the air above every monastery in the island, over many thousands of private dwellings, many triumphal arches, and was carried in many religious processions. The conventional rays are of the following colors:—Red, blue, yellow, white, rose, and a tint compounded of them all together. The day, from first to last, was a glorious success. The whole island put on a garb of rejoicing; never—since the European advent, for the last three hundred years—has there been so much vigorous religious activity. Colombo, the commercial, was transformed into a religious city. Its bustle and commotion had banished, and a new city of a true Buddhistic type had, for the time, taken its place. The spectacle was something wonderful. All the streets were decorated; arches, pandals, &c. Every Buddhist house had its *Buddha rási* flag. Some thousands of flags must have been hoisted that day. Every town and village had its part to play. Not to speak of the interior of the island, where the entire mass of the population is Buddhist, all the large towns along the coast where the Christian element has the upper hand, testified to the Revival. Notwithstanding the unremitting efforts of some bigoted Catholics to put a stop to Buddhist processions, the streets were alive with them. Carol-singing parties of young boys went about; the singers dressed in Chinese, Indian, and other Buddhistic national costumes; processions of women and girls, insensible to fatigue, carried on their heads baskets of flowers; carols were sung in praise of Lord Buddha, announcing the anniversary of His birth, and recounting the spotless life of Sakhya Muni, in Hindustani and English; some of the airs having been expressly composed the evening before.

In short, from the richest mansion to the meanest hovel of the Buddhists, the flag of Lord Buddha's rays of the six colors floated over the housetop of every town and village that day.

Now if we pause and reflect on the cause of such an universal demonstration, as to why Wesak Day this year has been so recognised and observed among Buddhists, while previously unknown, or rather disregarded, for upwards of 300 years—the name of Colonel Olcott will flash across the mind.* He it is who has promoted the revival of Buddhism. From the printed correspondence

* The attachment of the Sinhalese people for us is so deep and has been so often demonstrated, that I hope to be excused for leaving as written the passages in this article which overpraise Mme. Blavatsky and myself. His Lordship, the Bishop of Colombo, has been lecturing quite recently at Oxford on Buddhism, and said that "the revival of Buddhism in Ceylon is entirely due to the interest Europeans have taken in the religion." [See *Indian Churchman* of June 9, 1888].—H. S. O.

between Colonel Olcott, as special agent of the Sinhalese Buddhists, and Lord Derby, then Colonial Secretary, I quote the following para. from the Colonel's letter of May 17th, 1884, to his Lordship; it being one of the requests made by him to Government, on behalf of his clients:—

"That the birth-day of Lord Buddha, viz., the Full Moon day of May, be proclaimed a full holiday for Buddhist employés of Government, as the sacred days of Mussulmen, Hindus, and Parsees, are officially recognised holidays in India, for employés of those several faiths. The Buddhists, who are always most loyal subjects, are compelled to either work on this their most holy day of the year, or lose their day's pay."

Lord Derby answered on the 17th June that the suggestion should be referred to Sir Arthur Gordon, with the intimation that it would be the wish of Her Majesty's Government that "every consideration possible should be shewn" in the matter. And our large-minded Governor, approving, made it an accomplished fact.

Many a jealous person, influenced and biassed by party feeling, may ascribe the obtaining of a national Government holiday for the celebration of Wesak day to the head of the particular sect to which he belongs, but a true and unbiassed Buddhist, who is not a sectarian, but simply a steadfast follower of that illustrious Brotherhood (*Sangha*) of Rahats, who levelled the barriers of sectarianism, will boldly avow it was Colonel Olcott who proposed, worked hard for, went to England for, and finally obtained for Buddhists, the now prized holiday. There were thousands of Buddhist priests here, long before the arrival of an European from the other side of the world, and they had had plenty of time to do what he did. But the Sangha let three centuries pass in apathy and the Sinhalese had no holiday; so now every village in Ceylon should invoke on Colonel Olcott's life grateful blessings for his philanthrophic labours. The village of Panadure, 16 miles south of Colombo on the sea-coast, as well as Kataluwa, a village far away in the Southern District, "offered merits," in our Buddhist fashion, to Colonel Olcott at the close of their processions. Many grateful persons besides may have done so unknown to us.

The following is a short account of the carol sung at Panadure, and it was one of the most beautiful. It is called the "Buddhist Universal Carol," and was composed by four friends, *i. e.*, Messrs. J. M. de Silva, J. T. Peiris, T. Dias, and G. Cooray, under the general direction of Mr. John Robert deSilva, an earnest, hard-working member of the Colombo (Buddhist) Branch of the Theosophical Society. Mr. J. M. deSilva is a convert to Buddhism from the Catholic religion, and it is owing to his indomitable zeal and attention that the work was brought to such a successful issue. As the name of the Carol indicates, it is a faithful and true representation of the various existing Buddhistic nations. The singers comprised 12 choristers, walking two and two, each couple dressed in special costume, and representing an adult and a boy, of the Indian, Burmese, Siamese, Chinese, Japanese, American, and the British people respectively. The leader who helped and led the singing,

was appropriately dressed in the costume of an up-country Nilamé (gentleman), the affair being conceived and carried out by the Sinhalese.

It really laid before the public the motley Buddhist world in its diversity and variety of costumes. The senior of each couple carried a banner with an ornamental staff, representing the colors of a nation, and the senior of the European couple carried a banner bearing on one side the Union Jack, representing the British people, and, on the other side, the American flag with its stars and stripes, representing the American nation, to which the Colonel belongs. The junior of the European couple was dressed in a Highland suit; each boy carried in his left hand a basketful of artificial flowers, which were strewn about the streets during the singing of such parts of the songs as described how grateful rain and blossoms were showered down from Heaven on the natal day of Lord Buddha. Further, to beautify the scene, the carol procession was preceded by a transparency, the composition of Mr. John Robert deSilva, representing on one side the assemblage of Devas (gods) with their hands uplifted in supplication to the Bodisāt to descend upon earth and help the world, and His compliance with their prayer, in a Pali text which may best be rendered in these words from the Light of Asia.

"So that the Devas knew the signs and said;
Buddha will go again to help the world."
"Yea," spake He, "now I go to help the world,
This last of many times; for birth and death
End hence for me, and those who learn my Law.
I will go down among the Sakyas,
Under the southward snows of Himalay,
Where people live and a just King."

And on the other side was represented Prince Siddārtha immediately after his entrance into the world under the Sála-tree (*Satin tree—Shorea robusta*) in the pleasant groves of Lumbini; how he walked seven steps northwards, and seven lotuses spontaneously sprang up to receive the holy feet; and how the Prince, standing on the last flower, recited the Pali stanza which was given at the foot of the painting—with the Queen mother standing under the shade of the lofty Sala trees; the very counterpart of a heavenly goddess, and gazing in rapt wonderment on her glorious son.

The excellent artistic taste of the design in the conception and carrying out, is worthy of all praise.

The carol-singers consisted of 13, six couple and a leader; in the centre walked 14 torch-bearers, and in either side were four violinists, besides many attendants, in white. Perfect order was kept throughout the day, and not a movement was made by the procession without a signal from a silvery-toned bell, carried by Mr. G. E. R. Gunawardene. The carol started from their head-quarters at a short distance of a few yards from the temple—Rankot Wihara, to the temple itself, in a slow march, which bore a religious character in its dignified pace and the military exactitude of the regular measured steps, time being kept to the air of the song, melodiously accompanied by the violins.

On a given signal, the party took up their posts in the court-yard of the Wihara, between the temple house and the Dagoba—in a figure formed of three lines, each line consisting of two seniors in the middle with two juniors of each corresponding nationality, on either side. Then with one voice they recited a scriptural Gatha, in Pali, in praise and worship of Buddha. Then came the songs.

The leader of the party, the up-country Nilamé, chanted a song in praise of Lord Buddha, which was taken up by the foremost line. The first verse of the song being finished, the four actors in the van separated themselves into two couples, and in regular order each couple marched on either flank of the other two lines and took up their posts in one line in the rear, whilst the line which was in the middle marched into position in the van, taking up the next verse of the song simultaneously with the retiring of the first two couples to the rear, and, in its turn, the third line repeated the same manuœvres. The alternations of place, executed with rhythmic precision, were very effective, and greatly impressed the public. In this manner hymns of praise and worship were offered up before the majestic recumbent image of Lord Buddha, then around the Dagoba, or sacred Dome of Relics, and finally, under the memorable Bo-tree. The chant was concluded with a song to a Hindustani melody, the last verse of which purports thus:—"Let us worship the holy feet of the chief sage (Muni) who has taught and declared the great 32 blessings; and may long life, health and happiness, be unto Colonel Olcott for helping to make the Full Moon day of the month of Wesak a Government holiday, wherein to exalt and spread the glory and virtues of Omniscient Buddha." This song was accompanied by a dance in minuet time.

Then the party divided into two opposite lines, facing each other, with the space of a few yards between them. Then both ranks with the first line of each verse faced sidewise to right and left; with the second line of the song, advancing till they met each other in the centre, shaking hands each with another of a different race to shew the Buddhistic unity in faith; and then chanting the last two lines of the verse, retired to their former position with a graceful movement, and waving of the hands in eloquent response to the welcome and wish of long life and blessings to all, expressed in the chorus of the song.

The whole service concluded with the recitation of a Pali Gatha offering "merits" to gods and all other beings. But as the meaning of the carol could not be understood by all alike, Mr. T. D[illegible], one of the members, a good Sinhalese scholar, explained the significance of the various costumes and flags in an able and succinct speech, which so pleased the whole assemblage that they spontaneously broke out into the shout of *Sadhu*! Then the party visited Abayakarunaratna Ramaja, at Welipitiya, and from thence, almost every Buddhist house was visited; and no door was passed without chanting the last verse, wishing the Colonel long life and happiness.

TWO BUDDHISTS.

THE VEDAS A DIVINE REVELATION.

I HAVE been often called upon to state what I know concerning the *Vedas*, and how the *Vedas* are the word of God. This request, I think, pre-supposes the acknowledgment that there is a sentient God, and that He has spoken. The question then is, whether the writings known as the *Vedas* are His word? I believe that the sentiments clothed in the words forming the writings called the *Vedas* are God's views, promulgated by Him in diverse ways. (1.) Some words were spoken by God in His various forms. (2.) Some words again He showed to some devoted souls, and made them read the words out. The words thus revealed do not appear to have been committed to writing for many ages, but used to be committed to memory from father to son, and from *guru* to disciple. Many of the ideas conveyed by those words are clothed in figurative language and parables, their key being entrusted to the most devoted of his followers; these in their turn furnishing to their disciples only to such portions as they thought that the disciples should possess. Up to a few thousand years ago, the key was known to some of the Aryans, but since then it appears to have been lost. Tradition goes to prove that the words of the *Vedas* were intended to convey (1) the qualities and actions of God and His praise, (2) the qualities and law appertaining to souls, and (3) the qualities and laws of *matter*. These three are technically called *Adhyatmum, Adhidevam* and *Adhibhutam*. These words, called the *Vedas*, then, disclose to us God and His works, souls and their part in the economy of nature, and physical sciences. In the *Kritta Yoog*, God is said to have disclosed the letter *Om* and given its key to the people in general, they being all of one caste, and the caste was then called *Hamsa*. This monosyllabic *Veda* has been variously explained; of the many explanations, one is that it consists of three letters representing God, matter, and souls. The knowledge of these three things was meant to be the object of the Ved. The word *Hamsa* was perhaps used for 'he is I' or 'I am he.' The expression means that an identity of interest exists between the two; in other words, 'brotherhood.' For it is stated that in that *Yoog* God was worshipped by doing good to one another, and that none was superior to the rest. The people then were not selfish, envious, or unjust. When the practice of this brotherhood became difficult owing to the degeneration of the times, and when the faith of the people that to do good to one's fellow was worship to God, became shaken, owing to the egotism of the people, God willed that souls should worship Him in some other form also, viz., sacrifices. He disclosed more of His word showing what was necessary for souls to do to obtain bliss, prosperity, and realization of wishes, retaining the means of salvation in His own grace, which is always with Him and never delegated to anybody. Parts of this word, which was called *Trayee*, related mostly to sacrifices. It should not be forgotten here that this *Trayee* also had three meanings, viz., *Adhyatmika, Adhi Devika* and *Adhi Bhutika*. As *Adhyatmika* they prescribed the sacrifice of one's soul to God; as *Adhi Devika* they laid down rules for actual sacrifices

of animals by those who ate flesh, and as *Adhi Bhutika*, they explained anatomy. The internal evidence of the Vedas goes to prove, as is alleged by the Mahomedans and Christians regarding the Koran and the Testaments, that the *Vedas* are not the works of human conception and production. The knowledge of metaphysics they disclose, the height of thought they exhibit, the electric influence they have upon the minds of devoted hearers, the admiration which portions of them have extorted from those who had no sinister interest in admiring them, the widespread fame they sent out to different corners of the universe, and lastly, but not leastly, their survival after many stupendous attempts to murder them—attempts cleverly planned, vigorously executed, often thought to have been crowned with success, by men before whom everything sacred, ancient, strong in the affections and convictions of man, gave way, clearly show that the *Vedas* are the immortal word of the Eternal. M. Barth, a celebrated French author, very pithily remarks that the faith of India in her old religion is 'condemned to die but determined to live.' It is said by sages that it is not possible for a man whose knowledge is limited to decipher the *Vedas* completely. Their key having now been lost, we are compelled to fall back upon the statements of Kapila, Rishibha, Narada, Sanatcoomara and his three brothers, Vyasa, Bheshma, Kristna, etc. As to the general contents of the *Vedas*, these lay down that *Vedas* describe God; that their complete meaning is known to His incarnations only; and that they point out what is not God. Except the record we have, which is admitted by all foreigners to be more than 3,000 years old, and which states that the *Vedas* were disclosed to particular Rishis, there is no other evidence to prove their revelation. The argument that the *Vedas* contain internal evidence of their divinity is not, I admit, a conclusive one, except to a believer. The Christians and Mahomedans would, I believe, consider that what has been said is insufficient evidence for the fact of the *Vedas* being the word of God, since the evidence they have for believing their scriptures to be revelations is exactly of the same description. As for atheists who do not believe in the existence of a sentient God, what has been said about the inspiration of the *Vedas* will certainly make no impression upon them, and I do not mean to argue with them for the present. I wish first to muster or number such of my brethren as believe in the existence of God, sentient, all powerful, omniscient, omnipresent, all merciful; also those who believe that He is All's Father and merciful Governor of all His children, and those who believe in the brotherhood of souls. It is impossible to prove more of any revealed book. Paley's works and *Coosoomanjali*, a Sanscrit work, and many similar works have, no doubt, tried to prove the existence of a sentient God and His word. Many prophets and Rishis have borne evidence to the fact of their having come in contact with God, spoken to Him and heard His word from Him. Yet no unanimous decision has been arrived at that they did so, which decision may be considered as unquestionable by all the inhabitants of the world. The absence of such a decision is a state of things which, I believe, is intended by the Father to demonstrate that there

can be *no society* without a thief, and no kingdom without a traitor. According to some of the Christian and the Mahomedan religious works, the prophets and sages who bore evidence from their personal knowledge to the fact of God having spoken to them, appear to have been stoned and killed. Socrates was asked to die for holding the principle of the immortality of the soul. Seneca was similarly disposed of. During the lifetime of Jesus, who gave evidence of his having been sent to this earth by All's Father by working miracles, he was not believed to be a messenger of God; so much so that he exclaimed that "my people do not understand me." We should not, therefore, be discouraged by what the materialist and scientist might say of God's word. We cannot swear that we had a great grandfather from the knowledge of the fact, but we can swear that we believe that we had a great grandfather. In the same way we cannot swear that the *Vedas* are the words of God, because we have not heard Him utter the words, yet we can unhesitatingly swear that we believe, from the ancient records we have, and from the fact of our belief in the existence of God and his qualities, that He has spoken in our part of the globe, and that His word is enshrined in our *Vedas*.

The Hindu *Shaster* consists of *Sruti*, Revelation; and *Smriti*, Tradition. The former is called the Veda, and the latter all books based on the authority of the Veda, such as the Sutras, the Institutes of Manu and Yajnavalkya, the Epic poems, Mahabarata and Ramayana, the eighteen Puranas, &c.

The Veda is divided into Aranykas, Upanishids, &c. Mantras are the four Sanhitas, or collections of hymns called respectively Rig, Yajur, Sama, and Atharva. The Rig is divided into ten Mandalas, or books, containing 1015 Suktas, or hymns, arranged according to the *Seers* and the saints or Devatas to whom they are addressed. The Yajur Veda contains about half the number of hymns found in the Rig. It is divided into two parts, the white (Sukla) and the black (Krishna); the former *was seen* by the sage Yajnavalkya, and the latter by Tittiri. The Sama is about half the size of the Yajur, and most of its hymns are found in the 8th and 9th books of the Rig. The Atharva is nearly as large as the Rig, and about one-sixth of its hymns are found in the Rig.

The Brahmanas contain rules for the performance of the various sacrifices. The Aranyakas are treatises to be studied in the forests. They teach funeral rites. The Upanishids are philosophical treatises in which sacrifices are pronounced useless, *as a direct means of salvation*, the world declared *ephemeral*, and only one great, self-existent Atman or Brahm acknowledged *as* eternal and *as the cause of the universe*.

The *Seers* of the hymns are called Rishis or Seers, because the Rishis saw the hymns and were only the vehicles through which they were communicated from *God* to men.

In this respect they *do not* differ greatly from the authors of the various books of the Bible. Read the Old Testament and you

will find that Moses and the Prophets preface their words with such phrases as 'Thus saith the Lord,' and 'The Lord commanded and said.' The four Evangelists profess only to relate the sayings and doings of Jesus, and the Apostles who wrote the Epistles declare that they received the truths which they wrote, not from man but from God, and that all the Scriptures were given by the "inspiration of God."

The Smritis and other works also contain such phrases.

The *Seers* of the hymns were from the Kshatriya, or kingly class, from the *Shudra* as well as from the Brahmins, or priestly class.

Child-marriage finds no place in the Veda; and it was not considered a disgrace for a girl to remain a perpetual virgin or to become an ascetic. Nor is there any prohibition for the remarriage of women.

The *Asvamedha*, the sacrifice of a horse, and the *Purushamedha*, the sacrifice of a man, are mentioned in the Vedas.

*But all sacrifices hurting animals are declared to be inferior to Yagnas, in which there is no hurt to any animal. On the subject of Ashwamedha and Purushamedha, the celebrated Oriental scholar, Mr. Colebrooke, remarks thus: "The Ashwamedha and Purushamedha, celebrated in the manner directed by this Yajur Veda, are not really sacrifices of horses and men * * * after certain prayers have been recited, the victims are let loose without injury * * * these human victims are liberated unhurt." Page 35 of Colebrooke's Essays: vide also Bhagavat 11-5-31 and 14.*

"The typical meaning of sacrifice," says the Rev. Phillips, with whom I agree, "was made known to the ancestors of all nations; but in consequence of the sinful tendency of the human heart, which makes the retention of divine knowledge a matter of difficulty or aversion, the Aryans (as well as all other nations) lost that meaning, substituted the type for the antitype, and regarded the sacrifices which they offered as the propitiation for sin and the means of saving the sinner."

I however do not agree with this Reverend Brother in his opinion of the contents of the Upanishids. He says, "The gnana-kanda is found in the Upanishids. According to the Upanishids all perceptible phenomena are the illusory manifestation of the one Satya, the one real self-existent Brahma. There is no room therefore for sin as the voluntary transgression of objective law, for there are no real laws and no real men to transgress them. But man feels miserable, and his misery arises from ignorance in thinking that he is an individual separate from Brahma. He must therefore seek release from this misery by the recognition, through meditation, of his identity with Brahma, the sole reality, and the fictitious character of the world and all appearances upon it." "And after he has reached the intuition of the self, or Brahma, nothing remains but that this intuition itself, as being itself a mental modification, pass away, vanishing into the pure light of character-less being, that this light, this undifferenced unity, may alone remain, the isolated only reality."

He mistakes the views of a sect of the Aryans for those of the Upanishids. They teach that all perceptible phenomena are not eternal, that is, not Nittya, while the Brahm is Nittya or eternal; that vices will be punished, and virtues rewarded: that the soul is inherently sinless and would therefore get released from the ignorance by which it has been enwrapped and regain its pure original state. The Upanishids enjoin the practice of virtues, extol the excellencies of knowledge, show the inferiority of acts, provided they are least harmful to God's creatures, and promise eternal beatitude to the saved. The commentaries of Sri Madhwa and Vallabha Acharyas and those of the followers of Sri Ramanujah Acharya, prove this interpretation. Even Sri Shunkera Acharya's commentaries, I think, go to prove the same.

What the Vedas are, and what they teach, is so well explained by Sri Krishna and others in Sri Maha Bhagavat, that I shall conclude this paper by quoting their words and leave better scholars to favor the public with a happy translation of the same.

श्रीमद्भागवतेस्कं० ११ अ० ३

परोक्ष्यवादो वेदोयं बालानामनुशासनं ॥
कर्ममोक्षायकर्माणी विधत्तेह्यगदंयथा ॥ ४४ ॥
वेदोक्तमेवकुर्वाणो निस्संगोर्पितमीश्वरे ॥
नैष्कर्म्यांलभतेसिद्धिं रोचनार्थाफलश्रुतिः ॥ ४६

अध्याये

सर्वेषुशश्वत्तनुभृत्स्ववस्थितं यथाखमात्मान मभीष्टमीश्वरं ॥
वेदोपगीतंचनशृण्वतेबुधाः मनोरथानां प्रवदंतिवार्तया ॥ १० ॥
लोकेव्यवाया मिषमद्यसेवानित्यास्तुजंतो र्नहितत्रचोदना ॥
व्यवस्थितिस्तेषुविवाहयज्ञसुराग्रहै रासुनिव स्तिरिष्टा ॥ ११ ॥
धनंचधर्मैकफलं यतोवैज्ञानं सविज्ञानमनुप्रशांति ॥
गृहेषुयुंजंतिकलेबरस्य मृत्युंनपश्यंतिदुरंतवीर्यं ॥ १२ ॥
यद्ग्राणभक्षो विहितः सुरायाः तथापशोरालभनं नाहिंसा ॥
एवंव्यवायः प्रजयानरख्या इमंविशुद्धंनविदुः स्वधर्मं ॥ १ ॥
येत्वनेवं विदोऽसंतः स्तब्धाःसदभिमानिनः ॥
पशून्रुद्ध्वांति विध्रब्धाःप्रेत्यखादंतितेचताम् ॥ १४ ॥

अ० २१

वेदाःब्रह्मात्मविषयास्त्रिकांड विषयाइमे ॥
परोक्षवादाऋषयः परोक्षंममचप्रियं ॥ ३९ ॥

शद्ब्रह्मसुदुर्बोधंप्राणेंद्रियमनोमयं ॥
अनंतपारंगंभीरं दुर्विभाव्यं समुद्रवत् ॥ ३६ ॥
मांविधत्तेभिधत्तेमां विकल्पापोह्यतेत्वहं ॥
एतावान्सर्ववेदार्थः शद्बआस्थायमांभिदा ॥ ४३ ॥
मायामात्रमनूद्यांते प्रतीषिध्यप्रसीदति ॥ ४४ ॥
श्रीमद्भगवद्गीतायां अ०१६ श्लो०१६
वेदैश्च सर्वैरहमेववेद्योवेदांतकृद्वेदविदेवचाहं

R. RAGHOONATH ROW.

THE SECRET DOCTRINE.

THE SYNTHESIS OF SCIENCE, RELIGION AND PHILOSOPHY.

BY

H. P. BLAVATSKY,

AUTHOR OF "ISIS UNVEILED."

With a Copious Index and a Glossary of Terms.

AT last, we have received from London definite information about the publication of Madame Blavatsky's long-expected book. The following Circular has just been issued, and we give it space for the guidance of registered Indian subscribers for the "Secret Doctrine." A special Circular will at once be sent to each one on the Adyar list, stating the cost of the book in Indian currency, and giving the option of taking it at the modified price or of receiving back the money paid in at the time when the orders were registered:—

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was thought and communicated in the "Mysteries," of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learnt to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the thinking world so much of this "Hidden Wisdom" *as it is thought expedient to make known at present to men in general,*

In her earlier work, "Isis Unveiled," the author dealt with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many hints and suggestions were thrown out. These will find a fuller explanation in the present volume.

The publication of Mr. Sinnett's "Esoteric Buddhism" was a first attempt to supplement the negative and purely critical attitude of "Isis Unveiled" by a positive and systematic scheme. The way has thus been prepared for this work; and the reader of the books just referred to will find those outlines, which were only sketched in the earlier presentations of the subject, filled in and elaborated in the two volumes now offered for his consideration.

The first of these volumes contains, Book I. of the "Secret Doctrine," and is concerned mainly with the evolution of Kosmos. It is divided into three parts.

Part I. commences with an introduction explaining the philosophical basis of the system. The skeleton of this book is formed by seven stanzas, translated from the Secret Book of Dzyan, with commentary and explanations by the translator. This work is among the oldest MSS. in the world; it is written in the Sacred Language of the Initiates and constitutes the text-book, which was the basis of the oral instruction imparted during the Mysteries.

A section of the work devoted to the consideration of the bearings of some of the views advanced upon modern science, follows the stanzas. Some probable objections from this point of view are met by anticipation, and the scientific doctrines at present in vogue on these questions are considered and compared with those put forward in this work.

Part II. is devoted to the elucidation of the fundamental symbols contained in the great religions of the world, particularly the Christian, the Hebrew, and the Brahmanical.

Part III. forms the connecting link between Book I., which deals with the Genesis of Kosmos; and Book II. (forming the second volume), which treats of the Evolution of Man.

The arrangement of Vol. 2 is similar to that of Vol. I.

Part I contains a series of Stanzas from the Book of Dzyan, which describe the Evolution of Humanity in our cycle. This is followed by a discussion of the scientific issues raised, with special reference to the modern hypothesis that man and the ape are descended from a common ancestor.

Part II. embraces a series of chapters explaining the symbols typifying the evolutionary history of mankind in various religions, particularly the Biblical account of the Creation and Fall of Man given in Genesis.

Part III. contains matter supplementary to Books I. and II., dealing with questions which could not be previously discussed at adequate length without breaking the sequence of the narrative.

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BOOK II.—ANTHROPOGENESIS.

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INDEX AND GLOSSARY.

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Reviews.

"SADHANA CHATUSHTAYA OR THE FOURFOLD MEANS TO TRUTH."*

All who are attempting to lead the higher life crave for a few comprehensive rules that will tell them what to do and what to avoid doing—rules that can be easily understood and remembered, and which are of practical application in daily life. *Sadhana Chatushitalaya* of the Vedantins is a short code of this description. The four means are: 1. *Amanatma Vivekam*, 2. *Thamuritha Phalabhoga Viragam*, 3. *Samadhi Shatkasampatti*, 4. *Mokshapeksha*. The first is the discrimination between what is *atma* and what is not *atma*—what is real and what is unreal. This is the first thing that has to be learned. We must first recognize the fact of the existence (to us) of both reality and unreality, and then learn to distinguish between the two. All that perishes is unreal, only the permanent is real. Only the real is *atma*, the immortal self. In this earth-life our mistakes may all be said to arise from our inability, or unwillingness to distinguish the real from the false. The *tamas* (dark) quality of *Prakriti* continually acts as a sort of drag on the *upadhi* (vehicle) and is what leads to the cultivation and strengthening of the lower self at the expense of the higher. We are continually trying to check the neutralisation of the *upadhi*, without which the *atma* cannot have free play, and this *Atmanatma Vivekam* teaches us to recognize our own mistakes in this direction and to avoid them for the future. The craving for present earthly enjoyment, ambition, the desire for life, the desire for comfort, blind us to our own true interests and make us reject our only road to immortality—reaching out to effect our union with the *Logos*—for the perishing trifles that dazzle the imperfect perception of the lower self.

***Thamuritha Phalabhoga Viragam* is indifference to the fruit of action, the refusing to look anxiously for results, is the "without attachment"**

* A Lecture by R. Jagannathiah, F. T. S., delivered in the Sanmarga Samaj Hall Bellary, pp. 28. Post free As. 4.

enjoined by Krishna in *Bhagavad Gita*. It teaches us that we should fix our whole attention and energy on the one great goal and allow no lesser aim to divert us from the straight path.

Samadhi Shatkasampatti consists of six parts; patience, self-restraint, faith, mental concentration, abstinence, and endurance. Cast out *Soka* and *Moka*, says Sankaracharya in his commentary on *Bhagavad Gita*, give no place to care or anxiety or to anything that tends to disturb the equilibrium of the mind.

Mokshapeksha is intense desire for salvation or emancipation from the bondage in which the *atma* is held by its association with *upadhi*. When the race is run and the goal is reached, the perfected man is said to "die into the *Logos*" and then *upadhi* is destroyed.

Mr. Jagannathiah's lecture will be found useful in giving an idea of the ground covered by the *Sadhana Chatushtaya* and its practical importance to those who are ignorant thereof. We do not however agree with all he says in his introduction and elsewhere, as, for instance, it seems a mistake to say that *Avyaktam and Paramatma* are the same, especially after the explanation of this point in Mr. Subba Row's lectures on the *Bhagavad Gita*. Moreover we do not think it is true that Menes, Hermes, and Manu, are the same. The writer also seems unaware that Paracelsus lived in comparatively modern, times when Egypt was under Mahommedan rule.

THE AUTOCHTHONES OF INDIA.

We have received a copy of "The Madras Journal of Literature and Science" for the Session 1887-88. It contains several interesting articles on Hindu Music, Pandyan Coins, Photography, &c.; and it gives us pleasure to notice one of those articles in particular. It is from the pen of the distinguished philologist, Dr. Gustav Oppert, Ph. D. Professor of Sanscrit in the Presidency College, Madras; and his subject is "The Original Inhabitants of Bhârata-varsha, or India." In this article the learned author has pointed out "the connection which exists between "several tribes, apparently widely different from each other," and has tried to identify "the so-called pariahs of Southern India with the old "Dravidian mountaineers; and to establish their relationship to the "Bhars, Brahnis, Mhars, Mahârs, Paharaas, Paravari, Paradas, and "others;" all of which tribes it is said, "form as it were the first layer of "the ancient Dravidian stratum." The author has moreover "endea-"voured to demonstrate how much that is now considered Aryan in "name and in origin must be regarded as 'originally Dravidian.'"

The subject is one of the greatest difficulty and intricacy, and Professor Oppert has dealt with it in a very exhaustive manner from the philological, historical, social and religious points of view; making extensive quotations of fact from the writings of the Indians and Anglo-Indians to support his conclusions.

The article under review, though very elaborate and exhaustive so far as it goes,—covering as it does 108 octavo pages,—is not completed yet. "In the foregoing pages," the learned Doctor observes, "I have endea-"voured to prove the antiquity of the Gauda-Dravidian race in India, "especially so far as its *Dravidian* branch is concerned. The second "part of this discussion will treat of the "Gaudians." We have no doubt but that he will bring out the promised second part at no distant date, and fully satisfy the cravings of the philologists and antiquarian researchers; for it is only when both these cognate subjects are collated and weighed, that a complete and conclusive decision can be arrived at concerning them.

Meanwhile, one thing is most certain—the Professor's views with respect to the first races of India will not pass without arousing, on the one hand, a bitter opposition, in part due to envy; on the other, the great admiration of those for whom his name as a scholar and philosophical philologist has great weight.

Correspondence.

ANOTHER RESUSCITATED YOGI.

SIR,—The subjoined account of the burial and resuscitation of a Hindu ascetic, which I find in a recent number of the *Statesman*, would no doubt interest your readers in those distant countries where this physiological phenomenon has never been witnessed.

K. P. C.

A contribution which recently appeared in another Indian newspaper under the head of "Suasa Charana," has recalled to my mind one of the most extraordinary cases of suspended animation that it has ever been my lot to witness before or since; nor have I ever read anything like it. And now to my subject. There is a widespread belief among the sages of this country that man possesses the power of will to such an extent that he can throw himself into a trance so nearly simulating death as to be altogether indistinguishable from it, except by the learned in the mysterious art. This is a subject which has not been studied by European *savants* in this country to the extent to which it deserves until very recently, and only since the apostles of that much-maligned persuasion—Theosophy—directed attention to it. Be it known that I am *not* a Theosophist, but being of a speculative turn of mind, I have studied their writings for the mere pleasure of the thing and in the hope of picking up something new. What I am about to describe I am prepared to see characterised as so much romancing. Nevertheless, I assert that the whole thing is as true as that there is a sun, for I was a witness of it with many hundreds of others.

About fourteen years ago I was sojourning in a native State remarkable for the enlightened policy of its ruler. I there made friends with many learned natives, and among them there was an aged Mahomedan gentleman of deep erudition, with whom I used to have long arguments on various subjects. One day he came to me in a great state of excitement, and said that a native had arrived from somewhere (no one knew from where) who was the most wonderful man he had ever seen or heard of; that he must be as old as the hills, for he died at regular intervals and came to life again, thus regenerating himself as it were; that he was going to die in that very city, and would I go and witness his death, burial, and resurrection? Here was an announcement made by a sane man in all the simple earnestness of conviction, but which taxed my credulity severely. However, I expressed my willingness to witness this astounding event, but my friend suggested that I should make the acquaintance of the jogee—for such he was—*before* he died. I was only too glad to do so, and accompanied my friend to the house of the jogee. When we got there, I was presented to a man who spoke English fluently, so that we had no difficulty about conversing together. He appeared to be a man about forty years of age, in the full vigour of manhood; clean shaven, including his head, with a light complexion and the tinge of robust health in

his cheeks. His eyes were bright, eager, and intelligent, and lighted up his whole countenance.

A few days after my visit to the jogee, I received intimation through my Mahomedan friend that on a certain day the jogee would die, and requesting my attendance. Of course I went, and found a great crowd of people assembled, the news having got abroad. The Maharaja was there also. The man was seated on a raised platform sort of arrangement, with a number of his *chelas* (pupils) around him. After conversing with them in a low tone, he expressed himself ready to die. At this stage the excitement among the people present was intense. He began by swaying himself backward and forward with a slow motion, the *chelas* chanting a sort of dirge all the while. Gradually this motion ceased, and he drew a deep breath through his nostrils, when he became rigid and his eyes closed. The man was dead to all outward appearance. The *chelas* laid him on his back, and turned back his tongue, so that it closed over the windpipe. A coarse sack was then brought, into which the jogee was placed in a sitting posture. The mouth of the sack was then tied with a string, and the knot sealed with the Maharaja's seal. A box was then brought (which appeared to be made for the purpose), into which the sack containing the jogee was placed. It was then locked and made over to the Maharaja, who had it conveyed to the palace, and placed in a special room, having guards posted outside to keep any one from getting to it. We were told that exactly forty days after, at the same hour, the man would come to life. We came away thoroughly amazed—at any rate I was—and waited with considerable anxiety for the day to come round. At last I received notice that the jogee would come to life on a particular day, (it was exactly forty days after), and I found myself in the house allotted to the wonderful man. The news of the resurrection had spread like wildfire through the city, and great crowds had assembled. The box was brought by the Maharaja's guards, and it was, as far as we could see, in precisely the same condition as when it was sent to the palace. The Maharaja was there and witnessed the whole thing. The box was opened and the sack pulled out. *No offensive odour came from it.* The seal was intact and was broken by the Maharaja, while the *chelas* pulled the jogee out of the sack. He was in the same position as when put in, but had shrivelled up like a mummy. The body was then bathed in hot water by the *chelas* and the limbs gradually relaxed, when it was laid on its back. Some peculiar ointment was applied to the top of the head, and a small stone bottle, containing some subtle essence (which we could also smell) was applied to the jogee's nose. Then his tongue was brought to its natural position. This done, the *chelas* sat down and commenced to chant the dirge above referred to. After some time there was a slight quivering of the muscles of the arms, which became general gradually; there was a long *downward* breath and the eyes slowly opened, with a great effort it seemed. He was then lifted by the *chelas* into a sitting posture, while we all stood around absolutely transfixed with awe and wonderment. The jogee recognised the Maharaja, and by signs gave us to understand that he wished to be alone. He never spoke in our presence. We all withdrew, and left him to his *chelas*.

The above is a plain, unvarnished account of an event which has made a lasting impression on my mind. That it was no hoax was evident from the mummified appearance of the body, which was in robust health when put into the box. If any one can explain this, I shall be very glad to hear from him.

N. B.—On the day following the jogee's resurrection, he was nowhere to be seen. He had disappeared no one knew where. I have never since heard of or come across him.

Note by the Editor of the THEOSOPHIST—As the *Statesman* prints the foregoing narrative without comment, it is fair to presume that the writer's address is known to its Editor, and that this story is not a hoax. It reads, however, very much like a recast of the Lahore narrative of Ranjit Singh's experiment with a buried *Sadu*.

MR. MATHERS AND HIS REVIEWER.

SIR,—Permit me to apologise in your Magazine for having overlooked the note in Mr. Mathers' book on the numerical values of final M and N in Hebrew. I looked for some such qualification, but failed to find it. I am almost afraid to say that Von Rosenroth's translation should in no case be lightly departed from, as representing the traditional interpretation of the text at a time, when for a hundred and fifty years some of the greatest minds in Europe had devoted themselves to Kabbalistic study, lest Mr. Mathers should reply that he thinks it should. Regarding our author's claims as a textual critic of Hebrew and Chaldee, I may say that I passed them over, because I did not think he justified them by his work. The meaning of Hebrew words is often difficult to fix, and without some clue the most contrary meanings can be made out of the same passage, as is abundantly shown in Bythner's "Lyre of David." As far as I can judge, Mr. Mathers' collation with the Mantuan, Cremonensian, and Lublinensian *Codices*, consisted in glancing at Von Rosenroth's extracts from them, which are scattered throughout his translation of the Zohar, wherever different readings occur, and displaying his critical acumen by espousing the cause of the readings which Rosenroth rejected. Moreover, Mr. Mather's weakness in such well known languages as English and Latin is sufficient justification for the opinion, that he is not equal to the difficulties of textual criticism in a language avowedly obscure. Mr. Mathers' contention that "Equilibrium" is a correct translation of "Bilaux" when it is used as a symbol, is manifestly absurd; especially as the symbolism is carried further, and the tag, the arms, and the scales of the balance, are each and all used as symbols of the powers which, taken together, constitute the Great Power symbolised by the Balance. How can *equilibrium*, a pure abstraction, have arms and scales and a tag? It would be as sensible to call the interlaced triangles surrounded by the snake, equilibrium, because all their parts are in equilibrium. As to Mr. Mathers' preference for "*Mitigated trees*," &c., so long as he keeps it to himself, well and good, but if he has the effrontery to palm off such absurdities on the public, he must expect criticism. I very much doubt whether Rosenroth did make a slip, as Mr. Mathers asserts, with reference to the word "Lucrum;" for "capital and interest" makes better sense than "capital and spirit." Mr. Mathers seems to think that a female can create. I venture to hold the opinion that she can only develop the germ; and that in the kosmos the womb of Prakriti, or Kosmic matter, receives the creative principle from Purasha, without which no universe could be created. As to the seven rays of the Logos, or the seven Logi, all taking part in creation, which our author seems to think so ridiculous, I venture to call his attention to one of the oldest occult records, the Smaragdine Tablet, attributed to Hermes Trismegistus, where he will read "His Father the Sun, his Mother the Moon, &c." The spectrum has demonstrated the fact that the physical sun has seven rays with different chemical properties; is it then so very absurd to infer that the Central Invisible Sun corresponds to its physical counterpart, or that all the rays of the Spiritual Light are necessary for the creation of a Kosmos, and unless they acted together at every point of the universe, nothing would exist which does exist? Perhaps a simple illustration will help Mr. Mathers to understand what I meant when I said that the Grades were not Paths. Regent Circus and Piccadilly Circus are joined by the Road or Path called Regent St. through which the stream of life passes from one to the other. So the

Divine Influence passes from grade to grade through the Paths. But the grades are not paths any more than the Piccadilly and Regent Circuses are streets.

Mr. Mathers seems to think that I wrote my review in personal spite against himself and to upset his literary apple-cart on its way to market. I can only assure him that I had no such *motive*, and should certainly not have taken the trouble of thoroughly analysing a large book and writing fourteen pages upon it either through friendship or enmity for an individual. I performed the task for the sake of the public, fearing that many people having no previous knowledge of the Kabbala, being attracted by the pretentious claims of the author, would waste a considerable amount of time before discovering the worthlessness of his book, and might then conclude that occultism itself consisted in such fudge. I am sorry to have wounded Mr. Mathers' vanity, but plead in justification that I acted for the greatest good of the greatest number.

N. C.

ERRATUM.

For the word "woman" in the following line, on page 598 (quoted from Mathew Arnold): "The fairy tale, etc. etc., *woman* can verify," read *no man* can verify.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE HOUR AND THE MEN.

CRISES breed heroes; and as heroism is a thing of quality, not of measurement, it follows that every day and every cause in which humanity is concerned, begets its hero. But heroism must find its opportunity, without which its potentiality is unsuspected. The one other thing indispensable is that the hour shall find the man; that Shakespeare's 'tide in the affairs of men' shall be seized by the great soul at the moment for launching his bark on the rising flood. In public affairs—Carlyle tells us—"it is only great periods of calamity that reveal to us our great men, as comets are revealed by total eclipses of the sun...upon the consecrated soil of virtue, and upon the classic ground of truth, thousands of *nameless* heroes must fall and struggle to build up the footstool from which history surveys the *one* hero, whose name is embalmed, bleeding—conquering—and resplendent. The grandest of heroic deeds are those which are performed within four walls and in domestic privacy." Heroism being, as observed, a thing of quality, its purity and nobleness will be commensurate with the altruism of the aim; and no true moralist would fail to set highest on the heroic scale that sublime self-sacrifice which devotes itself to the moral and spiritual regeneration of mankind. All writers agree in this, and I am not repeating the truism as a fresh discovery, but only to apply the principle to the case of that business in which all members of the Theosophical Society are alike interested. The Society has had its days and its nights, its times of brightness and of gloom, of fair weather and of foul. For thirteen years the ship has struggled on its course, making for its chosen port; its officers at times encompassed by enthusiastic friends—fair-weather sailors—and, again,

deserted by them, betrayed, reviled, and backed only by the steadfast men of conviction, who saw their opportunity for heroism and rose to the occasion. Thus, with varying fortune but ever keeping on its fixed course, the Society has gone through crisis, after crisis and ever emerged stronger than before.

The history of the Society may be divided into two periods; the first, that of phenomenalism, the second that of sober activity on conservative lines. The thing which gave it instantaneous celebrity, was the claim that it was one of several agencies set afoot for the spiritual refreshment of mankind by the living custodians of the Ancient Wisdom, the Himalayan adepts: and the backing of this claim by phenomenal displays of psychic power by one of the Founders, and the personal appearance of certain of these very Himalayan recluses to several favoured individuals. So long as this claim continued unchallenged all was bright sunshine within our gates; hundreds and thousands of friends flocked in, scores of aspiring youths offered themselves as chelas, and sundry took their pledges of discipleship and publicly declared themselves personally satisfied by irrefutable proofs of the existence of those Sages. It was a pleasant time; one of hours full of confidence and hope; of the sunshine of happiness; of fervent friendships, and perfect trust as to the future. But it was but life in a fool's paradise: the hopes and expectations of the enthusiasts were built upon ignorance; the friendships upon selfishness. Though the directors of this movement have reiterated without ceasing, from the first day of their agency to the present hour, that man must win his own salvation and make and abide by his own Karma; that there is no royal road to Geometry; that the old rules of life and conduct prescribed and described by the Aryan sages were the only ones by which man could possibly gain wisdom, attain adeptship, break through the vicious circle of rebirth, and attain final emancipation—though they did this and are still doing it, yet ears were deaf that should have listened and eyes shut that should have seen, and the first vicious attack upon the Society cooled the ardour and unnerved the hearts of many. Some few fell away, but more stayed—in a state of apathy that showed the real nature of their previous zeal: there was no heroism there! Amid the horrid din of that crisis, one truth shone out like a guiding star through a cloud: our Western method of publicity and sensationalism in regard to the divine secrets was not merely a silly mistake but a wickedness, while the opposite policy of confidential secrecy, ever followed by the KNOWERS and students of the Mysteries, was the true and only one to follow. Another good effect of the crisis was to show the perniciousness of the habit of relying upon the merits and supposed favoritism of the Mahatmas, instead of upon one's own efforts. If things had gone on as they were tending there might, in time, have been spawned a theosophical sect, with its saints and popelings; and some years later, after the pioneers were dead and gone, its Book of Miracles, with glimpses of Madame Blavatsky and Colonel Olcott moving mysteriously—as Marion Crawford describes us in his "Mr. Isaacs"—among the rhododendron trees of Simla in the performance of our wonders, or rousing to a pitch of mad excitement the multitude

swarming in an Indian temple by "supernaturally" restoring speech to the dumb, hearing to the deaf, and sight to the blind. The love of the marvellous is so great in man that the clearest declarations from us that our phenomena were only exhibitions of developed psychical power, would have gone for nought. But that crisis is happily past, and the present chances are not so much that a theosophical sect will be born as that the Society's founders—or at least one of them—may be driven into retirement through unwillingness to bear the executive burden any longer, when it ought to be divided upon many shoulders. Some love power for its exercise, and fame for its sweet notoriety; others do not: and among the latter, count me. If I could be satisfied that the Society had delivered its blow, and that the ideas it represents were fairly launched, I should insist upon retiring after putting our Library and several other matters upon a sound basis. I have a horror of lagging superfluous on the stage. Our Society was born as an epoch-maker, a thought-breeder, a pioneer, a resuscitator of ancient learning: it has been fulfilling its mission from Karma. Born at the auspicious hour, let it dissolve at the proper moment: but let not that time be anticipated by one second. We shall not take counsel of the timid or the short-sighted. And in this time of vigour and expansion let us not speak of dissolution; even as the young discuss not death, but the old only. In the vestibule wait the bearers to carry us out and the heralds to usher in our successors. I am no believer in the indispensableness of any individual's life to humanity: he may help or hinder it, but that is all. As good fish are in the sea as were ever caught, and as good men in the womb of the race as were ever born. Nature always finds the man for the crisis: and, to apply the rule to our immediate concerns, I am fully satisfied that if we should be suddenly cut off by any mischance, another Blavatsky and another Olcott would step to the front and fill the gaps we left. As regards the survival of the Society, I would wish to say to every sincere member what Carlyle puts into such masterful English: "Fight on, thou brave true heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no further, yet precisely so far, is sure of victory. The falsehood of it alone will be conquered, will be abolished, as it ought to be; but the truth of it is part of Nature's own laws, co-operator with the world's eternal tendencies, and cannot be conquered." Pity it is that our colleagues are not more deft at disentangling the truth from the falsehood of our cause; that they have not all learnt as yet to see how different a thing is their reverence for an adept or their affection for or confidence in any humbler individual, and reverence for truth, love of humanity, and confidence in the action of Karma.

When the crisis above alluded to occurred, the Council, upon the advice of Dewan Bahadur Raghunath Row and other wise men, decided that thenceforth it would be best for the Society, as a body, to strictly follow the policy of silence as regards the Mahatmas and their relations with us, and let our work plead its own justification on its merits. To any longer drag holy names through the mud of publicity was most reprehensible, and to help crystallize this move-

ment into a sectarian nucleus, absolutely mischievous. The existence of the sages would be real to those who had met them and such others as should make themselves fit to approach them; chelaship would continue to occur when the chela was ready; chelas would succeed, like Damodar, or fail, like others; and no amount of scepticism or falsehood or denunciation would destroy the place of adeptship in the order of human evolution. The aims of the Society were such as to challenge public confidence, and so broadly defined as to be capable of no denial or concealment. They were these:—

I. To define and vindicate the essential brotherhood of *psychical* man throughout the ages.

II. To promote the revival of that ancient literature which embodies the archaic wisdom and teaches that Secret Doctrine which solves all human problems, unlocks all mysteries, synthesizes all religions, vitalises all sciences.

III. To extend sympathy and help to all mystical students.

Practically embraced in this programme, are (*a*) the revival of Hindu Philosophy; (*b*) the resuscitation of the Buddhism of Gautama; (*c*) the revival of Sanskrit and other ancient Eastern classics; (*d*) the encouragement of the actual practice of those ancient moral rules which are most conducive to human happiness, to the love of virtue and truth, and to the future attainment of *moksha*; (*e*) the fostering of a noble pride of race among the Asiatic nations who are descended from the sages, and the drawing of them together in a brotherly union for the service of mankind; (*f*) the spreading throughout all countries of the knowledge of this archaic wisdom; (*g*) the helping of Religion to defend and sustain itself against sciolistic science and gross infidelity. Can any one deny these facts? Is any one bold enough to say that these are not included in our lines of Society work? And will the faintest-hearted friend or the most unscrupulous enemy dare to affirm that we have not accomplished much in each of these fields? Impossible. Let them abuse and vilify and mistrust us, as individuals, as they may; let them flaunt their lack of confidence in the existence of the adepts, or the psychical powers of their humble and unworthy agents, the proofs are overwhelming that we have revived the Hindu religion, created Hindu patriotism, put life into Buddhism, begun to forge the links of brotherhood between Buddhist nations, awakened classical literature throughout Asia, spread the renown of the ancient sages to the uttermost parts of the earth, created in Western nations a taste for mystical research, made the Bhagavad Gita a saleable book throughout America, issued reprints and translations of many ancient works and published many original ones, formed in India many Sanskrit schools, and societies of Hindu boys for the promotion of the ancient virtues, opened Buddhist schools in Ceylon and charity hospitals in India, fed and clothed thousands of poor persons, converted hundreds of college graduates from scepticism to spirituality, founded learned magazines in several languages in India, Europe and America, healed mesmerically thousands of invalids, and taught the secret to all who were willing to learn, and, finally, aided Religion by proving its necessary unity with science

and the impregnability of its foundations.* Let the bad man who would refute these assertions come to the front that the brand may be put upon him and his antagonism to truth made evident. Not in the unworthy spirit of boasting is this said, but in heavy-heartedness at seeing some of those who should best know what has been and is being done turning aside to watch the receding back of some individual who, for private reasons, sometimes sufficient, sometimes not, may have left our ranks and gone in search of an impossible ideal elsewhere. The advent of this Society offers one of those rare opportunities for men who are blest with the spirit of the hero and the martyr. It is no sunshiny and holiday work that it has undertaken, but one involving every personal sacrifice, chiefest of all that of egoism. Yet fretful vanity has raised more obstacles than perhaps any other thing to the progress of our cause: the cause of religion, enlightenment and morality, of the highest, sacredest interests of the race. Let him who can see the path enter therein, and press on bravely, hopefully, unselfishly to the end.

H. S. OLCOTT.

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* It is useless to parade the proofs when the record has been affectionately kept by the entire press, but room may be made for one or two extracts from editorials in Indian journals of influence. Says a very recent number of the *Indian Mirror*:

"The *Times of India* is much disturbed to find that 'the extraordinary re-assertion of Hinduism' is gaining strength in Madras and Bombay and in almost every other part of the country. The fact is, indeed, extraordinary. The truth, however, is that Hinduism is a religion so comprehensive as to satisfy the religious cravings and aspirations of persons of every grade of mental culture and enlightenment."

The Amrita Bazaar Patrika remarked:

"Whatever may be attempted by the enemies of Theosophy to arrest its progress, there can be no manner of doubt that Theosophy has made its way among the educated class, and that it is winning all as allies those who can think for themselves. Hence it is often paradoxically said that it has become the "religion" of the Indian aristocracy and the thinking public. As far as we understand, Theosophy is not a religion, much less a sect; and no other proof is necessary to establish the truth of this statement than the fact that the Theosophical Society includes amongst its members the grossest of so-called idol-worshippers as well as the most advanced iconoclasts. The fact must strike everybody that our adults have their attention turned to the ancient Aryan literature and sciences, while our youth, especially the fresh graduates, have already learnt to love and esteem the religion and science of their forefathers and to feel proud of their parentage. Our sincere and honest belief is that this change in our countrymen is due to the exertions of the Theosophists. Theosophy has also revived, in an extraordinary manner, many branches of our sacred literature, and books and publications which a little before were lying bundled away in the corners of shops, or were being disposed of by weight as waste paper, are now sold at over a hundred per cent. premium! Who knows but even our stage has also felt the hallowing influence? The celebrated religious dramas recently played to great and appreciative audiences go to prove this fact. Sanskrit literature is now being everywhere encouraged and schools for the purpose are established in different parts of the country. In a word, an intelligent and impartial observer of facts cannot deny the truth that Theosophy has entirely turned the current which a few years back was running in quite a different and less spiritual channel. It has taught both young and old how to love and respect our ancestors—the Sages of yore—and how to unlock their treasure of knowledge. The patriotic spirit it has planted in the heart of the rising generation promises a great deal, and we cannot by any means give full expression to

CAGLIOSTRO.

NO historical character has met with more virulent abuse than Cagliostro. To most persons his name is the synonym of charlatanry and imposture, so successful have been the efforts of his enemies to blacken his memory. Even now it is by no means easy to get at the real truth about the events of his life. The authorities used in the compilation of this paper are the report of a lecture by Mr. C. Sotheran, who claims to have had access to important unpublished documents relating to the life of Cagliostro, and the memoir of Cagliostro written by himself, published in 1786. Among the many remarkable men whom the eighteenth century produced, Cagliostro is one of the most fascinating. He has been made the hero of romance and drama by Goethe, Schiller, Lytton, and Dumas, and while his foes found no epithet too shameful to apply to him, the army of mystics, the advance-guard of humanity which surrenders not though it often seems to die, hail him as a noble martyr in their cause.

According to Mr. Sotheran, Cagliostro "was born in 1748, and was the offspring of Emanuel de Rohan, sixty-eighth Grand Master of Malta, by a lady of Turkish extraction, who was captured by a Maltese galley." In order to bring him down to the level of a common swindler, his enemies were especially careful to set on foot discreditable reports as to his origin. This has always been a common device. The false reports did not all agree in details, but they all attributed to Cagliostro another name in his youth, and a career of petty swindling before his emergence into European celebrity as an adventurer on a larger scale.

Cagliostro passed his youth at Medina, in Arabia, where he was brought up under the name of Acharat. He lived in the palace of the Mufti Jalahaym. His tutor was Althotas, a Greek, who instructed him in mystic lore—Mr. Sotheran says he was learned in "the hidden Eastern mysteries of Theurgic Magic (magnetism)," and Clairvoyance Medicine and Chemistry (Alchemy). When he was twelve years old, Althotas took him from Medina to Mecca, and from the latter place he set out on his travels, visiting various African, Asiatic, and Egyptian sanctuaries; it does not appear however, that he came to India. He is said to have been "initiated into the doctrines of the Eastern Illuminati and other philosophical fraternities, spread all over Oriental countries." These fraternities are not quite as numerous now as they were a century ago.

In 1766 Cagliostro went with his tutor to Malta. Here he, for the first time, adopted European dress and took the name of Count Cagliostro. He lived in the palace of the Grand-master Pinto, with whom and with his tutor, he spent much time in chemical and alchemical experiments. Mr. Sotheran says, "Together had they prosecuted their studies and together brought out valuable discoveries in chemistry, one of which was an ingredient for improving the manufacture of flax, imparting to goods of that material a gloss and softness almost equal to silk, and by which they netted considerable profit in Alexandria and other towns they had visited." At Malta he lost his early friend and tutor, Althotas. In his memoirs, Cagliostro says that "some moments before his death he pressed my hand: 'my son,' he said in an almost stifled voice, 'have always before your eyes the fear of the Eternal and the love of your neighbour; you will soon learn the truth of all I have taught you.'" Here we may remark, in passing, that these last words show that it was not black magic that was taught to Cagliostro.

From the death of Althotas begins the European career of Cagliostro. He left Malta soon after the death of his tutor. He "visited the islands of the Archipelago, and then crossed the Mediterranean to Naples, whence he proceeded to the city of Rome."

In Rome he met the noble lady who became his wife, from whom he was only parted in his last imprisonment, and who was his faithful companion and helpmate in all his varied fortunes. During this first visit to Rome, Cagliostro was well received by cardinals and other dignitaries of the church, and acquired fame by the exercise of his healing powers. From Rome, Cagliostro and his wife went to Sleswig, in Germany, to visit the celebrated Count St. Germain. Here he was initiated into the order of the Illuminati, a mystical society spread all over Europe. Besides occupying themselves with mysticism the Illuminati had a political aim. Their object was to overthrow the monarchical despotism then prevailing almost throughout Europe. In opposition to the Illuminati was the powerful order of the Jesuits, who were systematically doing all in their power to spread Roman Catholicism, and to bring all Europe under the despotic authority, temporal as well as spiritual, of the Pope, who was generally little better than a puppet in the hands of the Order. In the end the Jesuits were so far successful as to cause the abolition of the order of the Illuminati, and to do much to neutralise the power of the Free-masons by entering their camp and creating dissensions. To Cagliostro was assigned a leading part in the programme of the Illuminati, hence he was everywhere attacked by the Jesuits. At the present day there is no such powerful organisation as that of the Illuminati to direct and support the cause of true liberalism. There are plenty of mystical societies scattered about throughout the world, but they have no practical programme. There are plenty of socialist, anarchist and revolutionary societies in Europe, far more than most persons imagine, but their programme seems to be wholly destructive—they are directing their energies against abuses of all kinds, but they seem to have none but utopian plans of a new order of things. On the other hand, the Jesuits are as well organised, as well prepared, as wealthy, as active today, as at any period of their history. Indeed, if we are to believe a recent writer, the present scheme for the disintegration of the British empire by granting political independence to Ireland, nihilism in Russia, the agitation in India raised by Lord Ripon, the Roman Catholic Viceroy, the troubles in the Soudan, the recent English campaign in the

the gratitude we and the native community in general owe to Colonel Olcott and his colleague Madame Blavatsky, for the noble plans they laid and the results they have achieved."

Transvaal, are all the result of springs set in motion by the black fathers. In America they are said to be interfering in labour disputes as well as politics, while the increase in wealth and influence of the Romish Church in the United States, is simply phenomenal, and at no distant date the Republic may find it has been nourishing a viper in its bosom. In England, among the aristocratic and wealthy classes, the work of conversion proceeds steadily, while the ritualistic section of the Anglican Church is actually carrying on negociations (of course in secret) for secession *en bloc* to Rome.

But we must not digress longer on this point; enough has been said to show the importance of the mission imposed on Cagliostro, whose career we shall now continue to sketch.

His visit to the Count St. Germain was the great turning point of his life. He met at that time Swedenborg, Fairfax, Lavater, and other leaders of the Illuminati. "He was instructed," says Mr. Sotheran, "by these assembled delegates to assist in operating against the oppressive political tyrannies in Europe.....It was agreed by the secret leaders that the first blows should be struck in America, where the way had been prepared by the suicidal folly of George the Third and his followers, and in France, where the mass of the people were in a state of semi-serfdom, ground down under the most fearful tyranny, and where the infamous Louis Quinze surrounded by his mistresses,...was demoralizing the people still further, allowing neither freedom in religion nor political rights...To Washington and Franklin, well-known brothers in Masonry, was the secret task of organization confided by their friend Fairfax, and to Cagliostro were the destinies of France confided, when the fall of French Monarchy was being hastened by internal reasons."

Cagliostro is said to have been initiated by St. Germain into the mysteries of the Rosicrucians, as well as those of the Illuminati.

After leaving St. Germain, Cagliostro travelled through Germany, where, as in all the countries he passed through, he founded "Lodges of Egyptian Masonry." He also visited Spain and Portugal.

In 1776 he came to London, where he was not only robbed, but disgraceful calumnies were set on foot against him. From England he went to Courland and thence to St. Petersburg, but he did not stay long in this capital owing to the jealousy of the Scotch physician of the Empress Catherine, but went on to Warsaw, where as elsewhere, he healed many sick persons.

In 1780 he arrived at Strasburg where, "shortly after his arrival, a reunion of the French Illuminati was held, at which were present the Duc d'Orleans, Mirabeau, Lafayette, the Abbé Perigord, afterwards better known as Prince Talleyrand, Cagliostro Siéyés, Pethion Duval" and others. Cagliostro now settled at Strasburg for more than two years. During this time he lived in great magnificence and devoted himself to works of benevolence on a large scale. "The Count, aided by his wife, assisted the indigent with the continued flow of money, and to prisoners for debt they gave freedom; the necessitous sick, particularly invalid soldiers—they

waited on at their humble homes, affording physical relief without fee or reward, sternly rebuking rich and poor alike who dared to offer money for their services." As might be supposed, these proceedings were resented by the regular medical practitioners, who found their profits alarmingly diminishing, and assisted by the Jesuits, they tried to raise cabals against him.

At Strasburg he became acquainted with the Cardinal de Rohan, then Bishop of Strasburg, in whose palace he took up his abode and worked at chemical experiments with the Cardinal in the laboratory there. He went with the Cardinal to Paris, about the beginning of 1783, to attend the Prince de Soubise, a relative of de Rohan. While here he was summoned to Naples to attend his old friend D'Aquinis, but arrived there too late to do more than see him die. In November 1783 we find Cagliostro at Bordeaux, where it is said that "all day long the street opposite his magnificent hotel was crowded by the populace; the halt and the blind, women with sick babes in their arms, and persons suffering under every species of human infirmity, flocked to this wonderful doctor. The rich were struck with admiration for his charity and benevolence, and impressed with a full conviction of his marvellous powers."

But here the Jesuits again joined the physicians in raising all kinds of damaging reports against him. No story was too absurd for them. Some said he was Antichrist, others, that he was the Wandering Jew! In October 1784 Cagliostro left Bordeaux for Lyons and thence proceeded to Paris, where he moved in the best society and was received by the King and Queen, with whom he had frequent interviews.

The account of the remainder of his career we copy from Mr. Sotheran's lecture.*

"The celebrated affair of the 'Diamond Necklace' took place about this time; it is impossible in a paper of this character to enter into this fully and particularly; others better informed than myself have thoroughly probed it to the core. I will, therefore, only give the principal facts connected with Cagliostro's place therein.

"Marie Antoinette, Queen of France, a woman of bizarre character, and of whom it has been stated incest was one of her crimes, acknowledged as her particular friend, the Countess Valois de la Motte, a lineal descendant of King Henry the Second of France. This female, a confidant also of the Cardinal de Rohan, acted as intermediary in an intrigue between him and the Queen, and by means of the position she thus occupied, had managed to get into her possession a diamond worth about 400,000 dollars. This necklace had been offered to the Queen in the presence of Madame de la Motte by the eminent French jewellers, Bohmer and Bossange, who afterwards finding themselves unable to obtain either their money or have their property returned, laid the whole matter before the French Law Courts, when it was discovered that this scion of royalty, the Countess de la Motte, had appropriated it to her own use, and that her husband, formerly a private of Gendarmerie, had decamped with it to England.

*Truthseeker Tracts, No. 28.

" Unfortunately for Cagliostro, owing to his friendship with De Rohan, he had visited the house of the Countess de la Motte, ' where he was received with an amount of respect verging on reverence,' and had, by desire of the Cardinal, essayed in her presence some experiments in mesmerism and spiritualism, but before doing so had said :—

" ' It is true, madame, that being a physician, I am an adept in the science of nature, nor am I without some knowledge of the properties contained in animal magnetism, etc. etc.'

" For their *supposed* complicity in this regal robbery, at which it is certain Marie Antoinette connived, the Cardinal Prince de Rohan, Count and Countess di Cagliostro, Madame de la Motte and others were arrested on the 23rd of August, 1785, and consigned to the Bastille. The residence of the Cagliostros' was pillaged by Commissary Chenon and others making the arrests. Among the goods thus stolen and never recovered may be mentioned :—

" The considerable sum of 100,000 francs, a green pocket-book containing forty-seven bank notes of 1,000 francs each, besides which gold and silver coin, double louis, sequins and Spanish quadruples, plate, jewels, diamonds, &c.

" On the first examination, Cagliostro stated his former history ; that he was a professor of medicine and an occultist of noble birth, and related his experiences as a traveller in Asia, Africa, and Europe. He strongly denied any knowledge whatever of the necklace. He further spoke of his intimate acquaintance with the Cardinal Prince de Rohan, and that since his second visit to Paris, he had as a rule seen him three or four times a week, and that the Cardinal and his friends had also occasionally dined with him at his residence in the Rue Saint Claude. He endeavoured likewise to ' overthrow the cold calculations of political animosity and dissolve those dreams of private vengeance of which the Prince de Rohan was the object.'

" It appears that the Count was not aware of the arrest of his wife, for in the autograph report of the Marquis de Launay in the collection of M. Feuillet de Couches, it is there stated.

" Cagliostro, it may be observed, was greatly excited on hearing of the arrest of his wife, and on afterwards hearing that she was ill, became frantic. He pretended to believe that she was dead, or at her last extremity, and threatened to kill himself if he was not permitted to see her, or she were not set at liberty.'

" After six months' imprisonment in the Bastille, during the whole of which time France was convulsed with differences of opinion as to the guilt or innocence of the parties accused, Cagliostro appeared before the Parliament of Paris ' dressed in a green velvet coat, embroidered over with green lace ; his hair plaited from the top of his head, fell in small curls over his shoulders, which gave him a singular appearance.'

" Who are you ? whence do you come ?' was asked of him. ' I am a noble traveller,' he replied. At these words the countenance of the judges brightened up, and observing that they seemed well disposed towards him, Cagliostro entered boldly upon his defence,

a defence acknowledged a singularly able one, and in which he cleared himself and aided justice by a statement which gained great credit.

" In accordance with French law he was confronted with the Countess de la Motte ; she styled him ' one of those extravagant members of the Rosy Cross who profess to raise the dead and make them converse with the living, master of all the sciences, skilled in the transformation of baser metals into gold, beneficent spirits who attend the poor for nothing, and give immortality to the rich.'

" She went on further : ' a sumptuous hotel, elegant furniture, a well-supplied table, servants in all sorts of liveries, and the court of his hotel always noisy with carriages, announcing in the midst of an intelligent nation visionaries of every rank. In a word, Cagliostro, without inheriting anything, without purchasing anything, without selling anything, without acquiring anything, is possessed of all. Such is this man.'

" She also called him a low alchemist, a false prophet, and a profaner of the true religion, to which remarks the Count simply replied :

" ' Not always a false prophet, for had the Prince de Rohan taken my advice he would have seen through the artifices of the Countess, and neither of us been where we are. To her numerous calumnies I will content myself with making a laconic reply, the same that was made by Pascal under parallel circumstances, a reply which politeness forbids me to make in the vulgar tongue, but which Madame's counsel will translate for her : *Mentiris impudentissime.*'

" The Prince de Rohan made an equally able answer to the charges urged, and referred to Cagliostro as ' that great, that extraordinary man,' and it may be added that one of the accused, an accomplice of the De la Mottes, one Villette, ' expressed his firm belief that Cagliostro was entirely innocent of any complicity in the affair.'

" The result of the trial was that Madame de la Motte, the descendent of the royal Capets and the worthy bosom-friend of the Queen of France, was proven guilty and sentenced to have her head shaved, to be publicly whipped, branded between the shoulders with a hot iron, and imprisoned for life. The Cardinal de Rohan and the Count and Countess Cagliostro were declared innocent of even the slightest *scintilla* of guilt and acquitted. The *arret du Parlement*, the technical finding, orders :—

" ' Discharges Alexandra de Cagliostro and Louis Rénè Edouard de Rohan from the complaint and accusation brought against them at the request of the *Procureur-General* of the King.

" ' Orders that the memorials printed for Jeanne de Saint Remi de Valois de la Motte shall be and shall continue to be suppressed, as containing *false statements injurious and calumnious* alike against the said Cardinal de Rohan and the said Di Cagliostro.

" ' Upon the remainder of the request of the said Di Cagliostro, alike against Commissary Chenon and De Launay, Governor of the

Bastille, puts it out of court, without prejudice to his appeal when and how he may be advised; upon the rest of his demands, requests and conclusions of the parties, puts these out of court.

"'Gives permission to the said Cardinal de Rohan and the said Di Cagliostro to cause the present judgment to be printed and posted up wheresoever it may seem good to them.'

"The verdict was received by the people of Paris with loud acclamations of joy. The Count, together with the Cardinal, clothed in the royal purple, were taken in triumph through the streets back to the Bastille; the good Parisians rushing forward, kissed the hands and garments of both, and 'ran beside the carriage which conveyed them, shouting their congratulations.' At this remarkable public greeting, contemporary accounts remark that no less than ten thousand persons were assembled in the courts and the passages of the Palais de Justice and the neighbourhood. A crowd gathered from all quarters of Paris, and representing in its ranks men of letters, financiers, abbés, avocats, police agents, soldiers, ouvriers and others.

"Although exonerated from all charges, yet Cagliostro was not as fortunate as De Rohan in his release, for having made charges of robbery against the agents of the Governor of the Bastille, he was detained a week or two longer.

"After nine months captivity, the Count found himself again free, and his feelings were vividly expressed in the following observation:

"'Were I left to choose between an ignominious death and six months in the Bastille, I would, without hesitation say, lead me to the scaffold.'

"The ovation attending his discharge was participated in by thousands, and his return to his home was more like the triumphant march of a Roman Emperor than the release of one charged with crime. In describing the event, he says: 'My doors were forced open—the yard, the staircase, apartments—every place was full, and I was carried into the very arms of my wife.'

"Notwithstanding that the groundless charges brought against Cagliostro had utterly broken down, and public manifestations had been extended to him, yet the agents of the police, fearing for good order in Paris, and perhaps alarmed at the charges made against some of their own body, did not relish his presence in the city, particularly as his connection with the secret societies had been discovered. At all events, within twelve hours from the time of his release from the Bastille, an official appeared before him, and, in the name of the King ordered him to leave Paris within twenty-four hours, and the kingdom within three weeks, and forbade his return. On the 3rd of June he left Paris. Crowds of his friends met him on the road, and expressed their great grief at his departure, unmistakably indicating that they regarded the Count's private misfortunes to be really a public calamity.

"On leaving Paris, he temporarily took up his quarters at the Parisian suburb of Passy; on the 16th of the same month he embarked from Boulogne for England, and, describing the manner of his leaving France, he writes:

"'The shores that I quitted were lined by a crowd of citizens of all classes, who blessed and thanked me for the good I had done their brethren, addressing to me the most touching farewells. The winds carried me away from them, but I saw them again on their knees, with their hands raised towards heaven, and it was my turn to bless them, and to cry out and repeat as though they could hear me: Adieu, Frenchmen! adieu, my children! adieu, my country!'

"Immediately on reaching England he took up his quarters in London, and speedily gathered around him a coterie of influential friends: his acquirements as a physician and his general benevolence were again made manifest.

"While in London he published a letter reflecting on the state of French law, the French ministers of State, and the Queen of France, to whom he attributed many of the sufferings he had undergone. On the 20th of August 1786, an attempt was made by the Secretary of the French Embassy in London to entrap him back to France. He was informed that the Ambassador had received instructions to acquaint the Court he might return to France at pleasure, and desired him to call at the Embassy. It appears that at this interview his personal friends, the Count Bergeret de Frouville, and Lord George Gordon, happened to be present on a visit, and, as treachery was feared, insisted upon accompanying him the next day to the Embassy, which they did, to the great astonishment of M. de Barthélemy, who then had charge of French interests in Great Britain. The Ambassador blankly refused to discuss matters in the presence of strangers, and as Lord George Gordon felt extremely insulted by this conduct to a man of his rank, he published in the *Gazette* a very powerfully worded letter, in which he stigmatized Marie Antoinette with complicity in the theft of the Diamond Necklace and also with criminality with the Cardinal de Rohan. For this warm espousal of the Count's cause, Lord George Gordon was prosecuted by desire of the French Government; was found guilty of libel; and suffered a heavy fine and long imprisonment in Newgate. During the remainder of Cagliostro's stay in London nothing further of special importance occurred. He continued his systematized benevolent efforts in dispensing gratuitously his medical ervices and other charities, by which he earned the gratitude of large numbers of the British people.

"I have now traced the life of Cagliostro to 1787. His public career of usefulness was rapidly drawing to a close. His hatred of religious and political tyranny had made him a marked character—the meshes of the secret societies were gradually ravelling. Europe, from end to end, was convulsed in throes of impending internal agony, and in France the days of monarchy were almost closing, for the down-trodden and starving people had lifted up their heads and asserted their rights—the conflict between royalty and the *sovereign* people had begun. The harvest was ripe and the sickle ready for the work! Despotism became alarmed at even shadows. Cagliostro flying, petrel-like, when the storm of revolution was about to break, appeared an object of terror to European go-

vernments. He visits Rovendo, and the Kaiser Joseph banishes him from Austria. He journeys to Turin and the King of Sardinia is afraid of his presence. He passes through Germany, Switzerland, and Savoy with like results—all fear him. In May 1789, boldly planting himself in the very patrimony of St. Peter, he defies the papal chair and the hierarch or pantarch of religious and political despotism, as did, in later days, the intrepid Mazzini. His martyrdom—his crucifixion—was about to commence! With the certainty of death before his eyes, not fearing, but looking *Mors Pallida* straight in the face, he has the temerity to hold masonic meetings. The infallible representative of omnipotence, poor good old man, is sadly frightened. The revolutionary party in France is using its claws. Omniscience has been caught napping, and Cagliostro denounced as chief of a society of 'Illuminati.' On the 29th of December, the Papal government discover him founding a lodge of Egyptian Freemasonry; he is ousted and thrown by the Holy Inquisition into the Castle of St. Angelo. For eighteen long weary months he and his beautiful wife are incarcerated there. The Inquisition clamours *Ad Leones!* and his Infallible Holiness, the Ambassador of the Prince of Peace, who sent not peace but a sword, the successor of Alexander Borgia and Pope Joan, in his justice, in his mercy, in his charity, condemns an innocent man to death! For what? For the crime of being, sad to say, a sorcerer; worse, a heretic, and, wickedness of all, a Freemason. Yes, the apostle of Freemasonry is condemned to die; and his wife, for the crime of being a wife, to a life of religious seclusion in the Convent of St. Appoline, where, ere long, she is hounded to death by the pious patterers of *Ave Marias* and *Pater Nosters*. But theology has forgotten her prayer 'Forgive us our trespasses as we forgive those who trespass against us'—it is wrong to take life—'Thou shalt do no murder'—so, terrible irony, Cagliostro's sentence is commuted to imprisonment for life! The torture, the rack, are brought into requisition, for has not the criminal appealed to the French Constituent Assembly? —but all in vain. Starvation and manacling must be called into play, and one eventful morning in 1795 his murderers find in a dark and loathsome cell in his Holiness' Castle of St. Leon, in the Duchy of Urbino, the stiff and stark body of Alexandro di Cagliostro—another "martyr to christianity" or rather we should say, to the bigoted rage of those who, under the cloak of religion, use every effort to enslave their fellow men, body and soul, for their own selfish purposes."

MAURICE FREDAL.

TRAVESTIED TEACHINGS.

XI.

Two struggling in one womb.

IN the infancy of the race, as in that of the individual, the allegorical has always been the favourite way of teaching. The young child craves for instruction; is ever questioning; but delights to receive information in a form which vividly impresses its imagination. Tell me a story? is its constant entreaty. A true story, it repeats with emphasis. And when its request is complied with, its longing gratified, with what avidity it listens to the narrator, with what care it treasures the memory of the narrative, with what eagerness repeats it to its companions as a valued addition to its slender store of knowledge!

Appeals to the imagination—through the fable, the parable, the word-picture; to the intelligence,—through the oracle, have been at all times regarded as the surest devices for attracting the attention of the untutored mind; and even the trained understanding dwells with pleasure on the artistic form of the narrative, and then on the possible significances of its minute pictorial details.

To the Jew, these have been the habitual methods of teaching, as even a slight acquaintance with Rabbinical literature shows; and in the Hebrew sacred scriptures, allegory is so constantly blended with history, that it is often difficult to distinguish the actuality of the teaching from the fanciful garb in which it is clothed.

The book of Genesis, which abounds in such allegories, on more than one occasion adopts the symbolism of two brothers antagonistic to each other.

Cain, the first-born of Eve, slays his brother Abel—apparently because the sacrifice of the latter has been regarded with favor by Jehovah, while his own has been disregarded. The doctrine veiled under this figure is more than shadowed in the genealogical history of the descendants of the fratricide. These are depicted as the originators of material progress and the founders of primitive civilization, while he is declared to have been an accumulator of wealth and the builder of the first city. Is it surprising from this point of view to find that Cain (the "acquirer" or "possessor"), as the typical representative of a materializing nature, overcomes and destroys his brother Abel (a "breath"), the symbol of the spiritualizing antagonist of the natural? Such, at any rate, was the issue to be expected under the conditions indicated.

Ishmael, the natural and legitimate child of Abram, of him who had exalted the Father, is, with his mother Hagar, mercilessly cast out from his father's home and exposed to the death, which, but for angelic interposition, would have overtaken him, at the demand of Sarah, the mother of Abraham's supernatural son Isaac, that he may not share the patrimony of his father. Here the veiled teaching is signified through the relative meanings of the names and mutual bearing of the lives of the antagonized brothers. Ishmael, the first-born, the "Heard of Elohim" (*Gen.* xxi. 17), is driven forth from his father's home into the wilderness that he may be deprived of his birthright and patrimony—if need be, even by death. This was done at the instigation of Sarah on behalf of his half-brother

Isaac, the "Mocker." The pretence for this harsh treatment and disinheritance was that "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking" (*Gen.* xxi. 9). The mocking here imputed to Ishmael was taking the place (or, as she chose to consider it, acting the part) of the first-born—given to him by nature with her own sanction (*Gen.* xvi. 1—4)—which Sarah now claimed, and was determined at all hazards to secure for her own son. "Cast out [*g-rs*] this bondwoman and her son: for the son of this bondwoman shall not [*ji-rs*] be heir with my son, even with Isaac." *Gen.* xxi. 10). But the life of Ishmael was preserved, so that Isaac became, what his name indicated, the representative "Mocker," mocking, or acting the part of his elder brother; and it was in this sense that he was a personator. The lesson here is unmistakable. The *heard* of Elohim is the *deprived* of Jehovah. The natural and the supernatural are at issue. The natural, represented by the first-born, is displaced by its younger brother, the supernatural. The personating Jehovah sets up a personator and encourages and promotes his (its) personating career.

Jacob, the younger, instigated by his mother in the same pitiless way as Sarah instigated Abraham, and actuated by the fratricidal spirit of his prototype Cain, deliberately supplanted his brother: for he determined to gain the birthright of Esau—at the cost of that brother's life, if not otherwise.

This is manifest when the narrative of the sale and purchase of this birthright is considered, for the text—of which every word is significant, of which not a single word should be lightly passed over—says, "Esau came in from the field, and he was faint. And Esau said to Jacob, 'Feed me, I pray thee, with the Red, the Red, the This, for I am faint'—therefore was his name called Edom (*Ad'm-* "Red") And Jacob said, 'Sell me first of all thy birthright.' And Esau said, 'Behold, I am at the point to die; and what profit shall the birth-right do to me?' And Jacob said, 'Swear to me first of all.' And he swore unto him. And he sold his birthright unto Jacob." (*Gen.* xxv. 29—33.)

The extremity to which Esau was reduced is obvious and should never have been overlooked. He is said to be faint. Says that he is at the point of death. Is so revived by the food, the emphatic "Red" of whose nature nothing is known—hence its contemptuous designation "pottage"—that he is able to rise up and walk. And the importance of what has just happened is denoted by the second name, "Edom" (derived from the appellation of the revivifying food), now applied to him: though this name was more than foreshadowed at his birth, when he is said to have been of a ruddy aspect or "wholly Adamic." The play upon this word, as identifying Esau with the original Adam, the natural man, is very marked.

It is claimed for Esau by this narrative that he saved his life by the sale of his birth-right. Was the redemption of the first-born under the Levitical yoke predicated here, or suggested by this incident? In each case the life of the first-born was spared at a price, and in consideration of the surrender of the privileges accruing through primogeniture.

A connecting link runs through these allegories. Under it the parallelism of the relations of Isaac to Ishmael, with those of Jacob to Esau are very significant; for, whereas the younger son of Abraham is a nominal, the younger son of Isaac is an actual personator of his brother: so that the nominal here engenders the actual, reproducing itself in a more intense and stringent form, in each instance at the instigation of the mother.

The allegory of the conduct of Jacob towards his brother Esau demands a careful study, as regards its doctrinal import. This struggle for the ascendancy commences in the womb. His resolve to attain to it is foreshadowed by the manner of his birth.

As in the case of the conception of Isaac, the direct intervention of Jehovah is claimed here; for at the entreaty of her husband that personating spirit causes the barren Rebekah to conceive.

Her offspring struggling within her, she inquires the cause of Jehovah, and is told—"Two nations (antagonists) are in thy womb, and two peoples (two linked together) shall be separated even from thy bowels. And the one people shall be stronger than the other people. And the elder (greater) shall serve the younger (less)." *Gen.* xxv. 23.

Under this allegory, in which the historical and the oracular are interblended, the gestating Rebekah was a passive instrument or matrix.

According to it she was to bring forth antagonistic twins, who were to come into the world the one linked to the other.

Of these thus associated but antagonistic twins, the younger was to prevail over the elder, the lesser to supplant the greater.

These thus associated but antagonistic twins are linked together in their passive matrix, Rebekah—whose name, from one point of view, means "Fetterer;" from another, "Source of strife."

The prediction of the oracle received its literal fulfilment when Rebekah gave birth to twins, of which the younger came into the world grasping the heel of the elder.

A suggestive side-light is discernible here, for, since Esau was the actual first-born, whereas the privileges of primogeniture were sought for Jacob, either Jehovah could not cause the attainment of the end in view by way of nature, or preferred that it should be gained by overreaching, by falsehood, and by fraud.

The first-born of these twins was, from his natural aspect, called Esau—"Hairy," "Ruddy." But this attribution of the origin of the name was used as a veil for its doctrinal sense, "Radiant," which the elder brother was thus declared to be, because, as "wholly Adamic," his was the higher type.

The younger of the two, owing to the significant circumstance characterizing his birth, received the appellation Jacob, "Heel grasper," "Supplanter." This name, through its attributive origin, veiled the doctrinal meaning "Crooked," to remind those who discerned this significance that the chosen of Jehovah represented such as gained their ends by tortuous and crooked ways, by falsehood and fraud; for of these was Jacob, as contrasted with Israel (the "God straightened"), the type.

The veiled doctrinal meaning of this allegorical history is very remarkable.

Its form is oracular. But then the oracular element,—as is the case with all doctrinal parables embodying a possible multiple teaching—as far as it predicates future contingencies, indicates a probable expectancy based upon the past course of the events to which it relates: for its positive statements rest on what has gone before. Hence, the struggle pointed to here reaches back into the prehistoric past, and is still going on with every prospect of continuing; and is a struggle whose course, there is every reason to expect, will follow the direction it has hitherto pursued, and be marked by like results.

It is commonly believed that the Semitic symbolism of two struggling in one womb signifies the two natures, as they have been miscalled, the two tendencies, as they really are—animal and spiritual—struggling for ascendancy in the individual human being.

It is as plausibly supposed to suggest the struggle between the free and the bond. Between those who claimed the right of direct access to the divine, and their antagonists who declared that God could only be approached through a mediating agency.

It has been more recently held to indicate the ceaseless controversies of two opposing schools in their attempts to overcome doctrinal differences by enforcing a single uniform teaching.

Either of these senses can be claimed to be inherent in the figure beneath which the originally intended meaning is veiled, and can be attributed thereto or derived therefrom at pleasure. But the primary symbolism of two antagonists struggling together in a passive matrix, of which the younger prevails over the elder, and the lesser supplants the greater, is undoubtedly that of two doctrines bound together in one formula; of two systems interpreting the same scriptures; of two doctrines and two systems, of which the later, actuated by the spirit of compromise, takes the place of and suppresses the earlier, whose claims it casts out and rejects.

But the spirit of compromise can only gain the ascendancy by compromising the truth.

The first form in which the two oppposing schools of teaching are found struggling together in the Hebrew SS. is as the Elohist and the Jehovist, in the earlier chapters of the book of Genesis.

There the Jehovist, or later teacher, overcomes the Elohist, his predecessor, by travestying the Elohistic teachings, and giving a spiritual semblance to a natural exposition.

A relapse into ignorance becomes the Jehovist's chief supporter in this. The teaching of the Elohist has been gradually lost sight of under the pressure of circumstances; the significance of his writings forgotten. The attempt to recover the meaning of their author through a reinterpretation of his writings under the fostering care of a developing Jehovism, evolves a spurious tradition; and this, ever growing, is the instrument through the intervention of which the Jehovist insensibly draws the nominal and ignorant followers of the Elohist into his toils, and absorbs the one set of teachings in the other.

But this absorption is only effected at the expense of the earlier truths of Elohism.

Then a revulsion takes place. Under it, the earlier truths having quite disappeared, material progress is sought, material prosperity promoted, a materialized civilization initiated and advanced by the accumulation of wealth; and this, for a time, overcomes the spiritual impulse of the Jehovist. Cain, the materializing tendency, slays his brother Abel, the spiritualizing influence. This time the first-born is the fratricide. But he is made to pay dearly for this later.

Now a reaction occurs. The spiritualizing tendency, acquiring a renewed force, reasserts itself in the later Jehovist, upon whom devolves a double struggle; between materialism on the one hand, and the earlier Jehovism on the other; for the teaching of the Elohist has long since disappeared.

Upon this follows another recoil, under which all is swept away in a flood of animalized materialism, and the spiritual element is submerged.

After this, at a long interval, the spiritualizing influence having regained the ascendancy, the struggle is renewed—this time between the Levitical and the Deuteronomical Jehovists. In it the Deuteronomist represents the earlier Jehovist, who maintains the rights of the first-born as opposed to the pretensions of his Levitical rival. But he is overcome and absorbed by the latter, who commemorates his victory by devoting the first-born to Jehovah and enforcing its redemption at a price.

Thereupon ensues the struggle beween prophet and priest, in which the one protests against the other, always in the name of Jehovah.

That these successive struggles followed each other appears even from the traditional readings of the Hebrew SS.; but the history of those scriptures, as far as it is known, and of the transforming influences to which they have been subjected, as far as these can be gathered, as well as their primary significance, as far as the same can be recovered, suggest that the text itself has been the battle field on which these struggles have taken place; that the teachers of opposing doctrines have sought the support of its letter, in order, through the authority of its imputed dicta, to obtain the ascendancy, the one over the other; and that of these, the younger has prevailed over the elder.

The text of the Hebrew scriptures has passed through many vicissitudes. Even admitting that its letters were primarily alphabetic, though interyal evidence shows that this cannot have been the case—the original Hebrew character was abandoned during the Babylonian captivity, when, for reasons, the text was transcribed in the Chaldee letters, in which it has been ever since handed down; so that any mystical characteristics attributed thereunto through the form of its letters, as far as these deviated from each other, must have originated subsequent to that captivity.

Then, somewhere about the time of Ezra, a necessity seems to have arisen for recovering or restoring the scriptures—the book of the Law of Jehovah had been lost once before, apparently for a long period, as the finding thereof, with the re-enforcement of its provisions (as though these had been completely forgotten) is duly recorded (2. *Chron.* xxxiv. 14—21)—for they were then re-edited, or, according to some, re-written from memory, under the supervision of that priest and scribe; and it would appear to have been during this process that the *Ahevi* letters were used as vowels, and intercalated in the word signs, to give these a settled utterance.

After this, not earlier as is believed than the seventh century of the present era, the vowel points were invented and introduced, the *Ahevi* letters that had been used as *matres lectionis* having been previously removed from the text; and by these, a fixed and immutable reading was, so to say, crystallized thereon.

Each of these processes in succession marks the progress and denotes the result, so far, of the conflict to which it was due; and registers the advance of which it had been the outcome and was the indication.

These successive stages in transition were, each and all, either preceded, accompanied, or followed by, re-interpretations, translations, paraphrases, expositions, and commentaries, which set forth and accentuated their meaning.

The course of the struggles, thus suggestively depicted, seems to have been in this wise.

The Elohist, having enunciated his views of a simple, natural science, the earlier Jehovist imputed to the ideographic expression of these a spiritual character—a character under which the original teaching disappeared.

Then the later Jehovist arose and sought to formalize the religious expression of the spiritualizing impulses of his predecessor.

The contention of Elohist with Jehovist, of the free with the bond, thus initiated, was carried on even after the giving of the Law, the Levitical and Deuteronomical expression of which, with their diverging forms of its decalogue, testify to the very decided and prolonged character of the struggle; while the ultimate inclusion of the book of Deuteronomy in the Pentateuch marks the final prevalence of the one over the other, as the result of compromise.

So far the struggle between the two in one—between Elohist and Jehovist—has been formal in character, the advocates of freedom resisting the pretensions of the advocates of authority. But with the Babylonian captivity there came a change in this regard; for then the teachers of the people were brought into contact with the mystical doctrines of the East, and fascinated by these, sought to find authority for them in, or at any rate to associate them with, their own scriptures; and it was to facilitate this search, to render easy the discovery of this authority, that they caused these scriptures to be transcribed in the Chaldee character.

Having persuaded themselves that what they could not find as an open teaching must be veiled under the too literal sense to which they had hitherto limited the expression of their written word, they commenced a system of oral paraphrases which ended in the writing of the Targums.

In these they initiated the attributive unveiling it was their desire to effect. Through these they sought to lead the unlearned up to, and familiarize them with, the outlines of the mystical principles they were adopting, and in particular, to impress them with, and habituate them to, the central doctrine—that of the Logos—which they had themselves embraced with avidity.

To do this the more surely they did not hesitate to falsify the letter of their scriptures by pretended renderings of the same.

Some of these falsifying renderings are amazing in their audacity. Unscrupulous as their devisers undoubtedly were, they deliberately introduced such statements as, "They heard the voice of the word of Jehovah Elohim walking in the garden" (*Gen.* iii. 8), which they substituted for the literal assertion, "They heard the voice of Jehovah Elohim walking in the garden," to feign a basis, otherwise wanting in the Law of Jehovah, for their borrowed doctrine; and the fact that this could be done, and meet with general acceptance, shows how unfamiliar were those susceptible of such indoctrination with the law designed to be their rule of life; how unprincipled were the teachers who thus tampered with its letter to pervert its doctrinal import.

The specious engrafting thus commenced did not cease here, for when the transmission of the branch of the written word passed from its Hebrew channel into the Greek and Latin tongues, and into the Semitic and Hamitic dialects, each translation in succession served as a medium for ascribing some further attribution of borrowed doctrine to the professedly represented but thus most effectually misrepresented text. The Septuagint, (*Ps.* xl. 6) in this way, introduced the reading, "A body didst thou prepare for me" to support the belief in the supernatural incarnation of the Christ, and countenance other mystical views; and the Vulgate, (*Gen.* iii. 15) the rendering, "She shall bruise," to transfer the action prescribed for the son to the mother. Indeed this process of grafting is by no means given up even in the present day—witness the recent substitution of the petition, "Deliver us from the Evil One" (*Matt.* vi. 13), for "Deliver us from evil," in the revised edition of the Anglican version of the New Testament, of course on the plea of reinstating an ancient rendering.

The attempted vocalization of the text, whether by the intercalation of the *Ahevi* letters as *matres lectionis*, or by the introduction of the vowel points, was the outcome of a reaction against the mystical teachers and an endeavour to return to the strict letter of the scriptures.

The mysticizers, on the other hand, continued the evolution of their doctrine, until it culminated in the Kabbalah, by the attributive devices of which they sought still further to leaven the letter of the text, and subordinate its literal to an artfully—imputed mystical expression.

During this evolution the literalizers were not inactive on their part, and the Talmud, as the outcome of their prolonged and exhaustive labours, while setting forth the views thus developed, gave force and authority to the expression of the same.

Nor was the struggle limited to these manifestations of its activity, for both mysticizers and literalizers illustrated, emphasized, and enforced their teachings, by very able and instructive commentaries, some of which are of great interest in the present day, owing to the light they throw on the course of a controversy so strenuously maintained. But unfortunately these are, for the most part, but too little known.

The struggle thus traced from its inception is found, in reality, to resolve itself into a contest between the representatives of the original spiritualizing supplanter of the Elohist—the earlier Jehovist—and the successors of his more spiritual offshoot—the later Jehovist—in their opposing characters as literalizers and mysticizers.

In each of these characters, either seeks a basis for his teaching in their common scriptures.

Of these scriptures, the one attempts to clear up and confirm the literal, narrative, historical, and doctrinal sense.

To these same scriptures the other imputes veiled and mystical meanings—meanings which the letter thereof is certainly very far from openly declaring.

In this struggle, the primitive science of the Elohist, with its direct method of expressing itself through a system of ideograms, has been suppressed, its very memory stamped out, and its ideographic signs turned into alphabetic characters, of which the individual letters have passed through more than one transformation.

The recognition of the origin of the Tetragrammaton—the perception that the peculiar characteristics of the so-called Ineffable Name are due to a misconception of the original significance, and constructive or structural use of what, under the alphabetic system, have come to be called the *Ahevi* letters, and that the consequent misrepresentation of the interpreting value of these letters, in decyphering what, through lapse into ignorance, has become a veritable cryptogram, was the inevitable outcome of the primary misconception—is the true key to the sanctuary behind the veil of which the predecessor of the contending doctrines is concealed, the only clue to the labyrinth in which it has been so long hidden.

When this key is rightly used, this clue carefully followed to its source, it will be seen :—

1. That the two contending antagonists are misconceived offshoots from a primary, long-forgotten stem.

2. That having supplanted this stem by being engrafted on its stock, they are, through their attachment to this stock, themselves interlinked and bound together in a passive matrix—the unpointed text of the Hebrew scriptures.

3. That of these, the one is older than the other.

4. That of these, the younger has, in its turn, supplanted the elder.

A doctrinal conflict such as that of which the memory has been preserved in and handed down by the allegory of the twins struggling in the womb of Rebekah—a conflict carried out by the same means and tending to the same end—is still going on. Does it need a prophetic intuition to affirm that it will not cease so long as the present order of being shall endure ?

HENRY PRATT, M. D.

Errata.

P. 396, delete "the" at end of line 1.
P. 399, line 21, for "what is concerning," read "that is conceiving."

HIMALAYAN FOLK LORE.

IV.

THE Lamas in all the Buddhist countries to the northward of Kooloo are of the red-robed order, that is to say Dugpas ; so far I have not yet succeeded in coming across a Lama of the yellow robe, or Gelupka. Whatever the Dugpas may be in Bhootan, here they are a very harmless race, and Black Magic is quite unknown amongst them. Lately I succeeded in making the acquaintance of the abbot of the large monastery at Lundee, close by the junction of the Chundra and Bhaga rivers in Lahoul. The Lahoulies are a peculiar race, for although by religion they are Buddhists, they call themselves Hindoos and keep all the observances of caste, therein differing from the Buddhists of Spiti. My friend the abbot is a fine man, standing over six feet in height and broad in proportion. He is also a good Sanskrit and Thibetan scholar, and was held in much esteem by the late Maharajah of Cashmere. He has also visited L'hassa, and says that but few Lamas in Thibet have psychic powers nowadays. While I was at Ali Musjid in 1879, the Madras Sappers and Miners excavated an old Buddhist temple that had been buried for many hundred years. In all the niches were clay figures of saints seated rapt in contemplation, all fashioned exactly alike with the same caste of countenance. I mention these facts, as one of the abbot's chelas, a young lad, might have sat as a model for the clay figures found in the Khyber. Nowhere else in India have I seen similar features. It is curious how steadfastly certain types survive, in conformity apparently more with religion than with race, as if the soul had its index in the face.

The abbot's patron saint is one Padma Sanga, who again is Paucheen Rimboshay. It is difficult to follow this Arhat's history, for his incarnations have been many, and his names most numerous. His first appearance was after the death of Gautama Buddha, but before our present era, and took place at Ujjain, where he was found as a babe, lying on a lotus flower in a tank of the royal palace. When he grew up the King wanted to marry him to his daughter, but he fled and became a wandering mendicant. Subsequently he appears to have became famous all over India and Thibet. At a place called Zauhâr or Johore he experienced the fate

of Shadrach, Meshach, and Abednego, and with like results. The abbot had a great wish to visit this last locality, and questioned me how he was to get there. I told him that the only Johore I knew of was near Singapore, but that the Rajah thereof was a Mahommedan. Can any of your readers inform me of the locality of Zauhâr? Among other matters the abbot informed that he had read in an old Sanskrit work that the average span of life would shortly begin to dwindle, and that the man who reached the age of sixty, would be considered a Methusaleh. At present it seems the other way about, for centenarians are becoming quite numerous. On questioning the abbot as to the locality of Shamballah, he said it was *at the North Pole*, and that he had read in another Sanskrit work that in 400 years time, the King of Shamballah would fight a great battle with the Mahomedans on the Oxus and utterly exterminate them. And this because of the cruel way they had oppressed the Aryan religion and peoples for 600 or 700 years. To my mind this prophecy is already fulfilled, for the King of Shamballah can be no other than the Czar of Russia.

After all, the prophecies concerning the duration of Mahomedan rule in the Apocalypse are better known and much clearer. In chapter xii, verse 14, the period of Islam is given as a time, and times, and half a time, and in chapter xiii, verse 5, as forty and two weeks; that is, a period of 1278 years. In the 12th and last chapter of Daniel the period is given first as 1290, and then as 1335 years. Adding these numbers to the year of the Hegira 622 A. D., we get by the computation of the Apocalypse of a time, and times, and half a time, the three following years, 987, 1717, and 1900. That is to say, from the years 622 to 987 Islam was a rising power, from 987 to 1717 it was at its zenith, and from 1717 to 1900 represents the period of its decay and disappearance. By the computation of Daniel the time would be prolonged to 1912 and 1957. To see the last of which I must live to the good old patriarchal age of 107. *Eheu me miserum!* What a perfect description we have of the present age in verse 4, chapter xii, of Daniel, "Even to the time of the end: many shall run to and fro and knowledge shall be increased." And in chapter ix, verses 17, 18, 19, what a curiously exact description we get of the battles of the present day, with their concomitants of villainous saltpetre.

"And thus I saw the horses in the vision, and them that "sat on them, having breastplates of fire and of hyacinth "and of brimstone: and the heads of the horses are as "the heads of lions; and out of their mouths proceeded fire and "smoke and brimstone. By these three plagues was the third "part of men killed, by the fire and the smoke and the brimstone, "which proceeded out of their mouths. For the power of the "horses is in their mouth, and in their tails: for their tails are "like unto serpents, and have heads; and with them they do hurt."

In chapter xx, verse 8, there is a reference to Gog and Magog, the Jûj and Mâjûj of the Mahomedans, and identified by them with the Russians. Dr. Henry Pratt and Mr. Montague R. James have given us very learned explanations of much of what is obscure in the Bible by the light of the Kabala and other ancient

treatises. Could these gentlemen explain to us in some detail the prophecies of Daniel and the Apocalypse; most of which appear either to refer to the present time or the near future?

I have been giving temporary accommodation to one Gyal Chang and his family. He is a Bissahiri of the weaver caste, and emigrated hitherwards some years ago from his native village Sungnum in Kuniawar on the borders of Thibet. For some time he served the Rajah of Rampur Bissahir, Shumshere Sing, as court tailor. First three daughters were born to him and then five sons, and for anything I know his family may still go on increasing. But I am concerned with his eldest son, Numyul Chering, who is being brought up a Lama, with the greatest solicitude on the part of the entire family, by whom he is treated as a demigod. The Bissahiris, or rather the Kuniawaris, like the Lahoulies, are Buddhists by religion and Hindoos by caste; even the weavers setting great store by caste observance. Well, their eldest son, Numyul Chering, till the age of three years, was much like other children, but one day when his father offered him a cupof water from which he had drunk, refused it, saying, "I cannot drink after you, as I am not your son." Being asked who he was then, he replied, "I am the Rajah's guru, Tumbaderya, who died a year before I was again born. Instead of remaining celibate, I married, therefore my early death and rebirth into your low caste family." Afterwards he pointed out his widow and daughter, the Rajah, and many other persons with whom he used to associate in his former birth; amongst them his old Guru, Choang, who lived at Taling. Choang, after a long conversation with the child, acknowledged the truth of his statements. He told his parents to keep him apart from the rest of the family, to let his hair grow long, and bring him up as a Lama. Choang died three years afterwards at the age of eighty-six; he also recollected his former birth, having had a similar experience to that of the boy, Numyul Chering. Choang was a Ningwa lama; they are clothed in red and use much the same liturgy as the Dugpas. The only difference, apparently, between the two sects, is, that the Ningwas wear their hair long, while the Dugpas crop it short.

I see no reason to disbelieve this story, which I heard at first hand. The boy, Numyul Chering, only spoke of his former birth when between the ages of three and five. Since then he appears ashamed of his present circumstances, and maintains a stubborn silence about his former birth. He is now fourteen years old, but looks two or three years younger.

The Rajah, Shumshere Sing of Bissahir, has an amiable weakness for the fire-water of the pale faces. In other words, he is a drunken swine. The Government, I hear, have quite lately deposed him and put his son on the Rampur guddee; and, if true, a very good thing too for the Bissahir people. Tumbadarya, the royal Guru, must have had a hard time of it with his drunken master; circumstances were evidently too strong for him in his last birth. He died at the early age of thirty-four, falsifying the great promise of his youth; let us hope he will be more successful in this, his present birth, as Lama Numyul Chering, the weaver's son.

Monsieur A. Tournier, in the *Theosophist* for April last says: "Abstain from beans," that is to say, (as he understands it) do not occupy yourself with politics; for in the time of Pythagoras, beans represented voting-papers. Yet we are assured—*vide* "Isis Unveiled," Vol. ii, page 78, that Pythagoras once persuaded an ox to give up eating beans. Surely Monsieur A. Tournier does not mean to assert that in the time of Pythagoras the franchise was extended to cattle!

A. BANON.

Editor's Note.—Gafferel, the diligent author of that quaint 17th century book, "Unheard-of Curiosities"—previously cited in these pages—says (p. 119) the Pythagorean precept *a Fabis abstitente*, "hath yet been rightly understood by no man;" but he classifies the bean with pease as "hot" food, and asks whether the former was not proscribed by the Samian Sage because of its being naturally marked with phallic figures on both sides of the bean.

NATURE'S FINER FORCES.

The Mind.

NO theory of the life of the universe is at once so simple and so grand as the theory of breath (*swara*). It is the one universal motion, which makes its appearance in *maya* by virtue of the unseen substratum of the Cosmos, the *parabrahma* of the Vedantins. The most appropriate expression in English for *swara* would be "the current of life." The Indian science of breath investigates and formulates the laws, or rather the one universal law, according to which this current of life, this motive power of Universal Intelligence, running, as Emerson so beautifully puts it, along the wires of thought, governs evolution and involution, and all the phenomena of human life,—physiological, mental, and spiritual. In the whole length and breadth of this universe, there is no phenomena, great or small, which does not find its most natural, most intelligible and most apposite explanation in the theory of the five modes of manifestion of this universal motion—the five elementary *tatwas*.

In the last two articles I tried to explain generally, how every physiological phenomenon was governed by the five *tatwas*. The object of the present article is to briefly run over the various phenomena relating to the third higher body of man—the *manomaya kosha*, the mind,—and note how symmetrically and universally the *tatwas* bring about the formation and work of this principle.

It is what is in general language called knowledge that distinguishes the mind from physical life (*prana*); but it will be seen, on a little consideration, that different degrees of knowledge might very well be taken as the distinguishing characteristics of the five states of matter, which in man we call the five principles. For what is knowledge but a kind of *tatwic* motion of breath, elevated into self-consciousness by the presence, in greater or less degree, of the element of *ahankar*? This is no doubt the *view* of knowledge taken by the Vedantic philosopher when he speaks of intelligence (*prana*) as being the motive power, the first cause, of the universe. The word *swara* is only a synonym of intelligence, the one manifestation of the *One* descending into *prakriti*.

'I see something,' means, according to our view of knowledge, that my *manomaya kosha* has been put into visual vibration.

'I hear,' means that my *manomaya kosha* is in a state of auditory vibration.

'I feel,' means that my mind is in a state of tangible vibration. And so on with the other senses.

'I love,' means that my mind is in a state of amatory vibration (a form of attraction).

The first state—that of *anandamaya* is the state of the highest knowledge. There is then but one centre—the substratum for the whole infinity of *parabrahma*, and the ethereal vibrations of his breath are *one* throughout the whole expanse of infinity. There is but one intelligence, but one knowledge. The whole universe, with all its potentialities and actualities, is a part of that knowledge. This is the highest state of *bliss*. There is no consciousness of self here, for the *I* has only a relative existence, and there must be a *Thou* or a *He* before there can be an *I*.

The *ego* takes form when, in the second plane of existence, more than one minor centre comes into existence. It is for this reason that the name of *ahankara* has been assigned to this state of matters. The etherial impulses of those centres are confined to their own particular domain in space, and they differ in each centre. They can, however, affect each other, just in the same way as the individualized etherial impulses of one man are affected by those of others. The *tatwic* motion of one centre of *Brahma* is carried along the same universal lines to the other. Two differing motions are thus found in the one centre. The stronger impulse is called the *I*, the weaker the *Thou*, or the *He* as the case may be.

Then comes *manas*. *Viraj* is the centre, and *manu* the atmosphere of this state. These centres are beyond the ken of ordinary humanity; but they work under similar laws to those ruling the rest of the cosmos. The suns move round the *virats* in the same way as the planets move round the sun.

The composition of *manu* is similar to that of *prana;* it is composed of a still finer grade of the five *tatwas*, and this increased fineness endows the *tatwas* with different functions.

The five functions of *prana* have been given; the following are the five functions of *manas*, as given by Patanjali, and accepted by Vyasa.

1. Means of knowledge (*Pramana*); 2. False knowledge (*Viparyaya*); 3. Complex imagination (*Vikalpa*); 4. Sleep (*Nidra*); 5. Memory (*Smriti*);

All the manifestations of the mind fall under one or other of these five heads. Thus, *Pramana* includes 1. Perception (*pratyaksha*); 2. Inference (*anumana*); 3. Authority (*agama*). *Veparyaya* includes 1. Ignorance (*avidya, tamas*); 2. Egoism (*asmita, moha*); 3. Retention (*raga, mahamoha*); 4. Repulsion (*tamessa, dwesha*); 5. Tenacity of life (*abhinwesha, andhatamesra*).

The remaining three have no definite sub-divisions. I shall now show that all the modifications of thought are forms of *tatwic* motion on the mental plane.

The word *pramana* (means of knowledge) is derived from two roots, the predicative root *ma* and the derivative root *ana* with the prefix *pra*. The original idea of the root *ma* is "to go, to move," and thence "to measure." The prefix *pra* gives to the root the idea of fulness connected as it is with the root *pri*, "to fill." That which moves *exactly* up or down to the same height with any other thing is the *pramana* of that thing. In becoming the *pramana* of any other thing, the first thing assumes certain qualities which it had not before. This is always brought about by a change of state caused by a certain kind of motion, for it is always motion that causes change of state. This, in fact, is also the exact meaning of the word *pramana* as applied to a particular manifestation of the mind.

Pramana is a particular *tatwic* motion of the mental body; its effect is to put the mental body into a state similar to that of something else. The mind can undergo as many changes as the external *tatwas* are capable of imprinting upon it, and these changes have been classified by Patanjali under three general heads.

1. (*Pratyaksha*) Perception. This is that change of state which the operations of the five sensuous organs produce in the mind. The word is a compound of *prati*, "each," and *akshya*, "sensuous power, organ of sense." Hence it is that sympathetic *tatwic* vibration which an organ of sense, in contact with its object, produces in the mind. These changes can be classified under five general heads according to the number of senses.

The eye gives birth to the *tejas* (vibrations), the tongue, the skin, the ear, and the nose respectively, to the *apas*, the *vayu*, the *akasa*, and the *prithwi* vibrations. The pure *agni* causes the perception of red, the *tejas prithwi* of yellow, the *tejas upas* of white, the *tejas vayu* of blue, and so on. Other colors are produced in the mind by mixed vibrations in a thousand varying degrees. The *apas* gives softness, the *vayu* roughness, the *agni* harshness.

We see through the eyes not only color, but also form. It will be remembered that a particular form has been assigned to every *tatwic* vibration, and all the forms of gross matter answer to corresponding *tatwic* vibrations. Thus form can be perceived through every sense. The eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may probably appear to be a novel assertion, but it must be remembered that virtue is not act. The ear would *hear* form if the more general use of the eye and the skin for this purpose has not almost stifled it into inaction.

The pure *apas* vibrations cause an astringent taste, the *apas-prithwi*, a sweet, the *apas-agni*, hot, the *apas-vayu*, acid, and so on. Innumerable other variations of taste are caused by intermediate vibrations in various degrees.

The case is similar with the vocal and other changes of vibration. It is clear that our perceptive knowledge is nothing more than a veritable *tatwic* motion of the mental body caused by the sympathetic communications of the vibrations of *prana*, just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibration is set up in another similar instrument.

The word *anumana* (inference) has the same roots as the word *pramana*. The only difference is in the prefix. We have here *anu* "after" instead of *pra*. Inference (*anumana*) is therefore after-motion. When the mind is capable of sustaining two vibrations at one and the same time, then, if at any time one of these vibrations is set up and perceived, the second vibration must also manifest itself. Thus suppose a man pinches me. The complex vibrations that make up the perception of the action of man pinching me are produced in my mind. I recognise the phenomenon. Almost simultaneously with these vibrations another set of vibrations is produced in me. I call this pain. Now, here are two kinds of *tatwic* motion, the one coming after the other. If at any other time I feel similar pain, the image of the man pinching will be recalled to my consciousness. This after-motion is "inference." Induction and deduction are both modifications of this after-motion. The sun always appears to rise in a certain direction. The image of that direction becomes for ever associated in my mind with the rising of the sun. Whenever I think of the phenomenon of sunrise, the picture of that direction makes its appearance. I therefore say that the sun rises as a rule in that direction. Inference is therefore nothing more than a *tatwic* motion coming *after* another related one. The third modification of what is called the means of knowledge (*pramana*) is authority (*agama*). What is this? I read in my geography, or hear from the lips of my teacher, that Britain is surrounded by the ocean. Now what has connected these words in my mind with the picture of Britain, the ocean, and their mutual relation? Certainly it is not *perception*, and therefore not inference, which must by nature work through sensuous knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture in our minds is one of very deep interest. Every Indian philosopher recognizes it as a third modification of the mind, but it receives no recognition at the hands of modern European philosophy.*

There is however, little doubt that the color corresponding to this mental modification differs from that corresponding to either perception or inference. The color belonging to the perceptive modifications of the mind is always single in its nature. A certain phase of the *tayus* vibration must always prevail in the usual modification, and similarly the vibrations of other *tatwas* correspond to our different sensuous modifications. Each of these manifestations has its own distinctive color. The red will appear as well in the visual as in the auditory or any other vibration; but the red of the visual vibration will be bright and pure, that of the organ of smell will be tinged with yellow, that of the organ of touch will be bluish, and the somniferous red will be rather dark. There is therefore not the least likelihood that the vocal vibration will coincide with the purperceptive vibration. The vocal vibrations are double in their nature, and they can only, if at all, coincide with the inferential vibrations; and here too they can only coincide with the auditory vibrations. A little consideration will however show that there is some difference

* But see Max Müller's new book "The Science of Thought," in which he discusses the identity of thought and language.—*Ed.*

between the vocal and inferential vibrations. In inference a certain modification of sound in our mind is followed by a certain visual picture, and both these vibrations retain in our mind an equally important position. We place two percepts together, *compare* them, and then say that one follows the other. In the verbal modification, there is no comparison, no simultaneous consciousness, no placing together of the two percepts. The one causes the other no doubt, but we are not at all conscious of the fact. In inference the simultaneous presence for some time of both the cause and the effect brings about a change in the color of the effect. The difference is less great in the vocal as compared with the inferential vibration. Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind.

The second mental modification is called *viparyaya* (false knowledge).

This word also is derived from a root meaning motion—*i* or *ay* "to go, to move." The prefix *pari* is connected with the root *pra* and gives the same idea to the root. *Paryaya* has, therefore, the same meaning as *pramana*. The word *viparyaya* therefore means "a motion removed from the motion which coincides with the object." The vibrations of *pramana* coincide in nature with the vibrations of the object of perception, not so the vibrations of *viparyaya*. Certain acquired conditions of the mind imprint on the percepts a new color of their own, and thus distinguish them from the percepts of *pramana*. There are five modifications of this manifestation.

1. *Avidya* (Ignorance). This is the general field for manifestation of all the modifications of *viparyaya* (false knowledge). The word comes from the root *vid* to know, the prefix *a* and the suffix *ya*. The original meaning of the root is "to be, to exist." The original meaning *vidya* is therefore "the state of a thing as it is," or, expressed in terms of the mental plane in one word, "knowledge." As long as in the face of a human being I see a *face* and nothing else, my mental vibration is said to be *vidya*. But as soon as I see a moon, or something else not a face, when it is a face I am looking at, my mental vibration is no longer said to be *vidya* but *avidya*. *Avidya* (ignorance) is therefore not a negative conception; it is just as positive as *vidya* itself. It is a great mistake to suppose that words having the private prefixes always imply abstractions and never realities. This however by-the-bye. The state of *avidya* is that state in which the mental vibration disturbed by that of *akasa* and some other *tatwas*, which thus result in the production of false appearances. The general appearance of *avidya* is *akasa*, darkness, and this is why *tamas* is a synonym of this word.

This general prevalence of darkness is caused by some defect in individual minds, because, as we find from daily experience, a given object does not excite the same set of vibrations in all minds. What then is the mental defect? It is to be found in the nature of the stored-up potential energy of the mind. This storing-up of energy is a problem of the deepest importance in philosophy, and the doctrine of transmigration of souls finds its most intelligible explanation in this. The law might be enunciated as follows:—

If anything be set in any particular kind of *tatwic* motion—internal or external—it acquires a capability of being for a second time easily set in the same sort of motion, and of consequently resisting a different sort of motion. If the thing be subjected to the same motion for some time, that motion becomes a necessary attribute of the thing. The superposed motion becomes, so to speak, "second nature."

Thus if a man accustoms his body into a particular form of exercise, certain muscles in his body are very easily set in motion. Any other form of exercise that requires the use of other muscles will be found fatiguing on account of the resistance set up by muscular habits. Similar is the case with the mind. If I have a deep-rooted conviction, as some have to this day, that the earth is flat and that the sun moves round it, it may require ages to dislodge it. A thousand examples might be cited of such phenomena. It is however only necessary in this place to state that the capacity of turning easily to one mental state and offering resistance to another, is what I mean by this stored-up energy. It is variously called *vasana* or *sunsakara* in Sanskrit.

The word *vasana* comes from the root *vas* "to dwell." It means the dwelling or fixing of some form of vibratory motion in the mind. It is by *vasana* that certain truths become native to the mind, and not only certain so-called truths, but all the so-called natural tendencies—moral, physical, spiritual,—becomes in this way native to the mind. The only difference in different *vasanas* is in their respective stability. Those *vasanas* which are imprinted upon the mind as the result of the ordinary evolutionary course of nature, never change. The products of independent human action are of two kinds. If action result in tendencies that check the evolutionary progressive tide of nature, the effect of the action exhausts itself in time, by the repellent force of the under-current of evolution. If however the two coincide in direction, increased strength is the result. The latter sort of actions we call virtuous, the former vicious.

It is this *vasana*, this temporary dominion of the opposite current, that causes false knowledge. Suppose the positive generative current has in any man the strength, &c. If to it is presented a negative female current of the same degree of strength, &c., the two will try to unite. An attraction which we term sexual love will then be set up. If these two currents are not allowed to unite, they increase in strength and react on the body itself to its injury, if allowed to unite they exhaust themselves. This exhaustion causes a relief to the mind, the progressive evolutionary currents asserts itself with greater force, and thus a feeling of satisfaction is the result. This *tatwic* disturbance of the mind will, as long as it has sufficient strength, give its own color to all percepts and concepts. They will not appear in their true light, but *as causes of satisfaction*. Thus they say that true lovers see all things rose-coloured. The appearance of a face we love to see, causes a partial running of the currents into one another, and a certain amount of satisfaction is the result. We forget that we are seeing a *face*; we are only conscious of some cause resulting in a state of satisfaction. That cause of satisfaction we call by different names. Sometimes we call

it a flower, at others we call it a moon. Sometimes we feel that the current of life itself is flowing from those dear eyes; at others we recognize nectar itself in that dear embrace. Such are the manifestations of *avidya*. As Patanjali says, *avidya* consists in the perception of the internal, the pure, the pleasing, and the spiritual, instead of or rather in the non-eternal, the impure, the painful, and the non-spiritual. Such is the genesis of *avidya* which, as has been remarked, is a substantial reality and not a mere negative conception*.

This mental phenomenon causes the four remaining ones:—1. *Aswita*, egoism. 2. *Raja*, retentive desire. 3. *Dwesha*, repulsive desire. 4. *Abhivivesha*, tenacity of life.

1. *Aswita* (egoism) is the conviction that real life (*purush-swara*) is one with the various mental and physiological modifications; that the higher self is the same with the lower one, that the sum of our percepts and concepts is the real *ego*, and that there is nothing beyond. In the present cycle of evolution and in the previous ones, the mind has chiefly been occupied with these percepts and concepts. The real power of life is never seen making any separate appearance; hence the feeling that the *ego* must be the same with the mental phenomena. It is plain that *avidya*, as defined above, lies at the root of this manifestation. *Raja* (desire to retain). The misleading feeling of satisfaction above mentioned under *avidya* is the cause of this condition. When any object repeatedly produces in our mind this feeling of satisfaction, our mind engenders the habit of falling again and again into the same state of *tatwic* vibration. The feeling of satisfaction, and the picture of the object which seemed to cause that satisfaction, tend to appear together, and this is a hankering after the object, a desire not to let it escape us—that is to say—*Raja*.

We may here investigate more thoroughly the nature of this feeling of satisfaction and its opposite—pleasure and pain. The Sanskrit words for these two mental states are respectively *sukh* and *dukkh*. Both come from the root *khan*, to dig; the suffixes *su* and *dus* make the difference. The former prefix conveys the idea of 'ease,' and it derives this idea from the unrestrained easy flow of breath. The radical idea of *sukh* is therefore unrestrained digging—digging where the soil offers but little resistance. Transferred to the mind, that act becomes *sukh*, which makes upon it an easy impression. The act must, in the nature of its vibrations, coincide with the then prevailing conditions of the mental vibrations. Before any percepts or concepts had taken root in the mind, there was no desire, no pleasure. The genesis both of desire and what is called pleasure, that is the sense of satisfaction caused by the impressions produced by external objects—begins with certain percepts and concepts taking root in the mind. This taking root is really only an overclouding of the original set of impressions arising out of evolutionary mental progress. When contact with the external object for a moment removes that cloud from the clear horizon of the

* Cf. The word *amitra*, not-friend, enemy, a real animal in flesh and blood.

mind, the soul is conscious of a feeling of satisfaction, which, as I have shown, *avidya* connects with the external object. This, as shown above, gives birth to desire.

Similar is the genesis of pain and the desire to repel. The radical idea of *dukkah* (pain) is the act of digging where a good deal of resistance is experienced. Transferred to the mind it signifies an act which encounters resistance from the mind. The mind does not easily give place to these vibrations, it tries to repel them with all its might. There arises a feeling of privation; it is as if something of its nature were being taken away and an alien phenomenon introduced. This consciousness of privation or want, is pain, and the repulsive power, which these alien vibrations excite in the mind is known by the name of *dwesha* (desire to repel). The word *dwesha* comes from the root *dewish*, which is a compound of *du* and *ish*. *Ish* itself appears to be a compound root—*i* and *s*. This final *s* is connected with the root *su* "to breathe, to be in one's natural state." The root *i* means "to go," and *ish* therefore means "to go towards one's natural state." Transferred to the mind the word becomes a synonym of *raja*. The word *du* in *du-kkh* (pain) performs the same function as in *dus*. Hence *dwish* comes to mean "a hankering after repulsion." Anger, jealousy, hatred, &c., are all modifications of this, as love, affection, friendship, are of *raja*.

It is easy, by what has been said above, to follow up the genesis of the principle of "tenacity of life." I must now try to assign these actions their prevailing *tatwas*.

The general colour of *avidya*, is, as already said, that of *akasa*, darkness, otherwise the *agni tatwa* prevails in anger. If this is accompanied by *vayu*, there will be a good deal of motion in the body; *prithwi* will make it stubborn, *apas* easily manageable, *akasa* will give a tinge of fear.

The same *tatwa* prevails in love. *Prithwi* makes it lustful, *vayu*, changeable, *agni*, fretting, *apas*, lukewarm, *akasa*, blind. *Akasa* prevails in fear. It tends to produce a hollow in the veins themselves. In *prithwi* the timid man is rooted to the spot; with *vayu* he runs away; *apas* succumbs to flattery; *agni* tends to make one revengeful.

I turn now to *vikalpa*. This is that knowledge which the words imply or signify, but for which there is no reality on the physical plane.

The sounds of nature connected with its sights have given us names for percepts. With the additions or subtractions of the percepts, we have also had additions and subtractions of the sounds connected therewith. The sounds constitute our words.

In *vikalpa*, two or more percepts are added together in such a way as to answer to a concept having no corresponding reality on the physical plane. This is a necessary result of the universal law of *vasana*. When the mind is habituated to the perception of more phenomena than one, all of them have a tendency to appear again; and whenever two or more such phenomena coincide in time, we have in our mind a picture of a third something. That something may or may not exist in the physical plane. If it does not, the

phenomenon is *vikalpa*; if however it does, we call it *samadhi*. We will next examine the important phenomenon of *sleep* (*nidra*). This also is a phenomenon of the *manomaya kosha*, mind. Indian philosophers speak of three states in this connection,—Waking, Dream, Sleep.

1. *Waking*. This is the ordinary state when the principle of life works in connection with the mind. The mind then receives through the action of the senses impressions of external objects. The other faculties of the mind are purely mental, and they may work in the waking as in the dreaming state. The only difference is that in dream the mind does not undergo the perceptive changes. How is this? These changes of state are always passive, and the soul has no choice in being subjected to them. They come and go as a necessary result of the working of *swara* in all its five modifications. As has been explained in my last article, the different sensuous organs cease to respond to external *tatwic* changes, when the positive current gains more than ordinary strength in the body. The positive force appears to us in the shape of heat, the negative in that of cold (*Cf.* Babbit, *Electricity and Magnetism*). I may, therefore, in future speak of these forces as heat and cold.

The Upanishad says that in dreamless sleep the soul sleeps in the blood-vessels, the pericardium, the hollow of the heart. Has the system of blood vessels—the negative centre of *prana*—anything to do with dream also? The state of dream, according to the Indian sage, is an intermediate one between waking and sleeping, and it is but reasonable to suppose that there must be something in this system which accounts for both these phenomena. What is that something? It is variously spoken of as the *pitta*, the *agni*, and the sun. It is needless to say that these words are meant to denote one and the same thing. It is the effect produced on the body by the solar breath in general, and the *agni tatwa* in particular. The word *pitta* might mislead many, and it is therefore necessary to state that the word does not necessarily always mean bile? There is one *pitta* which Sanskrit physiology locates especially in the heart. That is called the *sadhaka pitta*. It is nothing more nor less than cardiac temperature, and it is with this that we have to do in sleep or dream.

According to the Indian philosopher, it is the cardiac temperature that causes the three states in varying degrees. This and nothing else is the meaning of the Vedic text that the soul sleeps in the pericardium, &c. All the functions of life are carried on properly as long as we have a perfect balance of the positive and negative currents—heat and cold. The mean of the solar and lunar temperatures is the temperature at which the *prana* keeps up its connection with the gross body. The mean is struck after an exposure of a whole day and night. Within this period the temperature is subjected to two general variations. The one is the positive, the other the extreme of the negative. When the positive reaches its daily extreme, the sensuous organs pass out of time.

It is a matter of daily experience that the sensuous organs respond to external *tatwic* vibrations within certain limits. If the limit is exceeded either way, the organs become insensible to these vibrations. There is therefore a certain degree of temperature at which the sensuous organs can ordinarily work; when this limit is exceeded either way, the organs become incapable of receiving any impression from without. During day the positive life current gathers strength in the heart. The ordinary working temperature is naturally exceeded by this gathering up of the force, the senses sleep. They receive no impression from without. This is sufficient to produce the dreaming state. As yet the chords of the gross body (*sthula sarira*) alone have slackened; the soul sees the mind no longer affected by external impressions. The mind is however habituated to various percepts and concepts, and by the mere force of habit passes into various states. The *breath* as it modifies into the five *tatwic* states becomes the cause of the varying impressions coming up. The soul, as already said, has no part in calling up these visions of her own free-will. It is by the working of a necessary law of life, that the mind undergoes the various changes of the waking and the sleeping states. The soul does nothing in conjuring up the phantasms of a dream; otherwise it would be impossible to explain horrible dreams. Why indeed, if the soul is entirely free in dreaming, does it sometimes call into being those hideous appearances, which, with one terrible shock, seem to send our very blood back to our heart? No soul would ever act thus if it could help it.

The fact is that the impressions of a dream change with the *tatwas*. As one *tatwa* easily glides into the other, one thought gives place to another. The *akasa* causes fear, shame, desire, anger; the *vayu* takes us to different places; the *agni* shows us gold and silver; the *prithwi* may bring us to enjoyments, smiles, dalliance, and so on. And then we might have composite *tatwic* vibrations. We might see men and women, dances and battles, councils and popular gatherings; we might walk in gardens, smell the choicest flowers, see the most beautiful spots; we might shake hands with our friends, we might deliver speeches, we might travel into different lands All these impressions are caused by the *tatwic* state of the mental coil, brought about either by (1) physical derangement, (2) ordinary *tatwic* changes, (3) or some other coming natural change of state.

As there are three different causes, there are thus three different kinds of dreams. The first cause is physical derangement. When the natural currents of *prana* are disturbed so that disease results, or are about to be so disturbed, the mind, in the ordinary way, undergoes these *tatwic* changes. The sympathetic chords of the mind are excited, and we dream of all the disagreeable accompaniments of whatever disease may be within our physical atmosphere, in store for us. Such dreams are akin in their nature to the ravings of delirium; there is only a difference in strength and violence. When ill, we may in a similar way dream of health, and its surroundings. The second kind of dreams is caused by ordinary *tatwic* changes. When the past, the present, and the future *tatwic* condition of our surroundings is uniform in its nature, when there

is no change, and when no change is in store for us, the stream of dreams is most calm and equable in its easy flow. As the atmospheric and the healthful physiological *tatwas* glide smoothly one into the other, so do the impressions of our minds in this class of dreams. Ordinarily we cannot even remember these dreams, for in them there is nothing of special excitement to keep them in our memory. The third kind of change is similar to the first; there is a difference only in the nature of the effects. These we call the effects disease or health, as the case may be; here we might group the results, under the general names of prosperity or calamity.

The process of this sort of mental excitement is however the same in both. The currents of life, pregnant with all sorts of good and evil, are sufficient in strength, while yet potential and only tending towards the actual, to set the sympathetic chords of the mind in vibration. The purer the mind, and the freer from the dust of the world, the more sensitive is it to the slightest and the remotest tendency of *prana* towards some change. We consequently become conscious of coming events in dreams. This explains the nature of prophetic dreams. To weigh however the force of these dreams, to find out exactly what each dream means, is a most difficult, and, I may say under ordinary circumstances, a quite impossible task. We may make ten thousand mistakes at every step, and we need nothing less than a perfect Yogi for the right understanding of even our own dreams, to say nothing of those of others. Let us illustrate and explain the difficulties which surround us in the right understanding of our dreams. A man in the same quarter of the city in which I live, but unknown to me, is about to die. The *tatwic* currents of his body, pregnant with death, disturb the atmospheric *tatwas*, and are, through their instrumentality, spread in varying degrees of strength all over the world. They reach me too, and while I am sleeping, excite the sympathetic chords of the mind. Now there being no special room in my mind for that man, my impression will only be general. A human being, fair or ugly, thin or fat, male or female, lamented or not, and having similar other qualities, will come into the mind on his death bed. But what man? The power of complex imagination (*vikalpa*) unless strongly kept in check by the hardest exercise of yoga, will have its play, and it is almost certain that a man who has previously been connected in my mind with all these *tatwic* qualities, will make his appearance in my consciousness. It is evident I shall be on the wrong track. That some one is dead or dying we may be sure, but who or where it is impossible for ordinary men to discover. And not only does the manifestation of *vikalpa* put us on the wrong track; all the manifestations of the mind do that. The state of *samadhi*, which is nothing more than putting one's self into the most perfect amenability to *tatwic* surroundings, is therefore impossible, unless all the other manifestations are held in perfect check, "Yoga," says Patanjali, "is keeping in check the manifestations of the mind."

But to resume. The dreamy state is maintained as long as and when the cardiac temperature is not strong enough to affect the mental coil. But with increasing positive strength that too must be affected. The *manas* and the *prana* are made of the same materials and are subject to the same laws. The more subtile however these materials are, the stronger must be the forces that produce similar changes. All the coils are tuned together, and changes in the one affect the other. The vibrations per second of the first one are however greater than the other lower one, and this causes its subtlety. The higher are always affected through the immediately lower principle. Thus the external *tatwas* will affect *prana* immediately, but the mind can only be affected through the *prana* and not directly. The cardiac temperature is only an indication of the degree of heat in *prana*. When sufficient is gathered up there, the *prana* having acquired sufficient strength, affects the mental coil. That too now passes out of time. The mental vibrations too are at rest. The mind can only work at a certain temperature; beyond that it must go to rest. In this state we have no more dreams. The only manifestation of the mind is that of rest. This is the state of dreamless sleep (*sushupti*).

A good deal more remains to be said about the relations of the higher self in this state. This we shall treat under a separate head.

I pass on now to the fifth and last mental manifestation—*Smriti*, "Retention, Memory."

As Professor Max Müller has remarked, the original idea of the root *smri* (from which *smriti*) is "to make soft, to melt." The process of making soft or melting consists in the melting thing assuming a consistency nearer, and nearer to the *tatwic* consistency of the melting force. All change of state is equivalent to the assumption on the part of the thing changing, of the state of the *tatwa* which causes the change. Hence the secondary idea of the root, "to love." Love is that state of the mind in which it melts into the state of the object of love. This change is analogous to the chemical change that gives us a photograph on a sensitive plate. As in this phenomenon the materials on the sensitive plate are melted into the state of the reflected light, so the sensitive plate of the mind melts into the state of its percepts. The impression upon the mind is deeper, the greater the force of the imprinting rays and the greater the sympathy, between the mind and the object perceived. This sympathy is created by stored-up potential energy, and the perceptive rays themselves act with greater force when the mind is in a sympathetic state.

Every percept takes root in the mind as explained above. It is nothing more than a change of the *tatwic* state of the mind, and what is left behind is only a capacity for sooner falling into the same state again. The mind falls back into the same state, when it is under the influence of the same *tatwic* surroundings. The presence of the same things calls back the same mental state.

These *tatwic* surroundings may be of two descriptions—astral and local. The astral influence is the effect upon the individual *prana* of the then condition of the terrestrial *prana*. If this effect appears as the *agni tatwa*, those of our concepts which have a prominent connection with this *tatwa*, will make their appearance in the mind. Some of these are a hankering after wealth, a desire for progeny, &c., &c. If we have the *vayu tatwa*, a desire

to travel may take possession of our minds and so on. A minute *tatwic* analysis of all our concepts is of the greatest interest; suffice it here however to say that the *tatwic* condition of *prana* often calls up into the mind objects which have, in similar previous conditions, made the objects of perception. It is this power, already shown, that underlies dreams of one class. In the waking state too this phase of memory often acts as reminiscence.

Local surroundings are constituted by those objects which the mind has been accustomed to perceive together with the immediate object of memory. This is the power of association.

Both these phenomena constitute memory proper (*smriti*). Here the object comes first into the mind, and afterwards the act and the surroundings of perception. Another very important kind of memory is what is called *buddhi*, literary memory. This is the power by which we call to mind what we have learnt of scientific facts. The process of storing up these facts in the mind is the same, but the coming back into consciousness differs in this, that here the act first comes into the mind, and then the object.

All the five *tatwas* and the foregoing mental phenomena may cause the phenomenon of memory. Literary memory has a good deal to do with yoga, *i. e.*, the exercise of free will to direct the energies of the mind into desirable channels. While those impressions which take root in the mind on account of natural surroundings, make the mind an unwilling slave of the external word, *buddhi* may lead it to bliss and freedom. But will these *tatwic* surroundings always bring related phenomena into consciousness? No! This depends upon their correlative strength. It is well known that when the vibrations per second of *akasa* (sound) pass beyond a certain limit either way, they do not affect the tympanum. Similar is the case with the other *tatwas*; it is for example only a certain number of vibrations per second of the *tejas tatwa*, which affects the eye, and so on with the other senses. Similar is the case with the mind. It is only when the mental and external *tatwic* tensions are equal, that the mind begins to vibrate as it comes into contact with the external world. Just as the varying states of the external organs make us more or less sensitive to ordinary sensation, so different men might not hear the same sounds, might not see the same sights, the mental *tatwas* might not be affected by percepts of different strength, or might be affected in different degrees by percepts of the same strength. The question is, how is the variation of this mental *tatwic* strength produced? By exercise, and the absence of exercise. If we accustom the mind just as we do the body, to any particular percept or concept, the mind turns easily to those percepts and concepts. If however we give up the exercise, the mind becomes stiff, and closes by degrees to respond to these percepts and concepts. This is the phenomenon of forgetting. Let a student whose literary exercise is just opening the buds of his mind, whose mind is just gaining strength enough to see into the causes and effects of things, gives up his exercise—his mind will begin to lose that nice perception. The stiffer the mind becomes, the less will the causal relation affect him, the less will he know of it, until at last he loses all his power.

Ceaseless influence and activity of one sort being impossible in the ordinary course of nature, every impression tends to pass away as soon as it is made. Its degree of stability depends upon the duration of the exercise.

But although activity of one sort is impracticable, activity of some sort is always present in the mind. With every action the color of the mind changes, and one color may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days, years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away in even two decades, so also it takes ages to demolish the impressions of the mind. Hundreds and thousands of years might thus be spent in *devachan* in order to wear away those antagonistic impressions which the mind has contracted in earthly life. By antagonistic impressions I mean those impressions which are not compatible with the state of *moksha*, and have about them a tinge of earthly life.

With every moment the mind changes its color, whether the impression be adding or subtracting. These changes are temporary. But there is at the same time a permanent change going on in the color of the mind. With every little act of our worldly experience, the evolutionary tide of progress is gaining strength and passing into variety. The color is constantly changing. But the same general color is maintained under ordinary circumstances during our earthly life. Under extraordinary circumstances we might have men having two memories. Under such circumstances, as in case of approaching death, the accumulated forces of a whole life, combine into a different color. The tension, so to speak, becomes different from what it was before. Nothing can put the mind into the same state again. This general color of the mind, differing from that of other minds, and yet retaining its general character, for a whole life, gives us the consciousness of personal identity. In every act which has been done, or which is, or might be, done, the soul sees the same general color, and hence the feeling of personal identity.

In death the general color changes, and although we have the same mind, we have a different *consciousness*. Hence no continuance of the feeling of personal identity is possible through death.

Such is a brief account of the *manomaya kosha*, the mental coil in the ordinary state. The influence of the higher principle, (the *vygnanmaya kosha*) through the exercise of yoga induces in the mind a number of other manifestations. That will form the subject of my next attempt.

RAMA PRASAD.

THE ANGEL PEACOCK.

The Sacrifice claimed.

CHAPTER VII.

ANEMONE lay all the morning on a couch in the corner of her room, to which her father had carried her. She had soon recovered consciousness, but the colour had not returned to her face, and she seemed unwilling to speak or move. Heatherbloom dared not directly ask her whether she had also seen, or fancied she had seen, the black shadow which his imagination had conjured up. But he questioned her as nearly as possible, and could not gather anything except that she had felt suddenly faint and exhausted, and then knew nothing more till she found herself on the couch. He hovered about her all the morning, in deeper distress than even she could have fancied possible. He sent for Lady Haughton, and for a doctor. Both prescribed a drive out into the country. The darkness had cleared off now and it was a glorious day. Heatherbloom ordered lunch early and the carriage immediately afterwards. He would take Anemone to Richmond Park and see if the air would bring her colour back. If it did not, and if she did not very soon get better, he resolved to go up to Scotland, spite of its being just the height of the season, and Anemone's court-dress not yet worn or even finished.

As they went out of the hall door, Anemone noticed, standing on the pavement, the poor Persian who had followed the porter from the house the Angel Peacock had come from. She paused and looked at him; he immediately made her a profound and most graceful obeisance.

"Papa," she said, "I wish you would speak to that man. I am sure he knows no English; I believe it is in the hope you will speak to him that he has come here. It must be dreadful to be so poor and so helpless as that!"

Heatherbloom felt irritated about it, as he had felt before; but he could not refuse Anemone anything, especially to-day, when he had realised for the first time what her illness would mean to him. He turned and spoke to the Persian. Anemone went on and took her place in the carriage. Presently Heatherbloom came to her.

"The man is starving and can get no work. Well, of course, not. Who would imagine he could get work here, when he can't speak a word of English? I can't get him work. What am I to do for him? Oh, I see your eyes and what they say, child. Well, I will give him half a sovereign, and send him off."

"Don't send him off altogether, Papa," pleaded Anemone. "It might be possible to find him some work, surely. His face is so pitiful!"

Heatherbloom turned impatiently, gave the man the money, and spoke a few words to him.

"I have told him to come in the morning," he said, as he got into the carriage. "I will try and think if I can do anything for him by then."

"Why should we not have him to bring in afternoon tea and that sort of thing, Papa? He would look much nicer than a big

footman. Lady Mannering has a Turk, you know, and it really looks very nice."

Heatherbloom laughed.

"You babe!" he said, "so you want the man as a sort of toy, an ornament to the establishment. He wouldn't be much else for no one but myself could give him any orders."

"But think what he would look like if we got him some beautiful Persian clothes and jewellery, and let him put them on in his own way. He bows like a prince!"

"Have your own way, child," said Heatherbloom indifferently, "but I warn you the housekeeper will protest, because he will have no 'character;' and from the hour he enters the house everything that goes wrong will be put down to him by the other servants."

Anemone laughed merrily; and at the sound of that delicious laughter Heatherbloom vowed she should have whatever pleased her, if it would help to keep her well and keep her gay.

"Very well," he said, "you shall have your Persian. It will cost a good deal to dress him properly, and I don't suppose he will ever do anything but bow, and perhaps carry the tea-tray. However you shall have him. Has your ladyship considered whether he is to go to Scotland with us, and on any travels we may undertake? for his life will be made insupportable to him by the other servants when we are away."

"Oh, wait for these misfortunes till they come!" said Anemone with another gay laugh.

"True, he may have walked off with the spoons by then," observed Heatherbloom grimly; but in another moment he forgot the Persian, in the effort of shaking off the gloom and irritability that so readily settled on him. He would not let Anemone feel it if by any means he could prevent it. But it was not easy. In spite of all his resolute thinking against it, the conviction forced its way in upon him that the curse was following him. How would it show itself?

In a very few days he had discovered. He had no doubt; superstition was fastening on his soul, and was already paralyzing it with a sense of utter impotence.

For Anemone was sickening; every day she grew paler and more languid; the fact was evident to all about her. Heatherbloom sent for an eminent physician to meet the doctor who had already seen her. But there was nothing wrong, and all the doctors could say was that she was delicate and must be taken care of.

Taken care of! Why, Heatherbloom thought of nothing but how to take care of her, from the moment he realised that she was ill. Veryngtower haunted the house as much as he dared, longing to find some opportunity of serving her. Lady Haughton did her utmost to rouse and amuse her, showing much more heart than any one expected to find in a woman of her type. The very servants were anxious to please Anemone, for her gentleness had won even their hearts. But she liked best to be waited on by her fantastic-looking Persian servitor. The man had been taken into the house, in spite of the housekeeper's expected protest,

and decked out gorgeously in Persian cloths and jewels. He really was a great ornament; and hitherto had shown no desire to appropriate the spoons. Moreover, he was exceedingly ready to be useful, and it seemed to please him specially when he might wait upon Anemone.

"I wish I could talk to that man," she said one day to her father. "I find him looking at me sometimes with such a strange expression in his wonderful eyes. I wonder what he is thinking then?"

"That you saved him from dying of starvation, I hope," said Heatherbloom; "but I doubt if there is enough gratitude in him for that. You would not find him interesting to talk to; I have tried, and I think he is stupid. That beauty of expression is like the beauty of an animal's face.

"It may be," said Anemone, "and yet I cannot help fancying there are strange thoughts in that man's head sometimes."

Heatherbloom laughed; he was not disposed to investigate the subject, having small interest in the ordinary Persian. And as no one but himself could speak to the man, any such investigation must naturally fall on him. "You are better off, I think," he said to Anemone, with a laugh, "with your ideal than if you could have the reality."

So Anemone said no more about it; but the Persian's dark eyes and the strange look in them fascinated her, and she built up an imaginary history for him which would have amused her father had she related it to him; for it was constructed out of her memories of certain Persian romances which she had read. As far as the man himself was concerned, he certainly did not seem in character to be of the type of a hero of romance. He was so taciturn and silent, even when he had the opportunity of speaking his own tongue, that it amounted to stupidity.

Heatherbloom became very anxious to leave London, for it seemed to him that Anemone was fading away before his eyes. But they were heavily engaged, and Anemone would not allow that she was ill enough for all these engagements to be thrown over. Moreover, she really did want to wear her Court dress and make her curtsey to the Queen. So they stayed on, hoping every day that she would get better. She went out less, for she was not fit how to be up late night after night.

At last there came a climax.

Heatherbloom had been out to dinner alone. He came back at two in the morning, after going down to the house, and let himself quietly in with his latch-key. No one ever waited up for him, he disliked it. His habits of independence, learned in knocking about the world alone, were not easily shaken off. He needed little sleep, and often enjoyed a quiet hour after coming home late, when all the household was asleep.

On this night, as he went softly upstairs he heard the sound of a door opening and a footstep on the landing above. This was the drawing-room floor. Who could be up, and here, at such an

hour? He went on quickly and met Afiz, the Persian servant. Evidently he was coming to meet him: he stopped and made his customary profound salutation.

"What is it, Afiz?" asked Heatherbloom in amazement.

Afiz answered in as few words as possible. He said that Anemone had sat in the drawing room very late, reading. To put out the lights in that room was one of his few duties. He waited up for the purpose, and not until after one o'clock did he venture to go there and see if anything was wrong. He had found Anemone unconscious, lying on the floor.

Heatherbloom listened to no more, but pushed past him and went into the drawing-room. Anemone still lay upon the floor, looking like one dead. He turned angrily upon the man and demanded why he had not called her maid. Afiz explained that he had tried to do so, but that he could not make her understand, and that the servants were very sleepy and would not pay any attention to him. This seemed possible, and Heatherbloom could not say anything; yet he felt as if he could have killed the man for letting Anemone lie neglected there upon the floor.

She was close in front of the niche in which the Angel Peacock stood. Heatherbloom noticed this immediately, with a start of unreasoning horror. But the curtains were close drawn in front of it; and even if they had not been, how could it have harmed his child? He tried to ask himself this, as he stooped over her; but the dread, the superstitious terror that Zeenab's terrible words had first implanted in his mind, was too strong for reason. However, he would not let it paralyse him. He lifted Anemone in his arms, and very easily too, for she was as light now as a child, and carried her to her room. Then he quickly called up her maid, who protested vehemently that Afiz had not been near her. Heatherbloom could not listen then; but he saw that one or the other was lying and resolved to discover which if possible, and send that one out of the house. At present his overpowering anxiety for Anemone crowded out all other thought. He could not make out how long she had been in this state; the account Afiz gave was not clear enough to be intelligible. He had sent one of the men off hastily for a doctor who lived close by; and presently, to his great relief, there was a sound downstairs. He hurried to meet the doctor; but found the man had come back alone. The doctor was out. Heatherbloom sent him off again and returned to Anemone's room in a desperate state. He acted blindly, hardly knowing what he did. He had a strange feeling as if he had the power to restore her to life if only he knew what to do. He sent the maid away and shut himself up alone with her. All the ordinary remedies had failed. She was as lifeless, as cold, as white, as when he had first seen her.

"She shall not die!" he exclaimed as he looked at her.

Suddenly he remembered seeing Afiz crouched against the wall in the passage outside the room. The idea oppressed him; he went out and bade him go away. Afiz entreated to be allowed to remain; he said he desired to be near in case he should be of any use. But Heatherbloom curtly told him to go. He had made

up his mind that Afiz had never attempted to call the servants; that the lie was his. Why he had come to this conclusion he could not have said; he had done it without thinking. The man rose and went away without a word; there was that in his master's manner which did not admit of further answer or protest.

Heatherbloom went back into the room and shut the door. He drew near the foot of Anemone's bed, moving very slowly. His purpose was slowly shaping itself and intensifying as he did so. At last he raised his arms with a gesture as of command.

"Return to me, my child!" he said, "you *must* live. I will that you live! Surely my love is strong enough to make you live!"

He stood in this attitude for some moments, his eyes fixed on his daughter's face, his hands stretched over her. He had only one thought,—to bring her back to life—and forgot all else in the intensity of his desire. Presently a sort of tremble passed over Anemone's face; her eyelids quivered—and then, with a faint shivering sigh, she opened them.

"Oh, Papa!" she said in a voice but just audible, "I have been to such a strange place and seen such strange things! let me tell you now, for I feel as if I should soon forget them!"

Heatherbloom would have prevented her from speaking—but before he had time to stop her, she began to talk very rapidly, in a very low voice, so that he had to lean close over her to hear what she said. And then he would not have stopped her if he could, for he was fascinated and leaned closer, not to lose a syllable. For she told him how, late that night, when at last she had risen, having finished her book, to go to bed, something impelled her to draw back the curtain that hid the Angel Peacock and look at it. And then all sense of that about her gave place to a strange scene so unfamiliar to her that she knew not how to describe it. But Heatherbloom recognised it very well; each detail was intelligible to him. She had seen the shrine of the Angel Peacock, in the far tomb of Sheikh Adi in remote Persia. She had seen the prostrate figures of the priests, bowed with their foreheads towards the idol; she had seen an upright figure, the figure of a woman, towering, majestic, terrible, which filled her with fear.

"And *you*," whispered Heatherbloom, "where were *you*."

"I lay, helpless, as if bound, at the foot of the pedestal on which the peacock stood."

Heatherbloom drew back suddenly. He dared not let Anemone see the emotion which he felt surging into his face. At the foot of the pedestal! That place, where, from time immemorial, the human sacrifice had been placed, the human blood spilt which was offered to the idol. Heatherbloom drew back and let the folds of the muslin curtain that fell over Anemone's bed come between himself and her. But he need not have done so. Already her eyes had closed again, and she was falling into a sleep of deep exhaustion.

This sleep might have restored her, but that it did not continue unbroken for more than a few minutes. Incessantly she started up, crying out for mercy. She seemed overpowered with a sense of some terrible impending danger; and her confused cries appeared to be addressed to some person who threatened her. Heatherbloom tried his utmost to soothe her by his presence; he held her hands all the while she slept, and kept close to her, so that her eyes might fall on him the moment she awoke. But he could not shield her from the terror. Finding this was so, he determined to awake her altogether. He drew the curtains and opened wide the windows, letting in the sun, which was now full and strong. No one was stirring yet, and the house was silent. But the daylight, and the morning sounds from out-of-doors brought a healthy cheerfulness into the room.

"Your sleep gives you no rest, dear," he said. "Can you wake up and throw off this nightmare?"

Anemone roused herself and sat up in bed. But she fell back on the pillows again immediately. "I am so tired!" she said. Then she seemed to fall into a deep reverie, from which it was difficult for Heatherbloom to rouse her.

So it was all day, and so the next, and the next. Anemone passed the hours in a sort of dull dream, often appearing hardly conscious. When she spoke it was most often to say wearily, "I am so tired!" She neither ate nor slept, and the ready smile seemed to have left her lips for ever. One doctor after another came to see her; they could do no good; Heatherbloom thought of nothing but his daughter, night or day; yet he could not help her; Veryngtower haunted the house as much as he dare, and brought Anemone the loveliest flowers—but she did not seem to see them, or Veryngtower himself, even when he was in the room. Afiz apparently took some great blame to himself with regard to Anemone's illness, on account of her sitting up so late when he was, so to speak, in charge; at all events he served her with a slavish zeal, and was always at her beck and call, often indeed anticipating her wishes.

(*To be concluded next month.*)

"TWO THOUSAND YEARS AGO"—A CONTRAST.

THE events which preceded the formation of the Roman Empire, just before the beginning of our era, furnish an analogy in some respects to what is happening to-day throughout Christendom.

Nations had been conquered; foreign lands had been subdued; great triumphs over nature had been achieved; the arts of life had arrived at great excellence; life's beauties and ornaments had reached a high standard of perfection.

These triumphs had been achieved under the stimulus of the old religion; were offered as a tribute to the majesty of the early gods.

This religion is already past its prime when we first get a clear view of the Roman world. The gods no longer descend from heaven to join in battles against Rome's enemies.

No Jove-sent nymph now dictates laws in the sacred grove. No prodigies now mark the wrath and anger of the gods.

The institutions of religion are still kept up, it is true; so many priests ordained; so many vestals; so many pontiffs and augurs elected every year. The sacrifices and ceremonies of religion are still

performed; but the priests and their revenues have grown fat; the vestals tend the sacred fire with careless and unzealous hands; the pontiffs and augurs have become cynical; if any one pay attention to the ceremonies of religion, to the omen of the entrails or to the pecking of the holy chickens, it is only some of the vulgar herd, or some superstitious old women; or perhaps a rustic from Corsica or the rugged Apennines.

If the triumphs still ascend to the temple of Jupiter of the Capitol, it is now to gratify the pride of the conqueror, and no longer to offer thanksgiving to the guardian god. The ignorant, and the old women perhaps, believe in it still; but all the thinking men and women of Rome know better; they keep up the farce to amuse the vulgar, but they laugh in their sleeves the while.

When two priests met, we read, they burst out laughing in each other's faces.

Cicero does not believe much of this priest's nonsense, we may be sure, nor Cæsar, nor Pompey. They have become wiser, have grown out of it; they have known better now for near a hundred years.

But still the old religion was good for something while it lasted. Romulus believed in it, and he who avenged Lucrece and drove the Tarquins out, and Cincinnatus, and Camillus, and many a good man and true.

Rome's old religion was inspiring enough for Quinctus Curtius, who leaped into the yawning gulf; had power enough to lead Regulus back to Carthage, and to certain death. But that was all over, could never be restored, however much the loss of it might be lamented. It had been written on the inexorable tablets of time that "the fairy tale of Jupiter and the gods, no man can verify," and inevitable progress could no more halt for these, than could the rebellious waves, before the royal Canute.

But this old faith had filled a large place in the Roman life; it was no mere trifle, but occupied a wide span of the horizon; and the void left by its dissolution cried aloud to be filled. A new moral stimulus was needed, and the materials lay ready to hand in Greece. Plato, the Stoics, the Epicureans, had already been busy constructing a philosophy, and a rule of life. But the practical realism of the Romans was no congenial ground for Platonic doctrines; and only a few rare souls like Brutus, and Cato of Utica, could aspire to the virtue and majesty of the Stoics' creed. Far more congenial was that distortion of Epicurus' philosophy which is called to our minds by the name Epicurean. All that could aid the due celebration of this doctrine's rites, all that could minister to the perfection of pleasure, and afford delicate gratification to the senses, was already at hand. Wealth had poured in from all the world; Rome stood pre-eminent amongst the nations, fearing no rough invasion of conquering might; Grecian taste, and Grecian art were ready with their ministrations to the votaries of the new shrine.

The cultivation of the beautiful and refined; the satisfaction of all delicate æsthetic yearnings and desire; the delights of culture and art; the gratification of the senses, but a polite and refined gratification withal, seemed now the only things worth living for.

Sumptuous banquets, delicate wines, "Coan and Falernian, Massic and Surrentine, the head of Umbrian boar, the hashed limbs of a crane, the disjointed shoulders of a hare, the liver of a white goose fed on luscious figs, the Lucrine mussel, oysters from Circeiix, crabs from Misenum, scallops from Tarentum, African cockles, apples from Tibur, the olive of Venafrum, the Albanian grape and the Venuculum;" all things dainty and refined, as we learn from Horace's poems.

The true Epicurean, however, was no mere gross and gluttonous feeder; he was pre-eminently the man of taste. His banquets were garnished with beautiful flowers; music added its melodious charm; the wine was thrice diluted that it might bring vivacity and flow of conversation, but stop short of riotous and uproarious jollity. Our Epicurean was a man of fine nerves, of delicate perceptions; could judge you a poem or a picture as skilfully as he could discern Coan from Falernian; he could run over the whole gamut of æsthetic sensations as well as our best modern of his school. Pleasure became a regular science, a fine art to be studied like painting or poetry.

Greece was ransacked for artists, for the celebrated statues, for the Periclean master pieces.

Tyre and the East added their splendid fabrics; the whole known world was laid under contribution for delicate perfumes, for rare additions to the table.

In fine, an age had come when all was done that could be done to secure the perfection of unmixed enjoyment.

And the signs of just such a school of Epicureanism are not wanting at the present day; for look where we will, in human history, or the life of individuals, we find that one of the inevitable results of the relaxation of religious belief is a gradual inclination towards sensualism.

Religion, say the Epicureans, is a mere fable of the priests, its fairy stories no man can verify; life is brief, the end is not far off; while our little day endures shall we not enjoy it? "Virtue" is a disagreeable, cramping thing, a strait waist-coat only necessary for highway-men and house-breakers; heroism gets one into many an awkward predicament, your "sincere" man is never out of trouble. Goodness is merely a sort of æstheticism, a flattering unction for the sensibilities of the soul. National probity never paid, or has now ceased to pay. Politics are merely a form of excitement, a diversion more fascinating than horse-racing or pigeon-shooting. These are the sentiments which find their natural home in the breast of the modern as of the ancient disciple of Epicurus. He finds in himself so many inclinations—some are rude enough to call them "sensual," but to the Epicurean they seem merely natural and human—and he finds it so very pleasant to gratify them.

And what contrary tendency is there to oppose to his inclinations? For a force can only be overcome by another force in the opposite direction.

It is the traditional office of religion to check these tendencies; what does he find in the religion about him which moves at all in a contrary direction to them? "Bishops at a minimum salary of four thousand a year," says the warning voice of Carlyle. It is true, as

even the Epicurean knows, that the Master of these men said, "Sell all, give to the poor, and come and follow me;" but this seems to be forgotten now-a-days. The Church he finds, if, moved by any lingering spark of divine fire, he turns his eyes in this direction, is an institution where beautiful music may be heard, where graceful arches rise to the fretted roof, where reigns an atmosphere of peaceful calm and repose:

> "To sleep, the cushions, and soft dean invite,
> Who never mentions hell to ears polite."

Where are sweet-voiced cherubs in white robes; where elegant sentiments are uttered in delicately-modulated tones by refined and cultured scholars.

But even an Epicurean can see that all this tends far more in his own direction than towards the Galilean.

In all this there is found nothing rough and vigorous enough to say to our Epicurean of the modern school "To live as you do, merely for gratification, is to be a little lower than the beasts of the field; be at least a man, if you cannot be a noble one." The consequence? That the Epicurean gratifies his appetites.

If the Epicurean still persists, driven by the spark of celestial fire, in interrogating those who would teach the Church better and more Christian ways, what does he find?

The professors of a religion of love and brotherhood vieing with each other in denunciations, reproaches, and mutual recriminations. "This is pure barbarism," says the man of fine sensibilities, and hastens to seek refuge and peace. The "dissidence of dissent," merely jars his nerves, nothing more.

The voluptuary returns therefore and settles down in right earnest to qualify himself to become "a hog of Epicurus' drove."

He now applies himself to the gratification of his "natural appetites," to the enjoyment of his æsthetic propensities. And yet who shall blame the Epicurean? For his representative exists in every one of us, and pleasure is really such a very pleasant thing!

But this ideal of unimpeded enjoyment, from whatever cause arising, is as old as the hills; is in fact almost entitled to rank as an innate idea; we find it in universal tradition; in the millenniums always about to arrive, as in Virgil's fourth Eclogue; in the Golden Age; in all mythologies.

And not only this, but the present materialism, with its philosophy, from the spread of which the modern golden age is to result, and even its two great scientific generalisations,—the Nebular Hypothesis, and the Evolution Theory,—are, if not as old as the hills, at least of such extreme antiquity that we can point to no period of human thought, when we can say with certainty, that their counterparts did not exist.

This present materialism is very terrible to the timid. What dreadful new mind is this humanity has fallen into? they ask, piteously; what possible escape have we from the tyranny of these terrible doctrines?

And yet this materialistic fit has fallen on humanity before,—perhaps many times.

This philosophy of physical science, at once of hope, and despair, under whose influence man thinks almost any action of his own nature, possible and likely, and yet says of himself—the crown and end of nature—that "he is indeed a thing of nought; for as the flower of the field, so he flourisheth; the wind passes over it, and it is gone; and the place thereof knows it no more,"—this terrible nihilism is in reality no novelty but mere repetition.

There is a relation, says Emerson, between the hours of our life and the centuries of time; and these periods of doubt have fallen on mankind as often as they fell on the mind of the Prince of Denmark. It depends on the inherent vitality of the nations then in the van of human thought, whether these dark doubts are merely the precursors of a brighter dawn of hope, or are the signal for a relapse into sensuality and barbarism.

This materialism has had its counterparts in the past; and in no well marked historic epoch do they appear more clearly than in that period preceding the formation of the Roman empire which we have in outline depicted.

In Lucretius—who had them from his master Epicurus, and he from Democritus—we find the very atomic doctrine now so enthusiastically espoused by the materialists, and which finds its ablest exponent in Professor Tyndall. Not a fresh idea, not a new conception has been added; we have the very same innumerable and unchangeable atoms floating or flying at random through infinite space; the same fortuitous aggregations; the same gradual condensations; the world, merely a temporary group of them; man, merely a group, brought into being by a chance collection of atoms, to be destroyed by their inevitable dispersion.

All that is vital of this doctrine is twenty centuries old and more; existed before the birth of Christ and the beginning of Christianity; all is there that touches humanity nearly; that speaks to our deepest hopes and fears. And not only the general outline of the philosophy, but even the great scientific generalisations; as the Nebular Hypothesis, by which we build the worlds; starting from infinitely diffused radiant matter or something more attenuated still; this gradually condensing to a gas, the gas contracting to a liquid, the liquid finally becoming solid; to this add only the circular spin, and we have the Nebular theory of Laplace.

And yet what is there in all this that I do not find in the teachings of a philosopher who flourished more than five centuries before our era; and whose doctrine is thus recorded:—

"Anaximenes ascribed the first principle of all things to air, or a subtle æther, which is infinite, immense, and in perpetual motion.

"From this air, or æther, proceeded fire, water, and earth, by the process of rarefaction and condensation. The sun and stars, he supposed to be igneous masses."

Incorporate with this, the heliocentric system, and the rotation of the planets, unquestionably known to the Platonists and Pythagoras, and what originality has Laplace to boast of in this vaunted Nebular Hypothesis which we grandiloquently ascribe as "one of the grandest scientific generalisations of our age?"

The evolutionary theory too, that daring innovation which swept away so many cherished notions, and which has proved so distressing to all believers, from Louis Agassiz down; even this theory is in no better position on the score of novelty.

For do we not find the key-note of the whole doctrine the general formula from which it all is derived, and especially that most conspicuous part of it which relates to man, in Horace's well known lines—now near two milleniums old:

"Cum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem et cubilia proptes
Ungnibus et pugnis, dein fustibus, at que porro
Pugnabant armis, quæ post fabricaverat usus;
Donec verba, quibus voces sensusque notarent,
Nominaque invenere: dehinc absistere bello,
Oppida cœperunt munire, et ponere leges."

"When animals crept forth on the primitive earth, a dumb and wretched herd, they fought for their dens and acorns with fists, and nails, then with clubs, and at last with weapons, which experience had subsequently discovered; until they found words and names to distinguish sounds and meanings: then they left off fighting, and began to build cities and make laws."

Was ever the struggle for existence more graphically described, or the survival of the fittest, or the gradual evolution of the man from the animal! Here and in the succeeding lines, we have even a foretaste of the most recent doctrines of the new science of Sociology.

And yet these doctrines are not original with the Romans, or even with the Greeks.

I find them all in the Upanishads of the Brahmans, and the laws of Manu.

"When I write my diary," says Wellington, "many statues must come down;" and when these brilliant and novel theories of our modern philosophers are compared with the world-old notions, many fine reputations will be in danger, for they will be seen to rise perilously, like inverted pyramids, on the smallest possible basis of originality.

So now that we have found Darwinism, and the rest, to be no more than old friends with new faces, now we know that these astonishing and dazzling feats of materialistic speculation, have all been gone through before other awe-struck spectators ages ago, we are able to draw our breaths, and view them more collectedly, and calmly; to consider them leisurely, and to see if, after all, they may not perhaps be a little less final than their adherents would fain have us believe.

If we have hastily rushed to the conclusion that we are doomed inevitably for all future ages to a dreary materialism and nihilism, tricked out though they be with ever so fine Epicurean promises—we may perhaps be induced to pause a little; and reconsider the question, for strange beliefs have found credence since last these fine theories were in vogue. Perhaps, after all, our hasty conclusions, our gospels of "Epicureanism, the creed of the future," "Material prosperity, the only good," "Matter, the promise and potency of all life," may, before long, be forced from the pedestals to which we so triumphantly raised them.

CHARLES JOHNSTON, F. T. S.

THE DOUBLE IN NORWAY.*

AN enquiring peasant once asked an astronomer to give him an explanation of the causes of the moon's phases. When the *savant*, with much skill, had set forth in popular language the true solution of the problem, the peasant cried out, "No, that cannot be true, for I cannot understand it."

Somewhat discomposed, the professor said, "Well then, some give a different explanation, but one that I can neither accept nor understand. They say that the good God, when the moon is fully grown, cuts off from it pieces out of which he makes stars."

"Yes," cried the delighted peasant, "*that* must be the truth, I can understand *that*."

Most opponents of the recognition of supersensual facts are indeed apparently cleverer than this conceited peasant; at the bottom however the case with them is not much better. Though they always identify objective reason—reason in itself—with their own reason, they are yet guilty of the same mistake as the peasant.

The organic body can take in nothing but what is similar to the substances of which it is composed, and which belong to the organisation and are capable of being assimilated therewith. All else it strains all its powers to reject, and if it cannot do this, if its powers are not equal to the strain, as is the case with poisons, the organisation is disintegrated and death ensues. A similar operation takes place in the mind. The human mind can only accept such representations as agree with those it already has, and to accept something as true, is in reality nothing more than to become conscious of this agreement. When the mind calls up a representation that cannot be linked on to those it has, it cannot take it into itself, but either forcibly rejects it or is obliged to change those it had into agreement with the new one. Here the analogy with the body seems so far to cease; but this too is but an appearance that rests on the fact that the mind has in the body, perceptible by the senses, an external object of contemplation, since it can easily distinguish the substance thereto belonging, while in the self-contemplation of the mind representations are caught hold of in an uninterrupted charge, in which only the logical laws under which the workings of the mind take place are unchangeable, so that the mind, in a given time, can never declare which representations will remain unchanged as belonging to it. If a new representation, such as cannot be linked on to those already present, forces itself with a certain degree of strength or energy upon the mind, a similar case to that occurring in the body may appear, that, namely, through an over-strain of the mental powers, these may prove unequal thereto so that disintegration is set up, which may increase to complete madness, and this, when incurable, may, to a certain extent, be looked upon as spiritual death. Happily this case is not the general one, though it may occur often enough. Far more generally we shirk the strain and content ourselves, like the conceited peasant, with an offhand and contradictory rejoinder.

*Translated from *Der Sphinx*, (*Gera, Reusz*). The narratives are taken from the preface to "*Der Geisterseher Swedenborg*" (Weicmar, B. Voigt) by Director Musäus.

The character of the wonderful consists in this: that the representation of the fact cannot be linked on to our other existing representations. Were it not out of agreement with these we should, given the necessary authority, add it to these others, and so have done with the matter. The first thing the rational mind has to do is to test the credibility of the given fact, in order to know, whether it is to be considered a *real* fact. If he neglects this test, and at once ask himself if and how the representation of the given fact may be joined on to his already present representations, it may easily be with him as with that enquirer into nature's laws, who asked somebody how it was to be explained that an apple, which was lying one cold winter evening on the window-sill, was frozen on the side turned from the window and not on the side turned towards the window. The natural philosopher began at great length and very subtilly to demonstrate how this must, according to the laws of nature, necessarily take place; but just when he had finished his demonstration, the jester asked him if the appearance could not be explained in some other way as he had himself turned the apple round a few moments before. The worthy *savant* recognised, too late, that he had neglected to verify the phenomenon presented to his notice. If however the verification of a wonderful fact is of the first importance, such verification is by no means the end of the matter. For if we cannot bring its representation into harmony with our already existing representations, we recognise that these are not true, but, at best, we can only imagine them to be true. Not even what we have ourselves experienced and taken note of through the senses, which yet possesses a higher degree of certainty than what we have learned by testimony and thus at second-hand, can we accept as true if we have not brought it into harmony with our former representations. In this connection I may be allowed to communicate some occurrences in my own life.

* * * *

My sainted father was, in his youth, when I was a little boy, the second pastor in a widely scattered commune, consisting of no less than five tolerably large parishes. When he entered upon this office, the first pastor, a venerable old man, was ill and died a few weeks later. As a part of the great commune was unsettled, a successor was not immediately appointed, but my father was obliged, for the space of a year and a half, to attend to the whole district. The result of this was that he had to spend a very large portion of his time in journeys between the five churches, of which the two most distant ones were situated about ten German miles (sixty English miles) apart, while my mother, with an already numerous family, remained at home. Three of the five churches were at the middle and the two ends of a lake, six German miles long, which occupied the bottom of the principal valley. On the sides of this lake, and in the neighbouring side valleys, were scattered the peasant farms belonging to the commune; and near the middlemost of the three churches already mentioned was the parsonage in which we lived. As the roads in this out-of-the-way place were, at that time, very bad, mostly only foot-paths, and at the best only passable by a practised hill climber, the principal means of communication between the three churches and the farms on the sides of the lake, was the lake itself, by boats in summer and by sleighs in winter.

I still vividly remember one autumn day in the year 1812, when we, as so often before, were expecting our father's return from one of his frequent journeys. A friend of my father's, a mining overseer, who lived about half a mile off, on the shore, had come over about midday on a visit, and the kindly neighbour helped me, a boy of ten years of age, to make a great paper dragon. Busied with this, we were standing at a table before the window, my mother sat near with her knitting, and was talking with our friend about the latest news about the great army marching against Russia, while my little brothers and sisters, perched on chairs and on the table, were all around us looking on at our interesting work. Suddenly we all exclaimed with one voice: "There comes father;" as we plainly saw him pass the window, and with this cry we all, great and small, joyously rushed out to greet the beloved one returning home. But when we got outside we found no one there. Our friend would not believe his eyes, but obstinately insisted that he must be there, for we had all seen him—and we children chimed in with him, until our mother quietly assured us that he would be home in an hour or two, the same thing had often happened to her before. All our looking about for him whom we had seen and who had again disappeared was useless. We had to calm ourselves, and in a somewhat solemn frame of mind, await his arrival, which indeed followed in the course of about an hour. At the time when he appeared to us he had been sitting in his boat nearly a mile away from the house, urging on the three rowers to get over the last stretch quickly.

It was not only his relatives to whom his approach was announced in this way. At one end of the lake was the house where, with a younger friend, lived the old widow of the deceased first pastor. My father never willingly neglected to visit these two ladies whenever his journeys took him near where they lived. This often happened, as the way to the two churches farthest from the lake lay through that way, and when he had to pass the night, he preferred to go to the widow's house instead of one of the peasants'. More than once the widow Windfeld or her friend, who were both only too glad to have their quiet monotonous life enlivened by the visit of the ever cheerful young man with his pleasant talk, saw from the window of their sitting-room, which commanded some five hundred paces of the road leading from the lake-shore to the widow's house, my father coming up; then they used to ring and tell old Kar, who answered the bell, and who had for five and twenty or thirty years done parlour maid's work at the parsonage, that he must put the guest chamber in order, "because we see our dear pastor coming." But it wanted an hour, two hours, before the dear pastor, who, when seen from the window, was a mile away from the house, actually arrived. At last the two widows became so accustomed to this appearance, that, when old Kar entered the room, often added to the orders about

the guest-chamber the words: "It may be that it is only his forerunner; but he is certainly coming." Once announced in this way, he never failed to come.

I do not know whether the appearance here mentioned is also seen in Germany. Both in Norway and Sweden it occurs so often that even in the language it has a special designation. In Norwegian it is called *Forbud* or *Forgianger* (announcer or forerunner), in Swedish it is *Valnad*. In German it may perhaps be called "announcer," as it always announces the coming of the person announced. The possession of an "announcer" always seems to belong to certain persons. I have inherited this with other spiritual gifts (alas! not all) from my sainted father, but, as it seems, with the difference that, as far as I know, people always *saw* my father coming, whereas, if I am rightly informed, they always *hear* me. Thus, when I have been absent longer than usual, my wife has often distinctly heard me come in, so that she has gone out herself to open the door to me. But in vain; no one has been there. Only after her hearing me come in in just the same way, an hour or two later, do I really make my appearance. And not only she, but others also have heard my forerunner. Once indeed several persons heard it very distinctly, and as this occurrence seems to me to be somewhat remarkable, I will narrate it at greater length as a pendant to what has been said about my father, and moreover it will give me an opportunity by communicating a conversation that substantially really took place, to set forth more fully my views upon such appearances, at the standpoint from which I regard them.

* * * *

Eight years ago in the Christmas holidays, I, with one of my daughters, was in a parsonage on a long visit to one of the dearest friends of my youth, whose wife had been my playmate in childhood. One afternoon I had gone out to call on a neighbour whose fields joined those of the parsonage, and who lived about half a mile away. The farmer and Storthingsmann (member of the assembly and deputy) whom I was visiting was—and is, for he is still alive—a splendid mathematician who studies the best German mathematical works, and has for this purpose learned the German language. In the conversation a remark escaped him to the effect that a lack of the necessary linguistical acquirements prevented him from studying the works of the most celebrated French mathematicians, much to his regret. I made some suggestions which, I thought, if followed, would enable him, considering the frequent repetition of technical expressions and symbols, to read easily mathematical works written in French. This gave rise to a long and interesting discussion, so that it was only when it was nearly the hour for the evening meal at the parsonage, that I left Bergsaker—for this is the name of the farm and also of its possessor—and arrived at the parsonage later than I had been expected.

In entering the parsonage there is a door on the left leading to the servants' room, and exactly in front there is another that leads into a hall where there is another door on to the left through which one enters the sitting-room and communicates by another door

with the servants' room. As I was taking off my over-shoes in the hall and was just going into the sitting-room, my hostess opened the door and received me with the words:

"Is it really you, John? Your Maria and I heard you come in and take off your over-shoes more than an hour ago. But as it was so long before you came in, I took the lamp to see when you were waiting; but there was no one there. I asked in the servants' room, if they had heard any one come in, and was told 'we only heard the Herr Director in the hall a little while ago, no one else,' but neither John nor the Director could be found."

"Well then, it may have been my forerunner."

"What does that mean? Have you a forerunner?"

"I am told I have. But I can solemnly assure you that I am in no relations with the fellow. He only appears to those I love or who love me, which indeed comes to much the same thing, without troubling himself in the least about me."

"But do you know another thing John? This circumstance makes me even more interested in you; for you know that the mysterious and the wonderful have a great attraction for me."

"As indeed for all imaginative persons. But, I have to thank my forerunner for rising higher in your favour, I am deeply obliged to him, he could have done me no greater service. I shall not forget and for the future always mention the worthy gentleman with the greatest respect. Otherwise I like the unknown, because I have inherited him from my father."

"How is that? From your father? Had he too a forerunner?"

"Had he one? I flatter myself that this is the same,* and that he remains in the family and has served me so well, and, if this is the case, forty-two years ago I once had the honour of seeing the family ghost in the form of my then young father—he was only thirty-four years old—with my own eyes."

"But I do not remember hearing anything about it at the time, and then your parents often saw mine, and I should not so easily have forgotten such a circumstance."

"I also heard nothing of his appearance when we were living at Stavanger. In the town our servants were fewer than afterwards at the parsonage. The forerunner must have only entered our service when we went into the mountainous country."

"Again, when we later, after the death of my father, lived in Drammen, when your father now and then gladdened us with a visit, he never let us know of his coming through a forerunner."

"Yes, the forerunner always seems to have been a self-willed person. In his service he behaves like our peasants when they are our servants, they serve us faithfully, but always in their own way, and without troubling themselves much about obedience to orders, although they are very well acquainted with Dr. Martin's interpretation of the fourth commandment."

"But tell us what you know about your father's forerunner."

* I cannot help remarking that I consider this view of the writer's as not only unfounded but erroneous. This is evidently a case of Telepathy.—(*Ed. Sphinx.*)

I then narrated the circumstances already made known to the reader, and ended with the words:

"It is a fine thing after all to have such a serviceable ghost who looks after our comfort by getting our friends to warm the guest-chamber and in fact to get everything ready for our reception."

"But seriously, tell me, what do you think yourself of this strange appearance?"

"Just because it is rare to me, I think not much, or rather nothing at all, of it; could I think anything about it would cease to seem strange to me."

"The reality of the fact is not open to doubt, when one has so perceived it with one's own senses."

"But that is just what demands further investigation. You with my daughter, as well as the folks in the other room, have *heard* the appearance. Forty years ago, also in company with several persons, I *saw* a similar, or if you will, the same appearance. Thus we have both perceived it with one of our senses, a different one in each case; but had we even both together perceived it with these two senses, there would have still have been something wanting, and that something very important, to assure us of the reality of the fact."

"You are right in saying that our conviction would be surer had we each perceived the appearance through two of our senses; for the different senses extend and complete one another in perception. But if you demand besides that we must understand the appearance,—for it may be that this point is what you say is wanting—I must remark that there are a number of facts about which we have not the least doubt, although we are unable either to understand or explain them. Nobody had any doubt about the reality of the moon's phases, the eclipses of the sun and moon, or the ebb and flow of the tides, long before we were able to understand or explain this phenomena."

"But do you not find an important and fundamental difference between the nature of those phenomena and that of this one."

"It is true that all those belong to the material world, while this belongs to the spiritual, and this difference may be fundamental enough when sensuous perception is in question."

"Yes, indeed! The facts of the material or sensuous world are palpable, we can fix their reality at any moment before our eyes. But in the other case a phenomenon of the spiritual world is in question, and such a one cannot be accepted as a fact before we understand it, that is, are able to join it on to our other representations. You have admitted this yourself by calling the appearance strange, and asking me what I thought about it. Had it related to phenomenon of the material world, you would have had no doubt about it, even had you been unable to explain it. You would not have found it out of harmony with your other representations, because among them you find many indubitable facts that have to remain long unexplained. But if, as in the present case, it is a question about the relation subsisting between the material and spiritual world, we find ourselves before the great riddle that no one has as yet solved. The whole relation is hidden from our sight by a thick veil which no man has raised and no mortal eye has penetrated, and a phenomenon in this field can only be accepted as a real fact in so far as it can be linked on to our other representations."

"But how can one dispute and reason away an appearance that one has perceived with one's own senses."

"We should not do that either; I only mean to say that we must let such an appearance, whose representation we cannot link on to our other representations, remain by itself. But we must always admit the possibility that either the circle of our representations is capable of being changed, so as to allow of the appearance being joined or to our other representations, or what is really contained in this, that other new representations may occur which will bring about such a union."

JOHANNES MUSÆUS.

THE FRENCH ACADEMY OF MEDICINE AND THE TRANS-CORPOREAL ACTION OF DRUGS.

REPORT OF DR. DUJARDIN BEAUMETZ.*

ON the 30th of August last Dr. Luys submitted to the Academy of Medicine, a communication upon "the action of certain substances which act at a distance upon hypnotised subjects."

The Academy was much excited by the experiment described by Dr. Luys and, contrary to custom, appointed a committee to supervise experiments made by one of its members, who moreover cheerfully acceded to this unusual examination. This commission has just completed its task. M. Dujardin Beaumetz read during the sitting of the Academy yesterday, the report he had been commissioned by his colleagues, Messrs. Hérard, Gariel, Bergeron, and Brouardel to prepare, and which will appear *in extenso* in the *Bulletin Medicale*. The gist of it we now give.

M. Dujardin Beaumetz begins by summarizing the communication of Dr. Luys, relating anew the experiments of M. Burôt and Bourru (de Rochefort). The great alienist attempted to shew that medicinal substances, either held at a distance,—or in actual contact with hypnotised subjects, cause emotional phenomena varying with the substance employed.

The commission appointed to repeat these experiments with all possible guarantees of good-faith and sincerity, adopted the following plan for its researches:—

At a preliminary sitting Dr. Luys was to repeat his experiments as he had been accustomed to make them (*i. e.*, without interference). Then at the subsequent sittings he should repeat these experiments in the way to be indicated by the committee. Neither Dr. Luys nor the committee were to have any knowledge of the medicinal substances employed in the second series of experiments.

A chemist-apothecary, M. Vizier, was entrusted with the preparation of the tubes enclosing certain drugs.

These tubes held 10 grammes each, such as Dr. Luys generally uses and were all exactly alike.

* Translated from the *Figaro*, of 7th March 1888.

Sixteen tubes were therefore prepared, of which *ten* contained solutions and *six* powders, the last being covered with white paper. Figures were marked on each of these tubes, and sealed slips of paper, bearing the same numerals, permitted their contents to be ascertained at a given moment. Finally, an empty tube, identical apparently with the others, was added to them.

As soon as the commission should have noted the experiments, the sealed slips were to be opened and the nature of their observations (the several drugs being then known), a comparison should be made between their recognized properties and the symptoms recorded in connection with each separate experiment.

This programme was scrupulously adhered to with the following results:—

During this series of researches that which specially struck the commission before opening the sealed slips of paper, was the resemblance between the observed phenomena, whatever tube might have been tested: contractions, passional movements, anger or joy, asphyxia, congestion of the neck; these symptoms were produced, one and all, by the mere application, or even the mere proximity of tubes enclosing unknown substances, to such a degree that it was impossible, without opening the sealed slips, to say to which drug each phenomenon might be attributed—

We will quote literally, and word for word, the passage relating to the empty tube.

It is not the least curious in this report.

"Another point, also very significant, struck the commission, and that is—the action of the empty tube. This action was among the most pronounced, the most energetic, and even more intense than that of the majority of tubes containing medicinal solutions.

"In fact, if one examines the account of the phenomena caused by the empty tube, it would seem that when placed on the left side, it induced a contraction of all that side of the body, afterwards a general contraction of the whole body; that if held before the eyes, it caused an invincible terror, so much so that the patient violently recoiled, pushing back the arm chair upon which she was seated.

"The same phenomena were reproduced with even greater intensity when the tube was applied to the right side of the neck. Finally, the same empty tube, placed upon the throat, produced a swelling of the thyroid body, congestion of the face, gasping for breath, and wheezing.

"M. Luys is inclined to attribute these strongly-marked phenomena to the shining of the glass tube experimented with.

"To prove this, he re-covered the tube with a black wrapper and then it produced no appreciable effect at all upon the patient. The commission think it their duty to remark, all the same, that the tubes containing medical solutions were as bright, if not brighter than the empty one."

When the commission had thus followed M. Luys' experiments with the different tubes prepared by M. Vizier, they proceeded to open the sealed slips, and then stated that no relation whatever appeared to them to exist between the symptoms manifested, and the tube under experiment—in other words, that the phenomena produced ordinarily by the absorption of morphia, if we take it for an example, are by no means those which are produced by the application of the tube containing this substance.

M. Dujardin Beaumetz gives the following example from the report of the official proceeding:—

"For instance, notice the action of effects produced by tube No. 10. This ube enclosed 4 centigrammes of sulphate of strychnine in 10 grammes of vater. Being placed on the left side of the neck, it produced the following phenomena:

"The patient scratched her head, body, legs, removed her comb and took down ier hair; rubbed her eyes, and then uttered a few words—"I cannot see; I cannot hear; I am too young to be blind"—at the sametime, making movements as if she were trying to guide herself in the dark.

"Placed on the right of the neck, this same tube made her smile; the patient expressed pleasure, she said that she could see, and hear, and spoke with gratitude of M. Luys, who for seven years, she said, had taken care of her.

"Held on the throat in front of the neck, the tube produced gasping and suffocation.

"It is very difficult to detect in this table of symptoms, the least trace of the familiar pharma-dynamic action of sulphate of strychnine, and, a most extraordinary coincidence, it is one of the rare occasions when we have observed neither contractions nor convulsions."

This experiment, and other similar ones, were made with tubes holding solutions. As to the effects produced by the tubes holding powders, they are equally uncertain and indeterminate.

The manifestations have no sort of connection with the substance under experiment.

M. Dujardin Beaumetz drew up three distinct and significant tables of these experiments, and, on behalf of the commission, he winds up:—

"I shall pursue no further these experiments, from the conviction that the Academy has been sufficiently enlightened by the exposition just made of the fruitlessness and in consequence of the different facts observed by the commission.

"Faithful in the task confided to them, the committee considered their mission to be at an end, and that, although acknowledging M. Luys' perfect good faith, it sufficed for it to have shewn that the effects produced by drugs held at a distance, in hypnotisable subjects, seemed to depend more upon the vagaries of imagination and memory in the patient experimented with, than upon the medicinal substances enclosed in the tubes used in any particular case. The commission deputed by the Academy to examine the facts stated by M. Luys at its sitting of Aug. 30th, 1887, is of opinion that none of the facts investigated by it agree in the smallest degree with the nature of the substances under examination, and consequently, neither therapeutic nor legal medicine need concern themselves with these experiments."

The Academy saw no necessity for passing any orders upon the report, one of its own members being concerned. M. Luys reserves to himself the right to reply at some future sitting.

Note by the Editor.—Having called public attention to the experiments of Drs. Bourru and Burôt, their public experimental verification by Dr. Luys at La Charité, and the appointment by the Academy of Medicine of the Special Commission, it is our duty to note the latter's report through Dr. Dujardin Beaumetz, as above summarized by the Paris *Figaro*. While entertaining the highest respect for the scientific ability and professional standing of the members of the Commission, we cannot bring ourselves to believe the Report a finality. The last word is not yet spoken. Dr. Luys has given notice that he shall make a rejoinder, and until he does we are not going to close the case, like the Knickerbocker magistrate, by weighing in scales the ledgers and cashbooks of the contestants! The experiments reported by the three eminent doctors above named,

—Bourru, Burôt and Luys—were too circumstantially observed and too inherently convincing, to permit our instantly surrendering our convictions at the call of the Commissioners. Forty years ago, Dr. J. R. Buchanan proved, and thirty-odd years ago the present writer verified in private experiments, the fact that medicinal, and other substances in nature, have the property of acting outside their mass upon human nerve-fibre. The recent French experiments but confirm the discovery of Buchanan; and to the amateurs of Psychometry it will require far better evidence than that adduced by the present Commission to make them forget what they have practically learnt.

THOUGHT.

OFT, as I muse alone in peaceful hours,
And lose myself in vague ecstatic dreams,
The sound of long-lost voices seems to breathe
Again, in well-known accents, in my ear:
Or, softly-rippling music seems to trill
Notes that I only hear to lose again.

Perhaps the face, most loved in life, but lost,
Recalls some tender vision of the past,
As vivid, and as bright as when on earth:
Yet runs through all a sure and subtle sense
That the sweet memory is but a dream.

In wakeful moments too, I recognize
Some form, some nature, I have known before
When!—Where!—I know not, and yet oft indeed
Of one with whom my lot was never cast.
Now and again, a scene recurs,
And strikes my memory a subtle blow;
Some characters, some words, some incidents,
To stamp the recollection trebly sure.

Is this some gift of prescience, second-sight?
Or, when our bodies rest in deepest sleep,
Do well ourselves rehearse our daily lives
In some weird corner of the vast Unknown,
And, guided thus, by mystic impulse led,
Work out the day according to the night?
And are these blessed phantoms but the dregs
Of Lethe's draught, and fashioned in the brain
In waking moments, when the soul returns?
If not, what need have we for dreamless sleep,
Or why indeed, is sleep a need at all?

Whate'er the solving of the problem be,
I only know that often and again,
Scenes, characters, and acts of daily life,
Sound some forgotten chord of memory.

P. H. F., F. T. S.

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Reviews.

THE PSYCHICAL ASPECT OF VEGETARIANISM.*

The writer starts with a very lucid dissertation on the law of evolution, in which he shows that development, as soon as the human stage is reached, is psychical development. He then goes on to show how a vegetable diet is more favourable to this development than an animal one.

"Can such an aim be as easily attained on an animal diet as it can on a vegetable diet? I believe not. And the reason is not far to seek. You remember that animal cells and tissues preserve, while materially changing, their psychic capacities intact; it is in this great and mysterious truth that our hope lies of getting our house in order, of establishing peace and harmony between a lofty psychic impulse that ever presses onward, and a body that has been left behind in the process of natural development. And now you go and feed upon flesh, and you mean to build up thereby the structure of your body; to build it up out of materials, that preserve the structure of your body; to build it up out of materials, that preserve along with their nutritious capacities, all the previous instincts of animal life; of a life that is far behind your own, had you even been born a savage or a monkey! In that morsel of flesh and blood, nerve and muscle, you are just going to swallow, dwells the reminiscence of brutality. It is dead you say; all brutality has gone out of it. Has it? Are you not also dying by inches, by minutes and seconds? Have you not been dying all your life-time? And yet you have grown in strength and experience all the time, you have never lost for a moment your identity. Whatever may be your convictions with regard to the immortality of the soul, you cannot deny that there is a perpetuation of the dead and dying within the living; a perpetuation, unconscious to us, nevertheless brought home to our consciousness by the irrefutable demonstrations of physiology."

And this is Dr. Salzer's conclusion, in which those of our readers who eat no flesh will heartily agree. "If we are to walk undisturbed and unhampered, along the path of spirituality, then we must be allowed to carry a body with us entirely of our own make. The spirit of what has been styled the lower creation, is not to flow along in us with that higher aspiration of ours that is to lead us to, or at any rate to prepare us for, perfection. Vegetarianism is by no means a virtue in itself; but it is a means, a most adequate means, to an end. A negative means, it is true; but a negative means to a positive end."

Besides the lecture there is a very valuable sixty-page note on vital energy, in which the writer states his views "as to the compatibility of ancient with modern thought." He says, at the end of an exhaustive argument, "We have, in our present constitution of mind and body, no normal means at our command by which any hypothesis concerning the ultimate destiny of psychic energy could be made verifiable, either by experiment or observation. That psychic energy does not perish is evident enough; that it is capable of manifesting itself in various forms or by various functions, we know from our own experience; and we know just as well that those functions correlate with each other after the manner of the various forms of physical energy. We have further undoubt-

* A lecture delivered by L. Salzer, M. D., at the inaugural meeting of the Calcutta Vegetarian Society (with additional Notes and Appendices).

ed proofs that psychic activity stands in intimate correlation with vital activity, and ulteriorly, with physical changes; and such being the case, nothing is more natural than to suppose that all acquired automatic actions are psycho-motor actions in the sense explained in the preceding lecture. Organized memory is in fact psychosis incarnated. We are still on scientific ground when we say that the man who eats animal food re-incarnates within himself the reincarnated psychosis of the animal. That animalised food has a tendency to raise the proportion of the red corpuscles of the blood, which means in so many other words, the blood's vital energy, is an established fact, for which there is no physiological explanation, taking the term physiology in the modern sense. According to our theory we can well understand the difference in the energising effect of the same chemical constituents when derived from the two different kingdoms. And just as the vitality of the animal ministers to the vitality of the man, so does the potential psychosis of the animal minister to his own psychosis. But all this leaves yet a wide margin open as to what becomes of our feelings and thoughts, or of the psychic energy that feels and thinks, after the work—the feeling or the thinking—has been gone through. The phenomena of hypnotism, somnambulism, and thought-transference, are no doubt destined to throw light on this subject.....

"I have along spoken of the ethereal theory of life and psychosis as 'our theory.' The theory is, however, as old as the ancient Rishis of India, the sages of Chaldea and Persia; it was the mystic theory of the ancient Egyptians, taught in modified forms by Plato and Pythagoras, in ancient Greece, and by the Gnostics Kabbalists, and Rosicrucians of later times. I have merely attempted to frame its outlines in modern language in order to render it accessible to all."

We have no space to enter more fully into a discussion of the points involved in this valuable pamphlet, which we recommend all our readers to procure for themselves.

THE MORALS OF BHARATAM.

The savage onslaught on Hindu religion, some three years ago, by the Rev. Mr. Hastie, the Scottish Missionary at Calcutta, has had results quite the opposite of those he had anticipated. His sweeping calumny that it tended to make Hindu men liars, and Hindu women unchaste, has led to the issue of a number of compilations from the Shastras, which prove that the Indian Scriptures inculcate the highest moral precepts, and that salvation, and the attainment of eternal bliss, are impossible without putting them in practice. The *Epitome of Aryan Morals*, which has been circulated in various languages universally, is one of these pamphlets, and the one under notice is the latest of the series. Mr. Sivasankara's name has now become very widely known in connection with the proposed Hindu Theological College and the Hindu Tract Society, and the present compilation will add to his fame. The selections from Vana, Sânti, Adi Vidyoga, Souptika Parwa, Anu-Sâsanika, and other Parvas of Bharata, have been judiciously made and conveniently grouped under classified headings, such as "Parents and Preceptors," "Learning," "Works," "Exertions," "Truth," "Righteousness," "Women," "Brahmans," "God," "Soul," etc. etc. At this time, when Western philanthropists are interesting themselves with respect to the condition of Hindu women, it will be as well to quote a few of Mr. Sivasankara's compilations of texts which bear upon the subject:—

A wife is wealth to a man; she is his best friend; she will lead him to heaven, and she is the means by which he can cross the ocean of worldly life.—*Adi Parwa.*

Those who are consumed by mental sorrows, and those who are tormented by bodily diseases, will rejoice very much in their wives, just in the same way as water will cause pleasure to those who suffer from sunstroke.—*Adi Parwa.*

The wife is the best medicine for all kinds of sorrows; there is no other medicine equal to it. I tell you this truth.—*Vana Parwa.*

We must honor those women who are noble and virtuous, and who illuminate their homes and who lead them to prosperity.—*Udyoga Parwa.*

That man must repair to a forest who has not got a good and virtuous wife, (*i. e.*, he will not enjoy the true pleasures of domestic life.) His home becomes as dismal as a forest.—*Santi Parwa.*

No relative and no shelter can be equal to a wife. There is no way in this world for acquiring virtue, equal to her.—*Santi Parwa.*

Although the home of a householder has a good many sons, grand-sons, daughters-in-law, and servants, yet if it does not possess a housewife, it becomes as miserable as a deserted house.—*Santi Parwa.*

Just as all creatures live by seeking the shelter of their respective mothers, so also by seeking the shelter of a householder (*i. e.*, a married man) men belonging to other stages of life get their livelihood. (*i. e.*, a married life is the best of all states of life)—*Santi Parwa.*

O king! birds, beasts, spirits, &c., enjoy happiness only by seeking the shelter of a married person; consequently, a house-holder is the best of all.—*Santi Parwa.*

A mere house is not a home; that alone is entitled to be called a home where there is a housewife. It is my opinion that a home without a housewife resembles a forest.—*Santi Parwa.*

It is very reprehensible to give girls in marriage to others for the sake of getting money thereby. Great men will not do so.—*Ansasanika Parwa.*

A girl should be given in marriage only to such a husband as possesses, on careful examination, good conduct, proper education, noble birth, good deeds, and qualities.—*Ansasanika Parwa.*

* MORAL GEMS OF THE MAHABHARATA in Sanskrit (Telugu character), Telugu, and English. Edited by R. Sivasankara Pandiya, B. A., F. T. S.

Correspondence.

STAMMERING.

SIR,—I am one of those unfortunates who suffer from stammering—a defect which puts an end to many a young man's hopes of worldly success. I write to beg of you kindly to afford me help.

I have passed the M. A. Examination of the Calcutta University and am at present at a loss what to do. I cannot appear for the B. L. Examination because I stammer, nor can I be appointed as a Professor or Head Master, for that also require *speaking*.

In short every department of public service demands more or less speaking. I have tried every sort of medicine but without success, and I apply myself to you as my last hope.

Yours obediently,

M. S. C.

Reply by the Editor:—So many have asked this question that, in reply to all, the following information is given.

Stammering and stuttering are not identical. The causes which lead to stammering are usually, though not always, organic; hare-lip, cleft palate, elongation of the uvula, enlargement of the tonsils, deficiency or unusual position of the teeth, tumors on tongue or mouth, inflammation, or ulceration of the parotid glands, are the most frequent of these causes. You do not mention yourself as having any physical defect or affection?

Stuttering, on the other hand, is seldom or never organic. The stutterer is in perfect health; vocal organs in no way deformed, or unusual.

His difficulty lies in a distressing momentary inability to articulate certain syllables. Among the causes may be mentioned, over-excitability of the nervous system, fear, anxiety, or any strong emotion. Whatever tends to lessen the control over the muscles and nervous system will increase stuttering, and whatever develops the power of the will over the body will lessen it.

The proper treatment of either stammering or stuttering is indicated by the inducing causes. In the case of stammering, thorough investigation must be made for any organic defect and this remedied, if possible. Cutting of the uvula or tonsils, insertion or removal of teeth, a wedge-shaped piece cut out of the side of the tongue if too large, tonics for debility—have each cured stammering, but none of them will answer in all cases; everything depending on the individual case.

In stuttering, enquiry must be made into habits. Temperance, abstinence, and avoidance of undue excitement, are necessary. If a permanent cure is expected, a course of lessons in enunciation by a capable teacher will often effect a cure if steadily persevered in for a couple of years.

Your case appeals strongly to my sympathies, and my only regret is that I have not been allowed for some years past to continue the healing of disease, but I will help you as far as I can gladly.

Assuming you have no physical defects I should say the remedy lies in your own hands, if you are endowed with two qualities, patience and courage.

The case in ancient history of Demosthenes will have occurred to you doubtless.

Stammering is often the result of sheer imitation. There is a case of a servant here in Madras who has become a stammerer from association with a stammering master. H. H. the Maharajah of——also caught the habit from his guardian. H. H. has set himself earnestly to cure it. He goes away somewhere alone, and reads or talks aloud—at any word he finds a difficulty he tries at that until he succeeds and not till then does he go on.

We are asked what mesmerism can do. Mesmerism often effects a cure *if the patient can be so thoroughly put into a state of mesmeric sensitiveness (so hypnotised or psychologised) as to have the fixed idea implanted in his mind by the mesmerizer, that he will never stutter again.* But equally efficacious is it where the person is able to *make himself his own patient*, and by sheer force of will impress on himself the same idea with regard to his subsequent stuttering. Everybody in reality goes through this process who cures himself of any bad or inconvenient habit.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE BARISÂL GUN.

IT occasionally happens that our knowledge of the finer forces of Nature is increased by the researches of sceptical scientists who are working on quite another theory. They may intend to prove a purely physical phenomenon, but find themselves confronted by a psychical revelation. If open to conviction, they may, like Professors Hare, Gregory, Zollner, and Buchanan, and Messrs. Crookes and Wallace, step outside the circle of sciolism and become the brave defenders of occult truth; if the contrary, they remain prejudiced adversaries of a spiritual truth for whose comprehension they lack aptitude. When, in 1840, Dr. Buchanan was told by Bishop Polk that the touching of a brass door-knob gave him a brassy taste in the mouth, the stupendous fact of psychometrical law sprang up in his mind, and he set to work to test the theory experimentally. When Baron Von Reichenbach—until then merely a renowned metallurgical chemist—found that a certain patient in hospital was affected injuriously by lying with her head to the east or west, and suffered muscular spasms at the approach of a magnet, his great and open mind instantly set to work upon a line of research which eventually gave to the world his discovery of Odyle.

Conversely, it has frequently occurred that popular superstitions have been uprooted and destroyed upon scientific examination of their basic facts. And so the wise investigator, mindful of both these circumstances, will suspend theory and avoid prejudice until he has got at the bottom of his subject.

Bacon's rule, we know, was this: "We have set it down as a law to ourselves to examine things to the bottom, and not to receive upon credit, or reject upon improbabilities, until there hath passed a due examination."

The mystery of what is known as "The Barisâl Gun" offers an excellent occasion to exemplify this sound principle. Barisâl is

a small town on the western bank of the Beeghaye River, one of the numberless smaller channels of the sacred Ganges. As the crow flies, it is some sixty-five miles due north of the Bay of Bengal. Like the entire Gangetic delta, the land about is flat, the surface only a few feet above the water level. There are no mountains, or even hills, indicated on the map until we come to the ranges to the north-east, which separate Bengal from Burma, and among which is a place called Cherra Punji, distant from Barisâl in a straight line about one hundred and ninety-five miles. Due east, the Tipperah Hill district lies over one hundred miles away from Barisâl, and there is a long and narrow hill bordering Sundeep Channel, which rises to the height only of eleven hundred and fifty-five feet. The united delta of the Ganges and Brahmapootra covers a space of between fifty and sixty thousand square miles. These physical features of the country must be kept in mind when speculating upon the acoustic phenomenon now to be described.

If the reader will turn to the September (1886) number of the *Theosophist*, he will find, in a note upon my official tour, the following:

"There occurs at Barisâl one of the most startling and hitherto inexplicable of nature's phenomena: it is called the "Barisâl Gun," and is so mentioned in the History of Bakarganj District. Suddenly, without any antecedent atmospheric disturbance or other apparent cause, there will come the sharp report of a heavy gun from the direction of the Bay of Bengal. Usually, it will be followed by six other reports equally loud. The phenomenon is most frequent in the monsoon and after a fall of rain, but its cause is a complete puzzle to all; possibly it must be placed within the category of astral phenomena produced by elementals, etc."

This tentative hypothesis was, of course, suggested only after every physical theory put forward to account for the explosive sounds had been weighed and found wanting. The sounds, as I heard them at Barisâl, could only be compared to the booming of a heavy gun. I have had some experience, and ought to know a cannon-shot when I hear it. At a quarter to nine, as I was leaving the hall where I had been lecturing, the first report occurred—unmistakeably a gun—and seemed to come from some point within the town limits. I fancied at first that it was the evening gun, until upon looking at my watch I saw it was full three-quarters of an hour later than the usual time, eight o'clock. I had taken only a few steps when there came a second report, and then successively five more at regular intervals of about the same length. Surprised at this cannonade in such a quiet part of the Gangetic delta, far from the sea and with no military cantonments near, I asked what it all meant. Then, for the first time in my life, I heard about the Barisâl Gun. Old men told me that they had heard it from boyhood, and I learned that it was familiar to the inhabitants of Dacca, seventy-five miles to the northward, and was not unknown at Chittagong, which lies one hundred miles to the eastward. Among my Barisâl friends were men of high education and intelligence, and with these I discussed the several theories—hydraulic, pneumatic, seismic, or electric—propounded in connection with the sounds. None of them seemed to meet the facts. What, then? Apparently nothing: if the sound of the gun was not made by the tide, the surf, the crumbling of river banks, the crash of falling cliffs, the

impact of wind in caves or hill-corners, echoes reverberating from rocky sounding-boards, the escape of steam-puffs from submarine cleavages, nor was it an electric detonation resulting from observable causes, then what was the next hypothesis? My Barisâl friends had stopped just at this point, not caring to trouble themselves about a matter which habit had made as vulgarly familiar as the dropping of apples had been to every lounger under English apple-trees until one Newton made it the pivot for the sublimest theory ever conceived by a scientific man. One of the most learned of living Hindus, one whose name is known to every Orientalist in the Western world, once described to me what he had with his own eyes seen done by Hassan Khan Djinni, the famous sorcerer: his own watch, locked up by himself in a cash-box, and that box put inside one or more larger boxes, each locked in turn, was instantaneously withdrawn into the juggler's hand, unharmed and still going. "Well?" I said, when Dr. R. had finished his story. "Well, what?" he rejoined. "What light did that throw into your mind about occult laws of nature and the hidden powers in man?" "'Pon my word, I did not follow it up. It simply seemed something unaccountable." "Sir," said I, "remember Newton's apple, and Franklin's kite. If modern Hindus are ignorant of that divine Vidya which was once universally appreciated and largely proved experimentally by their ancestors, it is because, like you, they are indifferent to the working of natural law, and live only for the social interests of the passing moment." I have been struck with this trait in connection with the Barisâl Gun mystery. The weird artillery has from time immemorial been firing its challenge to study its cause, and suggesting possible inferences of the deepest importance; yet without result. A physician once told me at Niagara that he had grown so accustomed to the roar of the falls, that he did not now hear it unless somebody called his attention to it; so also the Barisâl graduates pay so little heed to their mysterious cannonading, that the stranger gets conflicting reports from different inhabitants as to the number, frequency, and atmospheric concomitants of the guns. In response to my recent inquiries, Babu Asutosh Kumar Datta of Barisâl writes:

"The Barisâl Guns are a curious phenomenon. I have not yet been able to ascertain anything about them. The sounds are very irregular. Sometimes we hear twenty or twenty-five reports continuously; sometimes only ten or twelve. I have often heard the reports in clear weather. I never remember to have heard them when it was raining. They are neither preceded nor followed, as a rule, by downpours of rain. I heard them often in April. We don't hear them so often now [his letter is dated 12th July]. The sounds come from the south-west quarter."

I read in the *Hindoo Patriot* of 9th July the following paragraph:—

"Regarding the Barisâl Guns Mr. Waller, Magistrate of Khulna, writes:—It may interest those whose attention is directed to the subject to know that since the rain began to fall here on Wednesday afternoon there have been heard loud and frequent explosions of the kind called "Barisâl Guns." The sounds come from the south, and are heard sometimes by day, but mostly at night. As many as six explosions have followed rapidly one after the other. The sounds had not been heard for some time previously. The sounds resembled most nearly that which would be caused by a large heavy plank falling on to the floor of a large resonant empty building at a considerable distance."

Most of the facts above noted are important. It is here seen (*a*) that there is no uniformity in the number of successive reports; (*b*) that they occur in clear weather as well as rainy; (*c*) that apparently they are not connected with a superabundance of atmospheric moisture; (*d*) that there is a certain season more favourable to them than another season; and (*e*) that they come from a certain direction. The irregularity of the sounds would seem to suggest that they are not due to the boom of surf upon the beach along the Bay of Bengal; their occurrence in dry weather, that they are not echoes of distant noises thrown back from the clouds, like the roll of thunder; and their greater frequency in the monsoon, that they are not persistent volcanic discharges, even if it were possible that any active marine volcano could exist for one month, let alone centuries, without being detected! But why do they seem to come from the south-west? There is no mountain-range to the west of Barisâl, that might reflect sound rippling or rushing towards it from the Bay: all is a flat, alluvial plain. Then again it is reported that at Kúkri Múkri, the most southerly island in the Bakarganj District, the sounds seem to come from out at sea, to the southward, and that "they are distinct from the noise of breakers or of the tide coming in." The natives say "it is the sound of the opening and shutting of Ravan's gates in the Island of Lanka (Ceylon); but in his paper on the "Antiquities of Bagirhát" (*Journal of the Asiatic Society of Bengal*, 1867) Babu Gaurdás Bysack says that the popular explanation is that the cannonade is fired by aerial hands [of course, he means the elementals—*Devatas*] in honor of Khanja Ali or Khán Jáhan, who was tahsildar of Bagirhát some four hundred years ago. Mr. Beveridge, the Bakarganj historian, thinks the Ravan-gates theory at Kúkri Múkri "valuable, because it shews that the sound comes from the south." From the south, certainly, but from what nucleus or source to the southward? Yet not always from the south; sometimes from the north and south-west. As an occultist, I think the Ravana theory quite as important as indicating, in connection with the Khán Jahán theory, the survival of tradition that the *Devatas* cause the guns, and that they are explosions, not in the grosser atmosphere, but in the *akasa*. Since we have nothing better than several physical hypotheses, each altogether inapplicable to the actual facts, I think we may venture to put in our vote to at least consider the occult aspect of the question.

The occasion for the present essay is the fact that the Asiatic Society of Bengal has decided to try to solve the puzzle of the Barisâl Gun, and that the Honorary Secretary has done me the honour to accept the assistance I offered when I heard that the enquiry was on foot. Even before leaving Barisâl, in August last, I had arranged with an amiable Catholic friar there for a series of daily observations and records throughout an entire year, so that we might try to get some light upon the phenomenon; but he was unfortunately transferred soon after to another station. In connection with the enquiry in question Lt.-Col. Waterhouse, B. S. C., has issued a valuable and exhaustive pamphlet embodying all hitherto-observed facts and theories put forth upon the subject of the guns. A map of the

Gangetic delta which accompanies it adds greatly to its value. Among other theories, Mr. Beveridge's, connecting the sounds with that curious submarine depression in front of Jessore and Bakarganj which is known by the name of the "Swash-of-no-ground," may, I think, be set aside unceremoniously. The depression, we are told by Commander Carpenter, R. N., of the Marine Survey, is caused by the convergence towards this region of all the channels through the shoals formed off the mouths of all the rivers of the delta: hence the theory of the reports being subterraneous explosions finding vent and sound through an extinct submarine volcano there is quite untenable. If they invariably came from that spot, the thing would have a different look, but at Bagirhát, which is due west from Barisâl, they are often heard coming from the north, the quarter of Fureedpur, whereas at Fureedpur they are heard as if from the south.

It is an undoubted fact that sounds like cannon-shots sometimes accompany severe earthquakes. For example, I find in *Nature* for June 28th, 1888, the following narrative of an earthquake in the same month:—

"A severe shock of earthquake was felt in Hernö, an island in the Baltic, on June 7th at 7·24 a. m. Houses shook, and furniture moved. The shock went in a direction north-north-west (N. N. W). At the Lungö Lighthouse the shock was felt at 9·50, and was accompanied by a detonation like that of heavy artillery. Here the shock went in a direction N. E. to S. W. The shock was also felt in the town of Hernösand."

Like detonations are sometimes observed in movements of floe-ice. Arctic explorers describe the noise of the breaking up of the ice-fields as making a series of detonations like the roar of artillery. The same number of *Nature* contains the following paragraph:—

"Advices from the fishing-village of Kerschkaranza, in the Kola Peninsula, on the White Sea, state that on January 5 a curious and destructive phenomenon occurred there. At 4 a. m. the inhabitants were awakened by a peculiar, dull, heavy detonation like that of distant artillery. Piled up to a height of several hundred feet, the ice—in consequence, no doubt, of the enormous pressure of the ocean-ice without—was seen to begin moving from the north-west towards the shore. The gigantic ice-wall moved irresistibly forward, and soon reached the shore and the village, which it completely buried, the ice extending a mile inland. The forward movement of the ice lasted four hours."

This is all definite and void of mystery: in both earthquake and ice-floe we have the sounds of cannon-firing imitated, but we know they come from these two physical disturbances. But where is the earthquake or ice-field that fires the salvo of the Barisâl Guns? Mr. Medlicott, one of the observers quoted in Colonel Waterhouse's paper, heard the sounds at Cherra Punji, which hill-station is, as above noted, nearly two hundred miles north of the Bay of Bengal; and Colonel Waterhouse suggests that those reports "would appear to be more probably connected with volcanic or seismic agency than with any water-borne sounds." Yet we are not in possession of any records of the occurrence of earthquakes in that hill-range *coincidently with the mysterious detonations* at Cherra Punji, hence it is quite an unwarranted proceeding to put forward the theory of possible seismic action to account for them. And do not let

us forget that these sounds have been familiar to the living generation from their earliest recollections, and are traditionally traced back through four centuries. Would the learned Colonel Waterhouse wish us to adopt the extremely unlikely notion that unrecorded and unsuspected seismic convulsions have been firing Barisâl Guns at Cherra Punji from time immemorial?

So, we see, the laws of acoustics seem to suggest no solution of the mystery. One obscure fact is highly puzzling, that the guns will be heard at a given place, but not at other places just in its vicinity. This is noticed at Bagirhât. And they are more audible there *when the sky is clear and the weather fair* than in stormy weather.

Twenty observers give a score of theories, some very foolish. For example, one is that the crumbling of the river-banks may make the cannonade. Well, I can only say that I have twice made the trip from Khulna to Barisâl and back, and once that from Chittagong *via* Noakhali to Barisâl; I have often seen the mud banks slip into the water; and they made no noise that could be heard at a distance of one hundred yards. And would any one have us believe that a crumbling of banks five or ten feet high is going on so consecutively and uproariously as to imitate the report of a forty-pounder cannon! Let us hope that the systematized observations now undertaken by the Asiatic Society of Bengal, with the possible help of Government, and covering both sides of the head of the Bay of Bengal, from Balasore to Diamond Island, and the whole enclosed area of the Gangetic delta, may result in a solution of the problem. Any reader of our magazine within the territory indicated who may be willing to assist should communicate with the Honorary Secretary of the Asiatic Society, 57 Park St., Calcutta, and apply for the printed forms.

Colonel Waterhouse summarizes in his instructive paper the several theories of the guns as follows:

(I.) *The breaking of enormous surf-rollers on the shores of the upper part of the Bay of Bengal: the sound of this travelling inland along the surface of the rivers, and to long distances under the favourable atmospheric conditions of the south-west monsoon.*

This theory is scientifically insufficient to account for the cannonading in even a single place, to say nothing of many places. We have, firstly, the irregularity in the reports—sometimes one gun, sometimes seven, and again a dozen, twenty, or more. In the monsoon the wind blows from a fixed quarter, and if the sonorous waves are travelling thence towards the observer, then they ought—unless it is a case of echoes—to be heard successively all along the track. We have seen, however, that the guns will be heard at some one locality, but not at others close by. Then, the boom of surf is monotonously consecutive; whether loud or dull it matters not. It requires a fixed time for the wave to rise and dash upon the beach; one may time the rhythm by the watch; and so long as the storm lasts and the wind blows from the same quarter, so long will the surf-beats follow each other in their chronometric measure. At the moment of writing I hear the surf rolling upon the Adyar beach, half a mile away, and not the wildest imagination would note any resemblance to the eight o'clock

gun which was just now fired at Fort St. George, four miles away. How the Barisâl Guns I heard at Barisâl sounded as if fired half a mile from my point of observation; and though I have listened to the surf in various parts of the world, I never heard any that resembled a cannon-shot, though some people say they have, where large surges were plunging into cavernous cliffs. But no observer has, to my recollection, recorded the fact that such marine salvos would resound a few times and then suddenly cease, notwithstanding that the swell of angry ocean continued and the winds still blew as hard as before from the same quarter and in the same direction!

(II.) *The breaking down of the banks of the rivers in the vicinity of places where they are heard.*

Considering that these river-banks are of alluvium and but a few feet high, and that their erosion is never known to occur rhythmically, nor ever save when rivers are in flood, this theory may be passed.

(III.) *The firing of bombs or guns on the occasion of marriages.*

Hardly sufficient, I think!

(IV.) *Subterranean or sub-aqueous volcanic or seismic agencies.*

No evidence supports this conjecture. There are no such reports from the Marine Survey Department; from navigators—to whom the Bay is as familiar, almost, as the streets of their native town or village; nor from the swarms of fishermen who are constantly going over the ground. Referring to the supposition of Captain Stewart that the sounds have some connection with the "Swash-of-no-ground," and rejecting as unfounded the theory that it is the crater of an extinct volcano, Colonel Waterhouse says, "it would be most important to have further observations as to the state of the sea during the monsoon over this depression, and whether the contending currents (in the sea) cause such disturbance as would produce explosive sounds loud enough to be heard miles inland." But I would ask the learned gentleman what importance attaches to the conflict of ocean-currents capable of making such detonations as the Barisâl Guns, unless the recurrence of the sounds were as continuous and rhythmic as the clash of the currents would be. If they—the latter—go on night and day the same throughout the monsoon, and the wind blows almost constantly from the Swash towards the delta, then the guns should also be persistent and not intermittent as they are—no two days giving the same number of guns nor reports of the same loudness. And, again, in what other delta, in any other part of the world, do people hear Barisâl Guns, though the same conditions prevail of mighty rivers entering the sea by many channels, and through alluvial plains? If the portions of the Gangetic delta where these sounds have been heard were walled in by an amphitheatre of hills of the right conformation to act as reverberators, one might fancy it worth while to consider the theory that the explosions were traceable to the motions of the sea. But, save the low range of hills of Arrakan and Akyab to the eastward, and a right angle with them formed by the lower ranges of the Himalayas, the physical aspect of the delta is an enormous plain, absolutely flat, with no hills to modify, repeat, reflect, or deflect sonorous waves, and intersected by a network of streams and water-courses.

(V.) *Atmospheric electricity.*

This theory is ruled out like the others by Colonel Waterhouse; and very properly, in my humble opinion. We have learnt enough about electricity by this time to be sure that it is not going about the world firing ghostly salvos in sheer sport. When there are electric detonations, we are at no loss to trace them to their source in some atmospheric disturbance: for whatever may be the state of the earth electrically, these phenomena require for their development a complementary state of the atmosphere. None of the observers report any facts tending to show such a connection of opposite polarities in the present instance, though two or three offered general theoretical guesses that the guns may be an electrical phenomenon.

Colonel Waterhouse sums up the case in the following terms:

"In the present very imperfect state of our knowledge regarding this mysterious phenomenon, it is impossible to form any decided opinion as to its cause, though from the evidence it would appear that the balance of probability favours the connection of the sounds in some way with the sea; the sodden state of the soil, the vapour-laden state of the atmosphere, and the direction of the wind, being exceptionally favourable for the transmission of such sounds, which seem to be heard most frequently at times of the year when the sea is at its highest, and the contending influences of the river floods against wind and tides strongest. At the same time, some of the evidence seems decidedly to negative this theory, and it is quite possible that more causes than one may be active in producing similar sounds. The more or less intimate connection of the sounds with the river system of the delta also seems to be established, but whence the sounds proceed there is nothing to show."

In his *Natural Magic*, Sir David Brewster gives some interesting facts in regard to sound. On the extended heath, he says, where there are no solid objects capable of reflecting or modifying sound—the peculiarity of the Gangetic delta—the sportsman must frequently have noticed the unaccountable variety of sounds which are produced by the report of his fowling-piece. Sometimes they are flat and prolonged, at other times short and sharp, and sometimes the noise is so strange that it is referred to some mistake in the loading of the gun. These variations arise entirely from the state of the air, and from the nature and proximity of the superjacent clouds. In pure air of uniform density the sound is sharp and soon over, as the undulations of the air advance without any interrupting obstacle. In a foggy atmosphere, or where the vapours produced by heat are seen dancing as it were in the air, the sound is dull and prolonged, and when these clouds are immediately overhead, a succession of echoes from them produces a continued or reverberating sound. When the French astronomers were determining the velocity of sound by firing great guns, they observed that the report was always single and sharp under a perfectly clear sky, but indistinct, and attended by a long continued roll like thunder, when a cloud covered a considerable part of the horizon. This being so, the Barisâl salvos should in the monsoon be changed from the sharp boom of a cannon to a rumbling like thunder, provided that they are caused by either of the agencies suggested in the above several theories. And like the rumble of thunder, if heard at one place, they should be so also at all points in the neighbourhood. The boom of great guns has been heard at distances of from one hundred and twenty to two hundred miles; but for such an acoustic phenomenon there is required a stretch of hard and dry ground of an uniform character, or one where a thin soil rests upon a continuous stratum of rock. Do we find any of these physical conditions in and about Barisâl? Again: they cannot be echoes, as some suppose, for there is no smooth rocky acclivity athwart the delta to reflect a sonorous wave travelling northward from the Bay of Bengal. And for a gunshot to be heard as an echo at Barisâl, a monster cannon would have to be fired a short distance just due south of the observer, and the sound travel northward at the velocity of eleven hundred feet in a second, until it met and was reflected back to him by a smooth perpendicular wall or hill. Moreover, it is a law of acoustics that the waves of sound are enfeebled by reflection from ordinary surfaces, and the echo is in such cases feebler than the original sound. On the other hand, if the reflecting surface is circular, sound may be condensed and rendered stronger in the same manner as light. (*Natural Magic*, p. 224). Where is the circular reflecting barrier to the north of Barisâl and Furidpore standing athwart the line of travel of a sound-wave coming from the Swash-of-no-ground? And if there were any—which there is not—why are the guns heard sporadically, in varying number, while the sound-waves should be flowing continuously and persistently northward from the Swash, day and night throughout the monsoon, each wave capable of causing its distinct echo by reflection? I think we may pass over this echo theory.

And now that the ground is cleared for the Asiatic Society's observers, by disposing of all the weak theories heretofore put forward to account for this unique phenomenon of the Barisâl Gun, I cannot give a better idea of the depth of the mystery, and the scheme in view for its solution, than by copying *verbatim* the circular kindly sent me by the Honorary Secretary. It reads as follows:

NOTES FOR OBSERVERS.

"I. When possible the position of the observing station with respect to rivers or the sea-coast should be given, also its height above mean sea-level and the nature of the surrounding country.

II. The character of the sounds is important, whether sharp, loud and distinct, dull and distinct, or continuous and rumbling. Whether the intervals between the reports are long, short, regular or otherwise. The duration of the sounds. When the reports are frequent the intervals should be noted with a watch.

III. Observations of the direction of the sounds and of the wind, also of the weather and state of the sky at the time, and especially of the occurrence of thunder-storms and other electrical or meteorological disturbances, are of importance.

IV. Observers at sea-coast stations will aid the Committee greatly by noting the daily state of the sea, and especially any days when the sea is unusually high and the surf breaking very heavily. Observations of currents or other agencies in the neighbourhood of the sea-face of the Sundarbans or Swash-of-no-ground, which might produce explosive sounds, would be very valuable.

V. Observers at river stations should note any unusual floods, bores, high or low tides, or any other occurrence which might be the cause of banks falling in or otherwise might be connected with the occurrence of the sounds.

VI. The forms overleaf should be filled up while recollection is fresh, and forwarded immediately to the Secretary of the Asiatic Society, by whom more forms will be supplied if required.

VII. Besides recording current observations, observers who have heard these sounds would oblige by giving any information they can as to the locality; the circumstances under which the sounds were heard; their character and direction, and the causes to which the observer would attribute them. Also as to:—

(*a.*) The time of day or night and season of the year at which they were heard most frequently, and whether they were always from the same direction.

(*b.*) The farthest place inland at which the observer has heard them or knows *personally* of their having been heard, and at what time of year.

Observations of Barisál Guns.

Place of observation. Height above mean sea-level and nature of surrounding country.

Date—month—day—year.

Time of day.

Character of the sounds.

Duration of intervals between the sounds; and whether regular or not.

Total duration of the sounds.

Direction from which the sounds appeared to come.

Direction and strength of the wind at the time of observation.

State of the weather at the time of observation. Sky cloudy or clear?

State of the weather during the previous twenty-four hours.

Whether rain has fallen at or about the time when the sounds were heard, and, if so, how much and at what period?

Were electrical disturbances or thunder observed either locally or at a distance, before or after, or at the time of the occurrence of the sounds?

If thunder was observed, did the sounds appear to come from the direction of the storm?

State of the sea at coast stations, with reference to the breaking of surf-rollers.

Bores, floods, or specially high or low tides at river stations. The state of the tide at the time the sounds were heard.

Any other fact or occurrence at the time which strikes the observer as important.

Cause to which the observer believes the sounds may be attributed."

Though a professed amateur of occult science, it has ever been my habit when studying any supposed psychical phenomenon first to consider and dispose of every physical hypothesis that may seem pertinent. Readers of my book *People from the Other World* will recollect my laying down that rule for my guidance in my inquiry into the Eddy "materialisation" wonders.

The spirit which actuated me then does so now, and I could not better define the temper in which the Asiatic Society should approach the present subject, than in these words, which are taken from the preface to the book in question:

"Much as the author desires to see this subject inquired into by men of scientific attainments, he could regard it as only a misfortune if they should set out with a disposition to prescribe impossible conditions. Before they reach the point where they would have the right to dictate their own terms, it would be necessary for them to make many observations, collect many data, and inform themselves about many things of which they are necessarily ignorant... Mr. Alfred R. Wallace, F. R. S., says, in his pamphlet entitled *A Defence of Modern Spiritualism*, that 'scientific men almost invariably assume that, in this inquiry, they should be permitted to impose conditions; and if, under such conditions, nothing happens, they consider it a proof of imposture or delusion. But they well know that, in all other branches of research, Nature, not they, determines the essential conditions without a compliance with which no experiment will succeed. These conditions have to be learnt by a patient questioning of Nature, and they are different for each branch of science. How much more may they be expected to differ in an inquiry which deals with subtle forces of the nature of which the physicist is wholly and absolutely ignorant! To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt with known phenomena, is practically to prejudge the question, since it assumes that both are governed by the same laws.'"

I have tried to be loyal to science in the present instance, and am open to correction if I have failed to present the exoteric side of the case with perfect impartiality. I am prepared to learn that the inquiry begun by the Asiatic Society of Bengal has resulted in tracing this acoustic marvel of the centuries to a purely physical cause. I am also prepared to hear of the utter failure of the inquest and the discomfiture of the materialistic party.

The weak point in their tactics is that the possible alternative of the phenomenon having an occult cause at the back of the simply physical agency or agencies employed by the masked operators, is completely ignored by the Committee in charge of the research. For all that is to be seen in their Circular, one would never suspect that such a thing as an occult phenomenon had ever happened. Some of the observers quoted in Colonel Waterhouse's pamphlet are Hindus—Babus Gaurdás Bysack, P. N. Mittra, and B. C. Chatterji—yet neither ventures a word in favor of the *superstitious* theory of the poor, benighted natives of Bagirhát, that the salutes are "fired by aerial hands," or that of the Maghs of Kúkri Múkri, that the noise is that of the slamming of the brazen gates of the Palace of Ravana. Perhaps such theories are not embraced in the B. Sc. course at Calcutta University, and, therefore, are unthinkable for any Hindu with a decent regard for the honour of his ancestors!

It seems to me—who am not a Hindu (this time), but only a believer in the Aryas and their wisdom—more than likely that the Barisâl Guns are occult phenomena, that the *Devatas*, or nature-spirits, are the artillerymen, and that possibly the thing traces back to some awful tragedy in or near the Gangetic delta. About such astral detonations, in quality if not degree, there is a mass of accessible testimony in European books; but, as no more space can be spared in the present number of the magazine for enlargement upon the topic, I shall reserve for a future number what can be said on the occult side of the question. Our friends the spiritualists should be interested, as the discussion will have to deal with their own familiar phenomena.

H. S. OLCOTT.

THE DHAMMACHAKKAPPAVATTANA SUTTA.

THE Dhammachakkappavattana Sutta is the first sermon preached by the great Indian Teacher, Prince Siddartha Gautama, after his attainment of the Buddhahood. It is related in the sacred books of the Buddhists that after leaving the Bo-tree he proceeded to the deerpark of Isipatana, near the city of Benares in Northern India, and there found his five old pupils Kondanya, Bhaddiya, Wappa, Mahanama and Assaji, spoken of in the *Sutta* as "the five Bhikkhus." When, just before the prolonged meditation which led to the attainment of the Buddhahood, Gautama had abandoned as useless the life of fasting and self-torture which he had been living for the previous six years, these five pupils had shrunk from him as a backslider; and now, ignorant of the stupendous change which had come upon him, they doubted as to how they ought to receive him. Their final decision was that they would accord to him the respect due to his princely birth, but not recognise him as a teacher; but after the explanation of his views contained in the following Sutta, the aged Kondanya immediately gave in his adhesion to the new doctrine, and a little further examination of it induced the others to follow his example.

As to the translation of the title, it seems to be difficult to give a concise rendering in English that shall convey all the meaning involved in the Pali. Professor Rhys Davids translates it "The Sutra of the Foundation of the Kingdom of Righteousness," and remarks:—

> This expression is usually translated "Turning the Wheel of the Law," which, while retaining the Buddhist figure of speech, fails to represent the idea the figure was meant to convey; the above rendering gives up the figure in order to retain the underlying meaning. The *chakra* (Pali *chakka*) is no ordinary wheel; it is the sign of dominion; and a *chakravarti* is "he who makes the wheels of his chariot roll unopposed over all the world"—a universal monarch. *Dharma* (Pali *Dhamma*) is not law only, but that which underlies and includes the law,—a word often most difficult to translate, and best rendered here by 'truth' or 'righteousness;' whereas the word 'law' suggests ceremonial observances, outward rules, which it was precisely the object of Gautama's teaching to do away with. *Pravartana* (Pali *Pravattana*) is 'setting in motion onwards'—the commencement of an action which is to continue. The whole phrase means, therefore, 'To set rolling the royal chariot-wheel of a universal empire of truth and righteousness;' but this would sound more grandiloquent to us than the original words can have done in the ears of Buddhists, to whom the allusion to the *chakra* was familiar through its connection with ancient Hindu mythology[1].

In Colonel Olcott's *Buddhist Catechism* we find, given upon the authority of that celebrated Pali scholar, L. C. Wijayasinha Mudaliyar, the rendering "The Discourse of the Establishment of the Reign of Law."

The translation of this discourse which is here subjoined has just been made by a competent Sinhalese gentleman for the specimen number of *The Buddhist*.[2] The latter part is more a summary than a literal translation, for in the original the enumeration of the five means by which each truth is perceived is repeated no less than twelve times, and a list is given of some thirty orders or kinds of the Devas of the sky to whom the good news of the preaching of the law was carried. With the exception of these necessary condensations, we believe that the accuracy of the translation may be depended on. The person supposed to be reciting or speaking is Ananda, one of the most celebrated of the disciples of the BUDDHA.

1. *Buddhism*, by Professor Rhys Davids, p. 45.
2. *The Buddhist* is a new paper published in Colombo, a notice of which will be found among our reviews for this month.

REVERENCE TO THE HOLY, IMMACULATE, AND OMNISCIENT BUDDHA.

Thus I heard. At a certain time the Blessed One was in the garden of Isipatana called Migadaya,[1] by the city of Baranasi (Benares). At that time the Blessed One addressed the five Bhikkhus,[2] saying:—

"There are two extremes, O Bhikkhus, which ought to be avoided: namely, the System of Lust,[3] which is vile, vulgar, unsound, ignominious, and productive of evil; and the System of Sorrow,[4] which is also ignominious and productive of evil. Without rushing into either of these extremes, O Bhikkhus, I have fully achieved the middle course which clears the mental eye, which originates wisdom, which satisfies the desire for understanding, and leads to the attainment of NIEVANA.

"This middle course is the Sacred Eightfold Path, O Bhikkhus, that is to say:—Right Belief, Right Thought, Right Speech, Right Action, Right Means of Livelihood, Right Exertion, Right Memory, and Right Meditation.

"The first of the Noble Truths, O Bhikkhus, is *Sorrow*. Birth is sorrow, decay is sorrow, sickness is sorrow, death is sorrow, associating with those unpleasant to us also is sorrow, separation from those dear to us is sorrow, disappointment is sorrow, and in short the generation of the five Skandhas[5] is sorrow.

"The second of the Noble Truths, O Bhikkhus, is *The Source of Sorrow*. This is desire, which causes rebirth, connected with the inclination to pleasure and the inclination to move from one life to another—that is to say, *Kamatanha* (earthly desire), *Bhavatanha* (desire for life), and *Vibhavatanha* (desire that there should be no future state).

1. The Mrigadawa or Deer Park is now represented by a fine wood, which still covers an area of about half a mile, and extends from the great tower of Dhamek on the north to the Chaukundi mound on the south. (General Cunningham's *Archæological Reports*—I. p. 107.)
2. A Bhikkhu is a religious mendicant.
3. "The System of Lust" is explained by Professor Rhys Davids as "devotion to the enervating pleasures of sense" (*Buddhism*, p. 47). Beal, in his translation from the Chinese, says that "all worldly sources of pleasure and bodily gratification" are here condemned. (*Romantic History of Buddha*, p. 251.)
4. "The System of Sorrow" applies to the method of endeavouring to acquire supreme knowledge by mortification of the flesh and self-torture, which was so extensively practised by Hindu ascetics. The Teacher well describes both these systems as *ignominious*—degrading, unworthy of true and noble manhood.
5. The five *Skandhas* are the constantly-changing attributes of the Ego—those which appertain to (and indeed constitute) its several personalities (*see Buddhist Catechism*, note to Q. 137). They are *Rupa Skandha*, material qualities; *Vedana Skandha*, sensations; *Sanya Skandha*, abstract ideas; *Sankhara Skandha*, tendencies of mind; and *Vinyana Skandha*, thought or reason.

"The third of the Noble Truths, O Bhikkhus, is *The Cessation of Sorrow*, only to be obtained by the entire abhorrence of that source of sorrow, the entire destruction of it and entire change from it--by avoiding every connection with it—by entire freedom from and disinclination for it.

"The fourth of the Noble Truths, O Bhikkhus, is *The Method of attaining this Cessation of Sorrow*. This is the Sacred Eightfold Path of which I spake.

"By five means, O Bhikkhus, have I seen these truths—by the mental eye, by understanding, by wisdom, by science, and by intuition. And what I have seen by all five means is this:—

"That the first Great Truth is *Sorrow*, and that this fact should be known to all, as it is known even now to Me.

"That the second Great Truth is *The Cause of Sorrow*; and that this cause should be vanquished by all, as it is even now by Me.

"That the third Great Truth is *The Cessation of Sorrow*, and that this cessation should be attained by all, as it is attained even now by Me.

"That the fourth Great Truth is *The Method of attaining the Cessation of Sorrow*, and that this method should be practised by all, as it has been practised even now by Me.

"All these things have I seen, O Bhikkhus, by the five means of which I spake. As long, O Bhikkhus, as the perception of the real, and thus of the three aspects[1] and the twelve kinds of wisdom in these four Noble Truths, was not perfectly clear to Me, so long, O Bhikkhus, I did not proclaim Myself to the Devotees, Brahmans, Devas or men as the unquestionable and omniscient BUDDHA; but now that this perception has become perfectly clear to Me, I do so proclaim Myself.

"To Me, O Bhikkhus, hath this intuition come. My fruit of the Arahatship has been undisturbed; this is My last birth: there will be no more re-incarnation for Me."

Thus spake the Blessed One, and the hearts of the five Bhikkhus were gladdened by His language. When this exposition was preached, the eyes of the venerable Kondanya were opened, and the infallible intuition of wisdom came upon him: and whatever of the source of sorrow remained in his heart was altogether destroyed.

And when the Devas of the earth heard the Blessed LORD, by this gracious teaching, set rolling the royal chariot wheel of the Kingdom of Righteousness, they sent up the good news with a shout of joy to the Devas of the sky; and they in their turn passed on the information to others, till this Wheel of the LAW had rolled even to the furthest heavens. And a thrill of joy ran through all the worlds, and there arose a light brighter than all the splendour of the Devas.

1. Each of the four Noble Truths, we are taught by Buddhism, can be regarded in three *aspects* or *relations*; and these multiplied by the four, give the "twelve kinds of wisdom" spoken of.

Then the Blessed One rejoiced with great joy, and said, "Dost thou not now indeed know the Truth, O Kondanya? Dost thou not now indeed know the Truth, O Kondanya?"

Thus was the royal chariot-wheel of the LAW set in motion; may it roll on for evermore!

Such is the LAW which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is love; the end of it
Is peace and consummation sweet. Obey!
(*Light of Asia.*)

THE EDITOR OF THE BUDDHIST.

TRAVESTIED TEACHINGS.

XII.

The Twin Sciences of Life.

THE science primarily committed to the Hebrew scriptures was the science of nature, the science of the visible, the science of manifested Being.

On to these same scriptures a secondary science was grafted, the science of supernature, the science of the invisible, the science of unmanifested Existence.

These sciences were, from their beginning, necessarily opposed to each other.

Thus the Hebrew scriptures became a parent stock, on which two antagonistic growths depended; from which two opposed and opposing sciences proceeded.

Of these the secondary science, acting as a parasitic growth, gradually absorbed the whole nourishment of the stock while changing the direction of its course, leaving the natural growth to perish.

Then the parasitic growth, still depending on the original stock, assumed two aspects or divided against itself: under the one aspect presenting the characteristics of a transformed science of nature; under the other those of a developed science of supernature.

This transformed science of nature and developed science of supernature maintained their inevitable opposition to each other.

The mutual relations of these antagonistic sciences, through what may be termed their parent stem—the Hebrew scriptures—were very remarkable. Their starting point, whether from nature or scripture, was identical. The subject of which they treated—life in its ever varying phases—was the same. But then they regarded that life from divergent and opposing points of view: the one dealing with its natural, the other with its mystical aspect. Thence they were, respectively, the science of manifested Being and the science of unmanifested Existence.

The Science of Manifested Being.

The Elohistic or primary view of the science of manifested Being was simple and clear.

Everything is in space; depends thereon, and might therefore be assumed to have proceeded therefrom.

Space is everywhere present, infinite and boundless; without dimensions; without limitations; absolutely unfathomable, and therefore beyond the comprehension of man.

Incomprehensible space thus became the type of the Incomprehensible, and was thence considered to be a transparent veil under which the Invisible was hidden, until, regarded as the impalpable substance of Divine Being, it came to represent that Being.

In this way the designation "Space" became a name of the Divine Being.

This Being as the source of life must be Life itself: for life can only be derived from life.

But life—even passive life, however impassive it may be held to be—is associated with motion, is perpetuated by change; stagnation as the consequence of inaction and outcome of inanition, being the precursor of and leading up to the lifeless state.

Now change in the Divine substance, consequent on action in the Divine Life, would cause an alteration in the condition of the region of space in which the change occurred, and be the starting point of a transition from the unmanifested to the manifested state of Being.

This primary change would be due to action in the substance of the Divine Being through the uses of the Divine Life, and would be the outcome and expression of that action, and the sole witness to manifested Being of the reality of the unmanifested active Divine Life.

Under this action conversion would take place in the Divine substance acted upon: from being transparent it would become opaque; from being invisible, visible; and so pass, in the elemental state, from the active to the functional Divine Life, to be, as already stated, a starting point of that manifested life.

Space, the invisible vesture or body of the Divine Being, is provided with its own proper organs—the heavenly bodies.

The function of these is to preserve and maintain the transparency and purity of space. This they do by gathering up the changed elements of Divine substance diffused therein, after these have passed from the uncondensed to the condensed state, and subjecting them to revitalizing processes and submitting them to revivifying influences through a series of functional interactions. These prepare them for re-entering the Divine substance by renewing their nature and thus rendering them fit once more to take part in the unmanifested Divine Life, and so enable them to be reabsorbed by and again become one with the Divine Being. For the life of the Makrokosm is, like that of the mikrokosm, a twofold life; of which the manifested, the organic, is conservative and restorative or purely functional, while the unmanifested but active is the life of use: and it is in this twofold aspect that the likeness of the mikrokosm to the Makrokosm consists—though in man the relations are reversed, his organic being an unmanifested, his active a manifested life. He has moreover another claim to

be likened to the Makrokosm, seeing that in embryonic existence he passes through the several successive phases of terrestrial evolution.[1]

Under the relations of this twofold life, as interpreted by the analogies of the twofold life of manifested being, the elements of the Divine substance pass from the uncondensed to the condensed, from the unmanifested to the manifested state, because, exhausted by use in the active Divine Life, they are no longer fitted to form a part of and are therefore separated from that substance; and they are separated therefrom that, by submission to the functional processes of the organic or manifested Divine Life, they may be rendered fit to be reabsorbed by the Divine substance and so be ready for the uses of the active but unmanifested Divine Life.

Hence, in passing through the functional processes of the organic, that is of the manifested life of the Divine Being, though from the nature of things they are necessarily in that Being, yet the Divine Being is not in them, and will not be reunited with them until, once more prepared and fitted for that reunion, they repass from the organic to the active, from the manifested to the unmanifested Divine Life.

Such was the basis of this science. Hence its teachings were the reverse of pantheistic.

But though its generalizations were far-reaching, embracing as they did the Universe within their scope, as the science of manifested being its researches were restricted to the investigation, its interpretations limited to the explanation of the phenomena of life submitted to the observation of man; and of such evidence of the further extension thereof as can be reached by his reasoning powers.

Thus terrestrial life was the subject of its inquiries, and the solid foundation resting on which it sought to widen the range of the knowledge of man.

Commencing these inquiries with the earth itself, this is regarded as a vast inorganic cell, primarily constituted by the coalescing of minute watery vesicles or simulative cells, themselves formed by the combustion of gases in space.

This vast cell thus constituted, entering on its career as a member of the solar system, gradually absorbed the solid matter diffused in space—whether as meteoric (that is kosmic) dust, or otherwise—which came within the range of its influence.

From this cell, under the stimulus of electrical, igneous, and solar forces—the three modes of a single base, or one in three as it might well be termed—the three physiological elements, water, air, earth, or three in one, were evolved. Coincident with and consequent on this evolution, and under the continuous action of the same stimuli, the three orders of cells, inorganic, organic, and psychic, were produced—each through the instrumentality of its predecessor or potential matrix—as their primary matrix, the parent cell or planetary body, became fitted for their agency; and through the interactions of these, in due succession, the organic, the animated and the human life of the planet was introduced and carried on.

1. Cf. *Isis Unveiled*—I. 388.

Under this scientific view the cell, with its three modes of expression, was regarded as the one great factor of evolution—the combined interaction of cells and consequent assumption and progressive development of forms in their three successive orders, being considered to have been the instrumentality by which the life of the world was manifested and the agency by which it is maintained. Thus the primary cell, the earth, itself constituted of an agglomeration of innumerable vesicular cells which in coalescing lost their cellular character, was held to have been the mother of a vast progeny—the consecutive orders of cells—through which it became the parent of secondary offspring, the organic, animated and human life it has thus produced, sustains and maintains.

Developing this view, the teachers of the science affirmed that the life of the earth, assuming activity from the germ state in the cell form, gradually passed through the inorganic and the organic —this including the vegetative and the animated—to the human evolution; that in each of these evolutions it clothed itself with and used a succession of progressively advancing forms, culminating in man; and that it was subjected to these evolutions that, by the life uses of the successive forms through which it was thus passed, the subtle elements of which it was constituted might have these exhausted energies renewed, or gradually reacquire and slowly mature perceptive, reflective and deliberative capacities or faculties in the passive or non-volitional state, through the functioning agency of the organs on which the development of these capacities or faculties depends.

Under this process of evolution the inorganic was held to have been the matrix of the organic, the organic of the animated, and the animated of the human development; while the human was regarded as the matrix from which the psychic development proceeds.

The incentive to advance under this system of evolution was appetite—the individual in each class recklessly sacrificing all to its own selfish gratification. In this way, that is by selfishly appropriating all that was necessary for its own well being, each successful selfseeker advanced the form it was using to the most perfect condition that form was capable of reaching; and while and by so doing fitted the self, after disembodiment by death, for re-embodiment by process of generation in a yet higher form, thus to commence a more developed life on rebirth.

This higher form the reincarnating self specially developed during embryonic life, in accordance with its own desires and conformably to its developed appetite—to ensure the fullest indulgence thereof. Thus advance in form was secured by the shaping processes of embryonic existence; maturation of being through the uses of active life.

The inevitable consequence of this process of evolution was that the self, on gaining the human form, was a confirmed selfseeker. By entering that form it was submitted to the action of a further matrix, under which another step in advance was to be taken. That step was to place it in a higher state. The characteristic mark of that higher state is the forgetfulness of self.

To enter this state it is necessary that the self should be humanized; that the individual man should become, what it has pleased him to call himself, a human (*i. e.*, humane) being.

The process of humanizing is a process of decentralization—a process of the decentralization of self. Under this process selfseeking is overcome and the very tendency thereto cast out, that an unselfish love of that which is not self may take its place.

Thus the aim of evolution in the human, which is at once the meaning and the object of the life of man, is that the individual human being should, by the uses of his passing life, change selfseeking appetite into self-forgetting love.

The facility for doing this differs greatly in the individual, and is proportionate to the strength of the self-seeking tendency developed during the antecedent course of evolution. Hence, whereas some may pass from the human to the psychic state at the close of a single life, others would require a series of successive reincarnations in the human form to enable them to gain that state, while to many its attainment might be impossible.

The process by which this change is effected, this passage secured, is functional in character, as has been the whole course of the evolution. It takes place during the uses of individual life.

If the individual so lives as to make of his life a harmony of being, then the Central Force—*El Elohim*, the Force of the forces—attracted by this harmony, combines with the other natural forces already operating, and so acts with these upon the self that, on quitting the body at death, it passes to the soul state. Of this state—that is of the soul of man—the human body is the matrix.

Hence, the condition of the soul in the soul state is that of a personal state of being—a state in which both individuality and personality are retained in a higher order of existence.

This the teachers of the science of manifested Being held to be a logical necessity, if not an actual logical demonstration; for they maintained that—since development of form by the indulgence of appetite through the centralization of self has been the aim of evolution hitherto; while the decentralization of self by the conquest of appetite through the development of the affections, or *the conversion of appetite into affection in the developed form* is the end in view—embodied affection of the highest order must be the combined result sought to be achieved.

According to them neither knowledge nor spirituality are needed to this intent. Love is the one essential now. Love supported by hope and resting upon trust.

These produce and promote the needed harmony of life. Each under the influence of that harmony is free to use his natural impulses, whether in search of knowledge or otherwise, as circumstances may suggest, so long as harmony of being is not impeded thereby. For this is absolutely necessary to the right use of life.

When the individual fails to make of life a harmony of being, as only too frequently happens, but is still capable of harmonizing his existence, the Central Force or Force of forces, acting on this want of harmony, produces a feeling of distress, which

is the voice of conscience warning its subject; and then if the warning thus given is heeded the path of harmony will be re-entered and the feeling of distress cease. But should this warning be disregarded, or if after many trials—possibly during its passage through numerous successive lives—the impossibility of reaching the psychic state be established, then the self passes to the impersonal condition, in order, through a refining process of dissolution, to re-enter the unmanifested existence of the Divine substance from which its constituent elements originally took their departure: unless indeed it has only fitted itself for the denser condition of the grosser matter of its parent, the earth, in which case it remains with the planet as earth-bound.

It can thus be shown that the teachers of the science of manifested life held that the functioning condition of their parent, the earth, was reproduced in their several successive states by all its offspring; and that man is in reality a functioning organ.

Now the proper function of the earth, as an organ of the unmanifested Divine Being, is the absorption and renovation of the exhausted elements of the Divine substance, and their restoration to that substance in a renewed condition—a condition in which they are refitted for the uses of the unmanifested Divine Life.

But with the exercise of this function another, a higher, a special function is associated—the production of the life of the earth.

Thus the function of the earth, viewed as an organ of God, is twofold: the one proper or inorganic; the other special and organizing.

Hence man as a functioning organ reproducing the functions of the earth will, like the earth, be an organ in which a double function is going on: only his functions will be a step in advance of those of his parent because producing higher results—for in him the one function is connected with his organic, the other associated with his active life.

In discharging the former function he, like his inorganic mother, the earth, takes in gases, liquids and solids as nutriment, acts on them functionally even while being nourished by their constituent elements, and passes them from him again as gases, liquids and solids in another state: but the outcome of this function differs widely from that which proceeds from the functional action of the earth, since that quits it in a renewed, whereas this is given off by him in an exhausted, condition,—a condition in which, though fitted for other telluric uses, it has become useless for and even detrimental to himself.

In discharging the latter function, reacting, so to say, upon himself, he, by the uses of his active life, either transforms that self and prepares and fits it for a higher life in a more exalted state of being, or repasses it, through the spirit state, to the unmanifested condition of existence: for in the discharge of this function the individual man determines to which of two states his self shall pass on disembodiment—whether to that of soul to become a Divine Impersonation, or to that of spirit, to re-enter

the divine substance; unless indeed it should fall back into the earth-bound state, to be submitted to a further series of telluric and terrestrial processes.

Such is the issue silently set before man on commencing his human career; for his life is essentially a selective process in which, without his necessary consciousness as man, he determines to which of these conditions his self shall ultimately attain.

This is the sum of the teaching of the science of Manifested Being.

The Science of Unmanifested Existence.

The science engrafted on the Hebrew scriptures—the science of unmanifested Existence, or more exactly, the science of manifested Being tending to unmanifested Existence—is as remarkable for its points of contact with the science it has supplanted as for its divergences therefrom and antagonisms therewith.

These sciences are necessarily associated through having the same point of departure and dealing with the same subject.

They both treat of the life of the Makrokosm, of the life of the mikrokosm, of the life of man. They both regard man, the mikrokosm, as an evolution of the Makrokosm. They both admit that man, as an outcome of the Makrokosm, is a manifestation of its unmanifested life. They both hold that in man spirit is embodied in matter or clothed in flesh. They both claim that spirit has been incarnated in man for a purpose.

But then they differ absolutely in their view, as to the way in which this clothing was effected, as to the intent with which this incarnation was accomplished.

The view of the engrafted science was that spirit, the individualized spirit incarnated in man—so far from originating in the germ state as a product of the renewing processes of unmanifested Being; so far from so originating that it might pass, through evolutional development, to a higher order of existence—emanated from the unmanifested as an expression of its purity and a focalization of the effulgence of its light; and that it so emanated that, by a series of descents therefrom—during which it was gradually condensed and its illumination quenched by the progressively increasing materialization to which it became subject—its spiritual characteristics might disappear. For, under the imagery of the Sephiroth, spirit, abandoning its original high estate and absolutely pure condition, involves itself successively in denser and yet more dense states of matter, until on its planetary stage in the human form this degrading process of material embodiment culminates, and it is in this degraded state that the evolution of spirit commences, from this degraded condition that spirit has to raise itself, according to this science, until, as the result of its own continuous efforts it regains the unmanifested existence from which it took its departure.

In this way the conclusion was reached that the embodied spirit of man was a degraded spirit; that the condition of man was a degraded state. And this process of the degradation of spirit was regarded as the fall of man.

As a consequence of this view came the further conclusion, that the life of man on earth was illusory; that the only reality accessible to him was the Unmanifested within himself, which could only be realized by union with the One Unmanifested from which it had proceeded.

This union, the science of unmanifested life maintained, could only be effected by a recognition of the illusory character of manifested life, and of the desires belonging thereto and the passions springing therefrom; and the consequent arousing and development of a strong resolution successfully to resist these passions and overcome these desires: since only by the conquest of desire, through the exercise of a firm will, could freedom from illusion be gained and reality reached.

Thus only by the exercise of a resolute will, which willed that the phenomena of nature should be illusory and so made them illusions to the willer, could freedom from illusions be attained.

And yet, in so teaching, this science overlooked the great fact that will is only desire passing into action, desire in action, or applied desire: so that when the individual by the exercise of will overcomes the desires he desires to overcome, he is merely giving full play to his predominant desire, and in feeding that desire at the expense of all others makes himself more completely than ever the slave of desire, the victim of his master passion.

Under the theory of the voluntary descent of spirit into matter the manifestation of the light of the Unmanifested is figuratively set forth.

This light is assumed to have exhibited itself as a bright luminous point in which the effulgency thereof is concentrated—a point which from excess of brilliancy so dazzles that it cannot be looked upon, cannot be perceived.

This point—the CETER, "Crown" or derived source of the thence emanating Sephiroth, the *Memra*, Logos or Word of later mysticisers, the Messiah, Christos or Christ of the literalizing mysticisers and literalizers, and the COTER, Soter or Saviour of their pseudo-mystical supplanters—thus manifested itself as the first step in the voluntary sacrifice of self it meditates and is initiating.

From this luminous point countless rays, scintillations, or sparks were emitted, which of their own accord descended into matter—becoming more and more enveloped therein and obscured thereby as they passed down the ladder of the Sephiroth, until, incarnated in man, their vanishing light wholly disappeared.

Through these rays, the passing radiancy of which radiated from itself, the luminous point completed its voluntary sacrifice while still remaining in undiminished lustre.

The descent of these rays into matter, their voluntary descent into organic life, constituted the mystical fall of man, and caused his natal condition to be a fallen state.

From this fallen state man, the fallen one, has to raise himself voluntarily, by the continuous action of a persistent will to that intent.

To raise himself he has to reascend the ladder of the Sephiroth, unless, by what might be called a short cut through a much more

arduous and difficult ascent, he directly reaches his luminous source.

According to this view the Unmanifested partially manifests itself in an unperceivable manifestation as One, that it may again become unmanifested in many; from this unperceived manifold manifestation to regain its original unmanifested Unity.

To do this, the Unmanifested One in man must do violence to all the impulses of the nature it has assumed. In other words, man must resist and overcome all his natural desires, and so make resistance to nature the path of reunion with God. And here it is that the fundamental difference between the two sciences, as applied to the life, appears, for the science of manifested Being claims that the psychic state of Divine Impersonation is reached functionally, through the natural uses of a natural life passed in hopeful loving trust; whereas the science of unmanifested Existence declares that the unmanifested state of unity—of reabsorption into and reunion with the Divine substance—can only be regained voluntarily, by the deliberate and persistent renunciation of all the functional uses of life, as far as the same can be carried out, or the sacrifice of the natural to the spiritual, which is the completing of the sacrifice prepared for, initiated by, and thus brought to this predetermined issue through the original voluntary descent or volitional fall of spirit into matter.

In carrying into effect this renunciation of the natural the further contradiction is held, under the science of unmanifested Existence, that man cannot free himself, by any thoughts, words or acts of his own, from the circle of rebirths which constitutes his fallen state, although this freedom must be the result of the persistent action of a resolute will to that intent.

This view would seem to imply that some power external to man was needed to free him from his fallen state, a power capable of acting in alliance with him; and the literal acceptance of this view has led to the doctrine of redemption through an atoning saviour and an imputed grace—a doctrine which has found so much favour in the present era, as an easy and intelligible expression of the Christ-idea. What it is really assumed to require, according to its inculcators, is the recognition by man of the Divine origin and nature of the unmanifested self incarnated in him; through which recognition the Divine within learns that it is only through dependence on the Divine without that the lower can become capable of reunion with the higher self, so as, through this reunion, to repass at death to the One Unmanifested Existence from which, with that higher self, it took its original departure. That is to say, for man to attain to final liberation from his fallen estate, according to this interpretation, it is absolutely necessary that he should recognize the Deity hidden in himself, that the God without may be able to co-operate with the God within; and then the lower must be completely passive in the hands of the higher self to this intent: for these are in reality but different modes of a single insensible manifestation of the unmanifested existence of the One Unmanifested Being.

The great difficulty of this theory appears when the question is asked, why did the Unmanifested seek the manifested state? Why did unmanifested Unity assume the illusive veil of a mani fested multiplicity?

It is sometimes inferred—for this science deals rather with inferences than direct statements here—that this veil was to be an instrument for the gaining of experience.

Now the gaining of experience in this sense is the acquiring of knowledge. But the One Unmanifested is accredited with possessing the fullness of knowledge. Moreover, what knowledge was there to be gained through the experience of illusion? Could there be a desire for the experience of the unreal in the essence of reality? Could untruth be derived from the source of truth? Could there be a need in absolute truth to sense the value of the true through the endurance of the false?

At other times it is imputed under this theory, that the passage of the self from the unmanifested to the manifested state was due to some irresistible aspiration of its being; and yet if so, the unmanifested can hardly be a satisfied and satisfying state, a state free from desire.

The fact is that the obscurity here is impenetrable, the difficulty insuperable, the dilemma complete. But then this is due rather to the assumptions of the science under which such incompatible relations accrue than to the nature of the phenomena it is seeking to account for.

The obscurity is really caused by aiming at the impossible, in the endeavour to reconcile the irreconcileable and harmonize contradictions; and the only way out of the difficulty thus introduced, the only extrication from the dilemma thus originated is for man, in searching for the meaning of his own life, not to consider whether his surroundings in nature, including the phenomena of his own existence, are real or illusory, but to remember that, whether actual or simulative, they are the means through the actions and reactions of which the object of that existence is attained, the true end of his being gained. In a word, he should realize that they are as actual as he is himself, the expression of the workings of that nature of which he is the outcome; so that the actuality or non-actuality of nature can have no bearing on the relations of his own life thereunto. Whether his incarnation was the result of a descent or fall of spirit into matter, or of a progressive evolution of spirit in matter, he is none the less a natural being dependent on a natural order in which he is called to lead a natural life. This natural life is subject to certain laws, disobedience to which predisposes to, and persistently continued ultimately results in, premature death; so that could man denaturalize his being, the complete denaturalization of that being would be the close of his natural life.

But this natural life, according to the science of unmanifested Existence was voluntarily chosen by the higher for the lower self—so chosen for a purpose. That purpose this science has, so far, failed to declare; and yet if the self was satisfied in the unmanifested state—if it was endowed with all knowledge, possessed of all good, in the enjoyment of all happiness, why did it quit this state to become subject through illusion to the very reverse of those conditions in order to victimize itself? What need was there for the voluntary sacrifice of self? What good was to be attained thereby? If the unmanifested self was clothed with every perfection, was perfection itself, Absolute Perfection, it could not become more perfect through the temporary sacrifice of its perfection. To claim that Perfection subjects itself to imperfections that, through these rendered perfectible, it may once more become perfect, is to demand complete abdication of the judgment, absolute surrender of the reasoning powers.

HENRY PRATT, M. D.

THE ANGEL PEACOCK.

CHAPTER VIII.

The Final Conflict.

It was about a fortnight later, and Heatherbloom was sitting alone in his study, his elbows on the table, his head resting on his hands, his face full of a profound despair. A mass of papers and letters lay before him; but he had simply pushed them out of his way.

All of us have to realise, some time or other, that that which seemed impossible is not only possible but close at hand. Death, agony, despair, only wait their appointed moment to step into our lives. Heatherbloom was facing this terrible fact.

Already Anemone had become so much worse that the doctors thought it right to warn her father that there was cause for serious alarm. What was the matter no one seemed actually to know; but every one who came near her could easily recognise the fact that she was literally fading away—and that too with a terrible rapidity.

Heatherbloom was face to face with one of those most heart-breaking positions when it seems as if literally nothing can be done even to postpone the approaching misery. All that skill and love and money could do was already done. It was useless to take Anemone away; she was too weak to bear a journey; and besides, though they seemed but little good to her, Heatherbloom was afraid to take her away from the great doctors.

As he sat there, unable to think, not knowing what to do, Veryngtower came in. During the last few days a bond of strong sympathy had sprung up between these two, which had pushed aside the slight constraint that had existed before. This constraint had arisen because Heatherbloom knew very well that the young man was in love with his daughter; and he did not want any one to speak of love to her just yet. But now, when the awful thought of death was present, it seemed as if the mere fact that both loved Anemone more dearly than anything or any one else in the world bound these two together.

Veryngtower sat down at the other side of the table and leaned his head, too, upon his hand.

"I have an idea," he said uneasily and in a very low voice, "an idea I can't get rid of; and I should like to speak of it."

"Well?"

"Do you think Lady Anemone is being poisoned?"

Heatherbloom raised his haggard face, and looked at the speaker; but he did not seem startled or interested.

"No," he said, "I do not. I believe she is being killed, but not by poison."

"What do you mean?" exclaimed Veryngtower, who was most effectually surprised by the reply he had called forth.

Lord Heatherbloom got up and walked about a little, apparently thinking deeply. Then he sat down again opposite Veryngtower, and without any preface told him the story that is told in these pages. Veryngtower listened with absorbed and breathless interest.

At its close there was a pause; and then the young man sprang to his feet.

"We will save her," he exclaimed; "if this thing is what you believe it to be, we will save her. Did you know that my grandfather was a Rosicrucian? Well, he was. I have some of his books; I know a little of magic. To-night is the full moon. Don't think I am mad when I tell you that I believe we can save her to-night. I am going home to look up my books. No foul spirit that lives in that idol and feeds on human life shall take Lady Anemone's from us!"

So saying he strode to the door so impetuously that he nearly knocked over the butler, who was just coming in. Veryngtower paused; the interruption made him remember that he had one word more to say, so he stood back and waited. The butler brought in a card and said the gentleman had told him to say that he would only keep his Lordship a moment. The name on it was that of a very learned professor, and Heatherbloom, with due reverence for learning, immediately told the butler to show the visitor in. He entered—a tall, angular man, very meek in manner and not at all calculated to inspire awe. But Heatherbloom accorded the deference due to the brains he knew were hidden behind that placid forehead. In a somewhat hesitating and apologetic way Mr. Black explained that he had been advised to call by the firm of the Indian House, who had assured him that Lord Heatherbloom was willing to be polite in allowing the precious Angel Peacock to be seen by those who could appreciate it.

"Oh, certainly, certainly," said Lord Heatherbloom with a tone of irritation in his voice, which, however, was not caused by his visitor but by the mere mention of the Peacock.

"Shall we go up to the drawing-room now?" he added, overcoming with an effort his distaste for looking at the idol himself. His first instinct had been to let the butler do the honours; but politeness conquered.

"I shall not be able to do it any justice by a mere cursory glance," said Mr. Black, now betraying a great eagerness which brought life into his face. "I wish, if you have no objection, to make a copy of the hieroglyphs with which I hear the tail is covered, so as to study them at my leisure; will you allow me to do this? And

more," said the nervous man, making a great and heroic plunge, "will you lend me the bird for a day or two, so that I may do it properly?"

"My good sir!" exclaimed Heatherbloom, suddenly losing control over himself, "I'll *give* you the bird!"

The *savant* leaned back in his chair and stared. He thought this was some kind of joke which he failed to understand.

"I will, upon my honour," said Lord Heatherbloom. "I can't appreciate the thing, and you can. I will send it to your house."

Mr. Black looked steadily at the speaker and could see no trace of a smile on his face; the hot colour began to come into his own. "But this is such unexampled generosity, Lord Heatherbloom," he said, in agitation, "I really do not understand—I really do not know what to say——"

"Say nothing," said Heatherbloom. I know enough to know the value of learning like yours. It is in your hands that such a relic as the Angel Peacock should be; it is only fit that you possess it. I will send it to you at once."

"Not to-day!" said Mr. Black with suppressed excitement, "I am going out of town for the night, and I would not entrust it to servants or leave it at my house until I have made a safe place for it. I will come for it myself on my way home tomorrow. Of course", he added, as he rose, "you may change your mind before then. If so I shall think it only natural!"

Mr. Black got out of the room with some difficulty, he was so absorbed in the thought of the extraordinary piece of good fortune which had befallen him. In the hall he was struck dumb by the magnificent apparition of Afiz, who stood before him with folded arms and gazed steadily with his great eyes into Mr. Black's face. Afiz looked really splendid now that he was no longer starved, and was dressed gorgeously. Mr. Black shrank away from him and was glad to be out of the house.

"What made me afraid of that man, I wonder?" he asked himself in much perplexity as he went with long strides down the street.

"Mr. Black thinks you are mad," observed Veryngtower, as soon as the door had shut.

"What does that matter?" said Lord Heatherbloom. "It was too good an opportunity to lose. I don't believe myself that he will keep that bird a day. He will bring it back for some reason or other. It will not leave me till the curse has been fulfilled."

"The curse will not be fulfilled," said Veryngtower positively, "The powers of good are stronger than the powers of evil. I stayed because I wanted to ask you whether you will help me in whatever I do to-night, even if it seems very strange."

"Certainly I will," said Lord Heatherbloom gloomily. "I no longer know what to do, so that I am ready to follow any lead that presents itself. As to anything being strange, I shall never think that again. My own experiences have been too extraordinary. You won't surprise me, Veryngtower, whatever you may do."

"Very well," said Veryngtower, "then I shall count on your help." So saying he departed with alacrity, and Heatherbloom was left

once more alone with his despairing thoughts. At last, finding them unbearable alone, he went and sat by Anemone's side. She was too weak to sit up now, but she had always a glad, faint smile for her father. Afiz, as usual, was in the room; he ceaselessly waited on her, taking from the very hands of the other servants anything which they might be carrying to her. Heatherbloom had begun to like him for this devotion; as for Anemone it had pleased her from the first to watch his picturesque and graceful figure, and now she had grown accustomed to regard him as her own attendant,—a position which he had himself assumed.

Heatherbloom no longer had the courage now to ask her how she was; for she was always a little more tired, and it made his heart grow sick to hear her say so. To-day, as he entered the room, he had met Lady Haughton leaving it with the tears running down her face; and he dared ask no question after seeing that. So he sat and talked a little and tried to read; and then went out for a while—alone now, for Anemone could no longer be taken to the carriage. And so the sad, anxious hours dragged by.

In the evening, about nine o'clock, Veryngtower came in looking very serious.

"You said you would not be surprised at anything I might do," he commenced. "Well, first of all, I want to stay here all night. And I want you and Lady Anemone to spend the night with me in the drawing room. I suppose you are still willing to try whether I can help. If so, then I want you to let me first have half an hour alone with Lady Anemone; I must talk to her. Without her help we can do nothing."

"You know how weak she is," said Heatherbloom.

"You know, I think, how much I have at stake! I love her."

"Yes, I know," said Lord Heatherbloom with a sigh. "Come upstairs to her sitting room with me."

So, in this sad way, Veryngtower got the permission which a month ago he had longed and feared to ask for.

Anemone lay on her couch looking more like death than life. Afiz was in the room, having just brought her some lemonade. Heatherbloom sent him away and then followed himself. He found Afiz in the passage. This habit of the Persian's always annoyed Heatherbloom, and he sent him downstairs now with a few curt words.

Half an hour later he returned, and found Veryngtower kneeling by Anemone's side, her hands in his. The young man rose at his entrance. Nothing was said, but everything was understood. Anemone's love had been asked and given, though it seemed as if she would only move from the couch on which she lay to be placed in her coffin.

They sat together, talking a little of indifferent things till it was the time when the servants usually went to bed. Heatherbloom rang then and gave orders that no one was to sit up, saying that he himself would let Lord Veryngtower out. To Afiz, who came to the doorway of the room to see if he was wanted, he spoke in Persian, telling him to go to rest.

When all the house was still, Anemone rose from her couch and with great difficulty moved quietly down the stairway to the drawing room. The others followed her, carrying no light, for they did not wish to rouse any one, or attract attention. Yet twice on the way they stopped, checked by what seemed the sound of a footstep in advance of them.

The drawing room had a very heavy portière over the doorway, which was generally held back by cords. When all three had entered, Veryngtower shut the door, turned the key in it, and then let the portière fall. The room was very dark, and Anemone, afraid to move lest she should stumble, stood by the wall. Heatherbloom kept by her, fearing she might be startled or alarmed. After a minute or two of groping about, Veryngtower found one of the windows and quickly unfastened the shutters, letting in a stream of pale clear moonlight. Then he opened the other shutters, so that the room was no longer dark, but only shadowy and dim. He drew one of the couches in the room to a certain spot, and when he had done so Heatherbloom led Anemone to it. She sank upon it, and for a moment her courage failed her, and her head drooped on her breast. For this was the very spot where she had fallen that terrible night when she fainted with terror; that terrible night when the awful thing which was sapping her life first gained its dominion over her.

"Must I be here?" she said faintly. Then she added hurriedly, —"Yes, you are right; I will stay here. I am not afraid."

Veryngtower drew back the curtain which veiled the Angel Peacock, and Anemone found herself gazing straight upon this arrogant and terrible idol. For a moment her heart failed within her. But she found, almost in the same moment, a new strength, a sudden flush of courage and of power. She leaned forward, looking steadily at the bird, and supporting herself by her two hands, which pressed on the couch on either side of her; for she was hardly strong enough to sit upright. Heatherbloom had gone behind the couch, and was standing there looking down upon her lily-like head. Veryngtower spoke in a low voice, but so earnestly that Heatherbloom, glancing at him once or twice, hardly recognised him. Was this the gay, handsome young Marquis, who had always appeared to have not a care nor a serious thought to distract him from pleasure?

"Since I left this house this morning," he said, "I have been searching among my books. Many of them deal with actual magic, and I can see that Anemone might be saved and restored to life by a magical ceremony. But there is another mode of breaking this accursed spell which is on her—a mode more worthy of ourselves and of her. By the power of a pure strong will, and by the power of love, this same salvation can be effected. In Anemone is the pure, strong will; she does but need to rouse and use it. She is prepared to do that. You and I," he said, putting out his hand to Heatherbloom, "by the power of love, must support her in this dreadful hour."

The two men clasped hands, and so stood, silently. Anemone remained in the same attitude gazing upon the bird intently. Presently she spoke faintly, and in accents of horror.

"Do you not see," she said, "that tall figure standing beside the bird? It is a woman—strange though it seems, yet it is a woman. For she is full of hate and revenge—how can any woman's heart be so black? Her eyes blaze upon me and strike like fire: she flings up her arms and towers over me! Ah, she is terrible!"

Anemone slowly rose, as she spoke, and stood between the two others, her frame wavering like a flame in the wind, from weakness. Heatherbloom shuddered; to his mental vision her words brought clearly the figure of Zeenab. The gesture she described recalled with a hateful vividness his last sight of the prophetess of the Temple, as she poured upon him the fearful curse of the Yezidis. With an effort he forced himself to look at the Angel Peacock. Involuntarily he started, for in the shadow beside it there was surely the outline of a tall form. The thrill passed from his hand to Veryngtower's, who in his turn looked up, and in his turn started uncontrollably. They both drew nearer Anemone; but she leaned forward to gaze and stood more firmly.

"What is there in that cruel heart for me to fear?" she said, speaking as if in a dream. "Am I not as strong? She is only powerful because the powers of evil are in her. To the powers of good I cry out, come to me and make me stronger than she is!"

For a little while there was silence in the room, Anemone now standing in a rigid attitude, and Heatherbloom watching her in terror lest she should suddenly fail and fall. Presently Veryngtower spoke.

"Anemone," he said, "it is the hour of the full moon. Throw off this spell that is killing you, and defy the powers of darkness."

At his words Anemone suddenly drew herself upright, so that she seemed to grow taller; she used a strange and unfamiliar gesture, as if she were flinging something forcibly from her. And then she raised her hands and burst out into a prayer. The two men were alike shaken by her sudden eloquence, and unaccustomed tears rose, unnoticed; then they stood transfixed, listening and amazed, for Anemone prayed as a priestess of old, one inspired of the benevolent gods, might have prayed.

Suddenly a terrible, a most fearful cry burst forth—whence, none of them could tell, yet it was close at hand; it stunned and staggered them, so appalling was the agony and despair that rang in it. Anemone fell back upon the couch and hid her face. Silence came—a dreadful silence; and a darkness fell on the room. The sky had clouded and obscured the clear and beautiful moon.

"Is she dead?" whispered Heatherbloom at last, uttering the words unconsciously as he looked down on his daughter's motionless form.

"Let us carry her to her room," said Veryngtower in a voice of such agitation that it was hardly recognisable as his.

"Open the door," said Heatherbloom; and stooping he lifted Anemone in his arms. He carried her out of the room and upstairs, straight to her own bedroom. Veryngtower followed them half way, and then stopped and leaned against the wall. Some time later Heatherbloom came to look for him and found him there.

"Good news, Veryngtower," he said in a low tone, but one full of exultation; "she is asleep, and is sleeping quietly like a child!"

Veryngtower said something, but it seemed more like a sob than words. After a moment he succeeded in speaking.

"I have heard a movement in the house, I am certain," he said, "but I hadn't the strength to go and see what it was; it didn't seem as if anything mattered till I heard what you had to tell me."

"Come, let us go and see," said Heatherbloom cheerfully—glad perhaps to make some commonplace effort. It was broad daylight now, and as they went down they unfastened the shutters and let the light in. No one was about: everything was still. But when they reached the front door, and Veryngtower, having found his hat, went to open it and go out, he found it was already open. They looked at each other; but neither said anything. There was nothing to say. Who could have passed through this door and left it open? Veryngtower went slowly out and down the steps; Heatherbloom shut the door behind him and then went away to his own room, where he lay down on his bed and fell asleep at once from utter weariness.

As early as was at all compatible with appearances, Veryngtower again entered the house. He found Heatherbloom in the same chair and in the same attitude in which he had found him yesterday. But there was a totally different expression on his face; he was so lost in thought that he hardly noticed Veryngtower's entrance.

"How is she?" said Veryngtower, almost before he was in the room. But he had to repeat the question.

"She is like herself again," said Heatherbloom. "I went in this morning and found her laughing; and there is a faint tinge of colour in her face. She is saved, Veryngtower! The horror has left her. As soon as she is strong enough we will take her out of town."

He stopped and again the absorbed look came on his face.

"What is it?" said Veryngtower, "you have some other news."

"Afiz is gone, and the Peacock itself," said Heatherbloom abruptly. "And I know now who Afiz is. It came on me like a flash of light, and I cannot but think of it. The man had so altered his appearance, that though those strange eyes of his always made me uneasy, I never guessed who it was, because they were familiar! And then too, the thing was so utterly improbable, it never would have occurred to me!"

"But what is it? Who is he?"

"He is Sheikh Ali, the high priest of the Persian Devil-worshippers; the high-priest of that same idol, the Angel Peacock."

There was a moment's silence. Then Veryngtower said, speaking as a conclusion to his rapid and amazed thought, "Well, we have saved her from him."

"It is well he is out of my reach!" exclaimed Heatherbloom with suppressed fury. "How dared he follow me and masquerade here in my very house? How dared he steal the bird like a common thief? And that was Sheikh Ali! I am beginning to believe he was poisoning Anemone!"

"Hardly with drugs," said Veryngtower, "else she would not be recovering without remedies. At all events, you have got rid of

that demoniac bird, which is more than you hoped for yesterday. Poor Mr. Black will not get it now."

Poor Mr. Black came, full of agitation, to claim the bird. But it was gone. He had to be told that it had been stolen in the night. Very politely, and hardly speaking a word, he went away. To this hour he believes that Lord Heatherbloom had simply laughed at him. and had never intended to part with the precious bird or let any one see it.

And so the strange idol, the proud emblem of Lucifer, has vanished again from this side of the world. Where it has gone, who can tell? Where it is worshipped, who can guess? No traveller has recorded any sight or knowledge of it since that day.

And Anemone woke again to gladness and laughter and to the power of making those happy who love her.

MABEL COLLINS.

PERSONALITY AND PRINCIPLE.

ONE of the greatest evils which has troubled the Theosophical Society has been the tendency to hero-worship. Obviously nothing could be more entirely contrary to all the principles laid down in its teaching; for if there is one thing more than another that clearly follows from the grand doctrines of Reincarnation and Karma which it has been the mission of our Society to revive and emphasize in the West, it is the certainty of absolute individual responsibility—the necessity of complete self-dependence. Yet again and again in the course of its history its members have been found erecting idols for their own private adoration; and frequently, not content with doing that, like very Nebuchadnezzars they have loudly called upon all the world to fall down from his worship the golden image that they have set up. To a prayer have even gone so far as to propose the worship of their own particular idol as a test of fidelity to the cause and principles of Theosophy.

It is surely hardly necessary to enumerate the evils which flow from such an attitude of mind; a little thought will readily show that both for the idol and for the worshipper it is fraught with most serious danger. More than one clever man, who if left alone might have worked unselfishly and most usefully for the cause of Theosophy all his life, has been unable to resist the insidious poison of incessant adulation, and so has at length become puffed up with spiritual pride, and fallen from his high estate; and then alas for the worshippers, who find that their golden image was but gilded clay after all! Sometimes they still cling blindly to him, refusing in spite of the clearest evidence to see aught but what is noblest, purest and holiest in his character or his conduct; sometimes they awake from their infatuation—usually with a cynical disbelief in the existence of human goodness, and too often with an unreasoning resentment which is apt to hold Theosophy or the Theosophical Society responsible for the pain and disappointment which are but the inevitable consequence of their own action. And even if the hero be all, and more than all, that his adherents believe him to be, he is yet but mortal—he cannot be their leader for ever; and when

in the course of nature he passes from this form of life to another, he leaves behind him a feeling of desolation and helplessness in the hearts of his followers which might have been entirely avoided if they had but been strong and self-reliant, and given their devotion less to the personality, which is ever changing, than to the principle, which is eternal.

Some years ago the Society was much exercised about the publication by a discharged servant of some most scandalous charges against one of its revered Founders. To those who really understood the case these accusations were supremely ridiculous—too absurd even to excite indignation, except for the fiendish malice by which they were actuated; but such was the diabolical ingenuity with which they were framed that there was undoubtedly about them a certain air of *vraisemblance* to those whose acquaintance with occultism was merely superficial. Of course all who really knew the injured lady laughed these vile slanders to scorn; but the great majority of the members of the Theosophical Society in various parts of the world obviously cannot have the privilege of an intimate acquaintance with its Founders: yet they stood firmly to its banner, careless of the storm of ridicule and abuse heaped upon them by the eager enemies whose vested interests its teachings had endangered. Why was this? Because in joining the Society they had not promised to obey or to believe blindly in its Founders, but only to work for its objects; because they had given their adhesion not to personalities, but to principles: and they felt that those principles still remained true, and those objects supremely worthy of pursuit, whether those who had originally preached them themselves remained faithful to them or not. Even if those horrible slanders had been literally true—even if the teacher attacked had herself confessed them so—it need have made no difference whatever to the work of the Society. Some of its leading members would have had to mourn the loss of their respect and love for a revered teacher and friend—and a terrible loss it would no doubt have been to them; but they would have been the only sufferers. The promotion of universal brotherhood, the study of Sanskrit literature, and the development of the psychic powers latent in man, would still have remained aims which the greatest and wisest need feel no shame in acknowledging; the practical work which the Society has done in so many parts of the world would still have stood as a witness to its usefulness, and could still have been carried on; the teaching of the Society and the books written by its Founders and members would still have remained on record, to be judged—judged—as all teaching and all books must invariably be judged—on their own merits, without reference to their source.

We may be well assured that whatever may happen to ourselves or our leaders, or even to the very Theosophical Society itself, this work which it is doing will still be carried on, for it is a part of the evolution of the world. *Il n'y a point d'hommes necessaires*; when the time comes, nature will always find instruments to do her work. And for us all there can surely be no higher honour than to be engaged in this work, not only in this one little incarnation, but throughout the rolling cycles of the future. No doubt all the

world must take its part in it whether it will or not; but the majority of mankind do the work ignorantly and blindly—often against their will; they go blundering on in pursuit of some favourite delusion, never knowing, never comprehending their true mission on earth at all,

Till in due time, one by one,
Some with lives that come to nothing—some with deeds as well undone,
Death comes suddenly and takes them where men never see the sun.

But we who have learnt to see somewhat of the truth may join in this work of humanity willingly and intelligently—may help to direct the influences which the progress of evolution brings to bear, and so do our little part—a part perhaps not so insignificant as we think—to guide the world towards "that far-off divine event to which the whole creation moves."

This then should be the position of every true theosophist. Let us give gratitude, love, and honour, deep and full and true, to those (be they who they may) who set our feet upon the Upward Path, and guided us over some of its difficulties—for to them we owe a debt that can never be repaid; but yet let the heart's deepest devotion be lavished not on the personality, which is fallible, illusive, evanescent, but on the principle, which is firm, true, eternal, shining ever before us like a guiding star.

LANCELOT A. TRISTRAM.

BHAKTI.

BHAKTI, Faith, or Devotion, consists of two factors—belief and action; the belief consisting of a conviction in the faithful man or devotee, that the thing he adores and wishes for, and no other, is his highest and only goal; and the action consisting of conduct consistent with this conviction. This conviction may be the result of his knowledge that the object of his worship and adoration is the highest, the best and the only thing, unequalled by any other; or the conviction may be the result of no such knowledge, but only of strong affection for, or blind love of that object. The conviction which does not result from knowledge of the kind above described is considered by some unworthy of being styled Bhakti, Faith, or Devotion, while others hold the contrary view. The first maintain that anything done in ignorance is useless; while the second hold that the true knowledge of God is unnecessary, and moreover would be detrimental to the exercise of Bhakti towards God, and to the offering of any sacrifice to Him as a mark of the worshipper's Bhakti. Nothing can be regarded as acceptable service to Him when He is devoid of hunger or desire; no church need be built for Him who requires no shelter; nor can one prostrate oneself before Him who is infinite and everywhere. In short, the advocates of this school or doctrine say that he who has true knowledge can only entertain sentiments or beliefs; he can engage in no acts of worship or service. My own conviction is that the Godhead is not susceptible of worship unless our conception of it is associated with humanity, and that therefore the formulation of the idea of a personal God and of his incarnation is indispensable for religions in which Bhakti or Devotion plays a

large part. The Aryan[1] and Christian religions admit the existence of a Personal God and his incarnation. Jesus said to his disciples, "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Chapter 11 of the Eleventh Skanda of Sri Bhagavat, and Shandilya's Sutras refer to Bhakti. These Sutras have been recognized in the Vedantasara of the Adwaitis. I shall now try to explain as clearly as I can the contents of the above and subsequent chapters of Bhagavat on this subject. These chapters refer to a conversation between the famous Sadhu Udhava and Sri Krishna. Udhava asked the latter to tell him how he defined Bhakti, or Devotion, as it had been explained in various ways by different teachers. Sri Krishna replied that Devotion or Bhakti consisted in the practice of the virtues—compassion, harmlessness, patience, truthfulness, freedom from envy, equanimity, the practice of doing good to all, the keeping unruffled by desires, the conquest of passions, kindness, cleanliness, the absence of love for money, abstemiousness, peacefulness, resoluteness, dependence on God alone, reticence, carefulness, sagacity, calmness, stoicism, humility, chivalry, friendliness, clemency, and knowledge. He is also a Bhakta, who knowing these virtues does not care to practise them, but is solely engaged in worshipping God alone[2]. He is also a Bhakta who, whether knowing or not knowing what God's attributes[3] are, yet has the conviction that God is his goal and he exists for Him only. The last is the highest Bhakta. He is also a Bhakta who offers to God everything which he feels to be most pleasant to himself. Bhakti is acquired by the company of God when possible, and by associating with good and devout men. All can be saved by Bhakti. Many *are* so saved. Let them be Dythyas, Rakshasas, beasts, birds, Gandharvas, Apsaras, Nagas, Sidhas, Charanas, Goopykas, Vidyadharas, Vyshyas, Sudras, women, or Parias. Vrittra, Prahalada, Vrishaparva, Bali, Bava, Maya, Vibhishana, Sugriva, Hanuman, Jambuvan, Jatayu, Tuladhara (a meat-seller), Vyadha (a hunter) Koobja, Gopees, and the Brahman's wives, have been so saved. It was their pure Bhakti, or affection for God, without knowledge of his attributes, which secured them the final beatitude. The high Bhakti, therefore, is to devote one's self entirely to God through the practical channel of kindness to his fellow creatures[4]. This is what Sri Krishna said to Udhava. Now so many classes of Bhakti are prescribed that we can adopt whichever suits us the best. Jesus describes Bhakti thus;—"Thou shalt love the Lord

1. Our esteemed contributor forgets that Buddhism, which has twice as many adherents as any other Aryan religion, recognizes no God whatever, and also that a very large number of Hindus would certainly not admit the existence of anything like the personal God of Christianity.

2. We presume that this refers to one who leads the life of a recluse, though some at least of the list of virtues would surely have to be practised even by such a man.

3. None can know the attributes of God but those who see Him face to face.

4. This result, however, is frequently attained *without* the devotion to God at all; for example, this high practical form of Bhakti is the very first rudimentary principle of the morality of Buddhism, which acknowledges no God.

thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—*Luke* x. 27.

In Chapter XIV, Sri Krishna said that all worlds and heavens are perishable. Those who wish for them cannot enjoy *that* happiness which men who have surrendered their mind to Him and who desire nothing, and who are ever pleased, enjoy. For such there is happiness everywhere. They do not wish for the world of Brahma, nor for that of Mahendra, the highest of the worlds, nor for anything else, not even Moksha, or exemption from transmigration. They want nothing but God. Sri Krishna added that He was not as much pleased with Brahma, Shankara, Sankersana, or Lakshmi herself, as he was with Udhava, because the latter was desireless, and was moreover possessed of other virtues. God always inclines towards such devotees. Even if they be sometimes misled, it matters not. It does no harm to them. Their devotion to God purges them from all sins[1]. Sri Krishna concluded:—"Do necessary acts, ever remembering me. Fix your mind on me. Treat every creature as my tabernacle. Jealousy, envy, contempt and egotism will then disappear. This is the best devotion. In this path there is no ruggedness, no defeat." A brief life of one of the Bhaktas will not be out of place here.

There lived a patriarch named Herranyakasheppa. He had four sons, of whom the fourth was named Prahlada. From his infancy this boy loved God, although his father was a materialist. His Guru was Shukra Charya, and the boy was entrusted to the care of the sons of this teacher for education. This education in fact consisted of the imparting of knowledge of everything about bodily pleasures and amassing of money, and of rituals calculated to advance these low ends. In short it was a godless education, like that now given to us in our public schools. The boy did not like this sort of teaching, but he found in Narada, a son of Brahma, a Guru or preceptor who supplied him with what he wanted. In the absence of the masters this boy told his fellow-students that the education which was being given to them was ineffectual, without any instruction as to how God was to be worshipped, and how salvation was to be obtained. This latter he thought would give all that the godless instruction was intended to secure, while their present teaching would fail in securing even its own objects as well as the main object of education—the securing of eternal happiness.

He told them that the highest object of all of us should be to obtain release from the bondage of sin, which is the source of all unhappiness to us, and to reach our Father, which is all happiness. He exhorted his fellows to learn the way of attaining this end and neglect everything else, saying that it was very easy to do so. By worshipping God we obtain both the highest worldly happiness and the highest happiness of our Father's company. To worship God is the easiest of acts; for He is ever present in every place and in every thing, even within ourselves. He does not require to be worshipped with things difficult to procure. He

1. Our readers will notice a parallel here with the doctrines of some Christian sects.

is pleased when worshipped by treating his creatures with kindness and friendship. If he is pleased what is there that we cannot attain? What do we want except His grace?[1] No doubt, it is said that we should try to learn how to secure worldly pleasures and wealth, and how to become moral; but of what use are these to us if they are not the means of securing devotion to God, *i. e.*, if they do not produce piety in our mind?

The boys who heard Prahlada at once acquiesced in what he said.

One day his father, the materialist, asked his son to tell him the best part of what he had learnt. The child Prahlada replied, "I think that is the best lesson from which one learns that one ought to give up worldly things, go out of the dark well of sin, enter the forest, and become attached to God." This was too much for a materialist to hear with complaisance. He became annoyed, and warned the Gurus to instruct the boy better. They took the boy home and asked him to state the name of the person who had taught him this. The boy replied that the Being whom the first-created Brahma and others have yet to know, was his instructor.

When his father found that his son had imbibed the highest love to God and perfect indifference to all else, he ordered that he should be put to death. But he was under the special grace of God, and so death could not overtake him. The boy-saint knew that the mind is the cause of all temporal results, that it is the mind which draws the attention of the soul to the chemical and nervous operations which are constantly going on in the body, and persuades the soul to fancy that these operations are of itself, and that therefore, if the mind is fixed and firmly attached to God, it ceases to perform its functions, and the soul remains steady without fancying that it suffers anything. He therefore concentrated his mind in God, who, in His special grace, undertook to preserve him from death.

The materialist therefore found himself unable to kill his son. He therefore sent for him and asked him who was the person that was instigating him to behave in this rebellious manner. The boy replied:—"That omnipotent Being who is the creator of this universe, who rules over the world, over you, and over Brahma, is my inspirer. He is omniscient and omnipresent. If you worship him he will protect you also." The father then said, "You unfortunate child, you seem to wish to die. People often speak incoherently before they die; you said that there was a sovereign Iswar other than myself. If there be one, where is He?"

"He is every where," replied the son.

"If so, why is he not in this pillar?" asked the father.

"He is there; you may see Him;" answered the son.

"Let him save you now," said the father, "and prevent me from slaying you."

So saying, and arming himself, the father struck the pillar. A terrific noise was heard like a loud peal of thunder, and a figure which was neither that of a man nor of a lion, but contained some characteristics of both, issued forth. Sree Shuka in narrating this

1. Cf. 2 Cor. xii, 9.

anecdote observes that God made his appearance thus to prove his omnipresence to the ignorant world and to verify the words of his true devotee. No Devas, not the Brahma, nor Rudra, nor even the Sree, dared to approach the Almighty. The boy-saint however drew near and prostrated himself before Him. The merciful All-Father, moved by compassion, raised him up and placed His hand upon his head, that hand which saves souls from all fear, and caressed him.

Prahlada addressed God thus:—"Even gods failed to please you by praising you. Am I then competent to do what they failed to do? Yes, I am; neither wealth nor descent, neither personal attributes nor mental qualifications, are enough to please you, but pure love only. The Pariah, devoted to you, is a greater personage than a Vipra possessing the twelve qualifications. These qualifications, without devotion to you, can only make their possessor egotistic. I am not afraid of your terrific appearance, for I know you are all happiness and mercy; I fear only the sins or ties with which I am enchained to this world. When will you release me from these sins and take me to your footstool? I can cross any ocean of misery by singing your praises, and enjoying the company of fellow-devo[tees]. Without your grace, all is useless. I have seen the wealth of [the] Devas who defended my father. Where is he? He is gon[e]. I therefore do not ask you for anything, even the seat of the Bra[hma]. Take me, Father, into your service and place me by you. a[nd] not ask you to save me alone. You are the Guru or Saviour [of] universe; what difficulty is there in your saving all? In s[o] the foolish you will be praised the more. I pity those [who] instead of offering their devotion to you, are attentive sol[ely] worldly pleasures. As for me, drowned as I may be in the mi[sery] of this world, I would not feel pain, because I have been [ed]uca[ted] with the nectar of the songs describing your acts; but I am an[xious] for those who do not think of you. Many try for their [own] salvation only, but I do not wish to be saved alone, but crave [to be] saved *with* those ignorant people who neglect you."

God was pleased, and told the boy-saint to ask for any bl[essing] he wanted. Prahlada however replied, "Tell me not to as[k for] favors. The relationship between you and me is that of the eter[nal] lord and the perpetual vassal. I am sure you are only trying m[e], for you cannot be so unkind as to instruct me to ask you [for] any thing other than you. He who serves one in return for wag[es] is not a faithful servant but a trader. I am not a hired labor[er] and you are my eternal Lord, not dependant upon my service to [you]." And God said, "Be it so." Thus did the Almighty Father prove his omnipresence and his special providence on behalf of his Bhakta.

Another Bhakta in difficulty once prayed thus:—"I surrender myself at discretion to him who is the Lord of the universe, and who protects from the grasp of death all who, being in fear of it, surrender themselves to God. I adore that Being from whom this world has emanated, who is personal, who is the original cause of all, who is the Lord of all the great. Him I now contemplate. He in whom, according to his wish, this universe is, a universe which is at times

seen and at other times unseen, yet always visible to Him, as His sight is ever uninterrupted—He who is the universe itself and is different from us and others,—he who is the root of all, may save me from my misery; for he is the Lord of Lords. When time annihilates every thing, there shall be great *Tamas* or darkness, but even then He will be shining and reigning. Him even the Devas understand not. Let Him save me; let Him be my protector. To see His feet, great saints give up the world, practise the great virtue of harmlessness, treat His creatures as if they were themselves, and do them good without expecting any return. I adore that Brahm, who has no birth, who has no name, no shape, who has no good, no evil, yet adopts them as suits the times. I adore Him whose powers are infinite and whose works are wonderful; who shines from His own splendour; who sees every thing; who is the highest of spirits; who is beyond speech and mind, but is yet within the reach of the faithful. Him do I adore who is no Deva, no Asura, no mortal, no animal, no woman imbecile, no man, no creature, no quality, no act, no soul, no matter, but whatever remains, and is victorious after being declared as no other than Himself." All the Devas from Brahma downward found that the description of the being he invoked was not suitable to them. But God made His appearance, and out of His pure grace saved him and made him his companion.

Need I add that this anecdote proves that the one God is a friend of his Bhaktas? Bhakti, according to the Aryan Religion, is the belief in the Fatherhood of God, and the possession of the strongest conviction that He alone is our chief end; and the belief in the fact of the brotherhood of His creatures, and especially the carrying out of this belief in the practice of such virtues as have been mentioned.

Without Bhakti there is no salvation. On this point all sections of Aryans completely agree.[1] Sri Sankaracharya places Bhakti next to that final knowledge (Gnyanam) which leads to Mukhti or salvation. Sri Ramanujacharya ranks it as the direct and immediate cause of salvation, and holds, moreover, that it will continue not as a cause, but an effect of salvation, even after the latter is obtained. Sri Madhwa Acharya is of the same opinion.

Mahomed appears to lay down the doctrine that without faith none will be saved, and he is therefore very severe on those who may be wanting in Bhakti. Vide [LXXVIII.] Sura XL. 10—20 page 253, of *El-Kor'an*, by J. M. Rodwell, M. A.

10. Verily to the infidels shall voices cry, "Surely the hatred of God is more grievous than your hatred of yourselves, when ye were called to the faith, and remained unbelievers."

They shall say, "Twice, our Lord, hast thou given us death, and twice hast thou given us life; we therefore acknowledge our sins: but is there no way to escape?"

"This hath befallen you, for that when one God was proclaimed to you, ye believed not: but when partners had been united with

1. On this point see our first note on p. 739.

Him, ye believed: but judgment belongeth unto God, the High, the Great."

"It is He who showeth you His signs, and sendeth down supplies to you from Heaven: but none receive the warning save he who turneth to God in penitence:

"Call then on God, offering Him a pure worship, even though the infidels abhor it.

"Of exalted grade, of the throne possessed, He sendeth forth the spirit at His own behest on whomsoever of His servants He pleaseth, that He may warn of the day of meeting.

"That day when they shall come forth from their graves, and when nought that concerneth them shall be hidden from God. With whom shall be the power supreme on that day? With God, the one, the Almighty.

"On that day shall every soul be recompensed as it hath deserved: no injustice on that day! Verily, God will be swift to reckon.

"And warn them of the approaching day, when men's hearts shall rise up to their throats, choking them; when the evil-doers shall have no friend or intercessor who shall prevail."

All great founders of Religion seem to agree with the Aryan faith that to secure salvation Bhakti or faith is absolutely necessary, and that men wanting Bhakti have but little chance of salvation.

R. RAGANATHA RAO.

[*Note.*—The above article should be of considerable interest to our Western readers, since it puts before them a phase of Hinduism with which they can be but very imperfectly acquainted—a phase probably brought into existence by the influence upon the old Aryan religion of the very same ray which has given birth in the West to the various exoteric Christian systems.—*Ed.*]

KARMA AND ANCIENT LAW.

SOME points in ancient law, which furnish coincidences with the occult doctrine of cyclic progression, and some legal theories which illustrate certain theological dogmas, are the subject of this paper.

Looked at from the standpoint of modern legislation, all that we know of ancient Roman law appears singular, anomalous and unintelligible, until the principle which underlies it is understood.

Modern law occupies itself chiefly with two duties—the adjustment of the relations between individuals and the state, and of the relations of individuals with each other; these relations being so fixed that each individual may be said to move inside a fixed circle, which marks the boundaries of his individual rights and obligations.

Within this circle each man is free to move as he pleases; he may appropriate as much as he can of the gifts of nature, or the produce of industry; he is at liberty to exercise to the utmost the right of competition, the practical outcome of that struggle for existence which is, according to an occult teacher, the real and most prolific parent of most woes and sorrows and all crimes; from this limiting circle the modern man practically makes war for his own good on the rest of humanity,—a war glossed over by the word society, which really means a holy alliance for mutual good.

In modern law the unit of legislation is the individual; the relations between man and man, husband and wife, father and son, brother and brother, being legally fixed and strictly defined.

In the oldest Roman law of which we have definite knowledge, an entirely different principle prevails; here the unit of legislation is not the individual but the family, the relation between family and family being legally fixed, while the internal relations of the family are left to the control of the principle of *patria potestas*; a term indicating that the family—that is, the wife, the children and the slaves—are under the absolute control of the father, and cannot possess property for themselves, nor enter into contracts without his consent. While the father lives, his children, grand-children, and great-grand-children, his adopted children with their children and grand-children, are all absolutely under his control, and the whole family acts as a harmonious unit, or rather as a system of several bodies bound together by some harmoniously acting and perfectly balanced force, under the direction of the father.

That the supremacy of the father was not secured by force, as some students have considered to be the case, the simple consideration of its physical impossibility is enough to shew; for how could an old and perhaps infirm father compel the obedience of several grown up sons and their families in the perfection in which this obedience was undoubtedly rendered? Hence we are compelled to conclude that the bond which held the family together was mutual consent based on mutual benefit. For such a harmonious relation to subsist, every member of the family must have continuously fulfilled every duty to every other member of the family, and the father must have possessed absolute power, not as a despot, but as true representative of the family; he must have been master of all, because he was first servant of all. This mutual fulfilment of every duty would create one Karma for the whole family, and would be likely to ensure that its members would keep together through a series of incarnations.

In this institution of the *patria potestas*, in fact, we have a historical picture of exactly that condition of family life which we are led to expect as characteristic of the Satya Yuga; and it is a remarkable proof of Indian spirituality that a somewhat similar principle regulates Hindu family life at the present day. The present condition of strife and competition, of mutual distrust and evasion of duties, of discord between father and child, husband and wife, master and servant, employer and employed; the present state of confusion of nationalities which has made a great exponent of Vedic religion a son of Christian European parents, which has made a Russian and an American the chosen teachers of the Buddhist and the Hindu, while Europe and the New World look for spiritual instruction to the Brahmans, and the scriptures of the East; in short, the disharmonies which characterize the present Kali Yuga are all due to the gradual neglect of mutual duties, the growth of selfishness and individualism, the tacit acceptance of the doctrine that a man's first duty is not to Truth, or his own divine nature, nor to humanity, or even his family, but to his own selfish personality. The practical conclusion we come to is that

if we wish to bring on the new Satya Yuga, to restore the golden age with all its joys, to bring the gods once more among men, we must begin by repairing the mischief we have done, by truly and unselfishly fulfilling every duty, first to truth, then to our own divine nature, then to the members of our own family, then to our nation and all humanity; so shall we lay this terrible demon called the struggle for existence, and practically realize that grand ideal of Universal Brotherhood, the profession of which is the honour and glory of the Society to which we belong.

While on the subject of ancient law there is one other matter upon which it may be well to touch. The position of father in the Roman family, the sum total of his legal rights and obligations as the representative of the family, was called his *persona*. This *persona* is not insolubly connected with the idea of personality; in fact, several things which had no personality, as, for instance, corporate bodies, had a *persona* in the eye of the law. As we noticed before, the father of the family had power to adopt children into his family, in addition to, or in default of his own; these adopted children were in exactly the same position, legal and social, as his own children; the wife, children and grand-children, whether adopted or not, together with their wives and children, had, as we have seen, no rights of their own, but were in exactly the position which is suggested to us by the word slave, except for the right of inheritance, which right indeed was conceded to slaves in certain cases by Roman law. Inheritance, under early Roman law, had certain peculiarities. As regards their future action the sons were, on the death of their father, separate and individual: each could possess property or make contracts for himself; but as regards the property, rights, and obligations of their father, they still remained united; they took upon them conjointly his complete legal clothing; on them all equally devolved their father's *persona*.

If three sons were co-heirs, they inherited the *persona* equally, that is to say, the phenomenon of three personalities in one *persona*, of three individuals in one person, was quite natural and normal to the Roman mind.

We have but to remember that dogmatic theology, imported from Greece under the early Roman Empire, was matured in the very midst of these ideas, to understand the effect which they have had in moulding its various dogmas.

The theological conception of mankind under the despotic rule of an absolute lord, to whose arbitrary commands they owed implicit obedience, and disobedience to whom was visited with the direst punishments, exactly embodies the view which would be taken of the *patria potestas* by an age which had already forgotten the spirit of that institution while remembering its form.

The God of theology is in fact the Roman *pater-familias*, while humanity, according to this view of the universe, fills the position of the adopted sons; the extreme form of this idea having produced the grovelling wretch who takes a pleasure in stating that he is a miserable sinner, and owes eternal gratitude to his tyrant for the right to exist even in hell.

But there is another dogma on which the conceptions of ancient law shed even more light, and this is the dogma of the Trinity. We have seen how the conception of three individuals in one person had become quite habitual and natural to the Roman mind; and once we fully grasp this fact, we are ready to comprehend the source of the Trinity as at present taught and understood, to understand the process by which the adept of Galilee, the Life-Spirit, and the whisperings of intuition, became metamorphosed into the triune Jehovah, the three persons in one God. The theological trinity is not, like the *trimurti* of the Brahmans, or the corresponding doctrines of Egypt and Persia, a metaphysical idea involving the conceptions of creation, conservation, and transformation, but is a dogmatic assertion of the co-existence of three divine personalities which are at once united and distinct. We should not have said that this doctrine is understood by Christendom, for it is self-contradictory and inconceivable if taken in connection with any modern idea of person and personality, and is unintelligible without the key to its origin which we have indicated.

When Christians come to see that this doctrine of the Trinity is not the gospel, but that the true gospel is something not even remotely resembling it, then may they turn with open and candid minds, with sincerity and love of truth, to seek in the recorded words of Jesus the true eternal and theosophical doctrines which he taught; a right understanding of which, united to their conscientious fulfilment, will make him in very deed their saviour, whom they have long hailed as such, though completely misunderstanding his doctrines; and often flagrantly, if ignorantly, transgressing all his commands.

The reformation of Christendom will begin when professing Christians find that it is really true that "a man's life consists not in the abundance of his possessions," and when they begin to understand the dark saying "whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall save it."

Then will they begin to see that the eternal life promised by Jesus is not a *post-mortem* prolongation of earthly felicity, an extended term of sensuous enjoyment, but a present reality, attainable by all and attained by a few, who have learned, in the words of one of our teachers, to "get rid of their own ego,—the illusory apparent *self*, and to recognise the true self in a transcendental Divine Life," and who unselfishly teach this doctrine to others.

CHARLES JOHNSTON, F. T. S.

FACTS STRANGER THAN FICTION.

NOT the witching hour of midnight at all, but twelve o'clock noon in July—hot and breathless; a cloudless molten sky overhead, and red-hot pavements under foot; and all the world, that could be, glad to be indoors.

In a dingy little room in a dingy street sat a young man. He was used to it, but it would seem very dark to any one coming in from the noon-day glare without. Evidently a medical student—judging by certain curiosities round the walls; his books and papers were lying strewn about, but he was sitting now with his elbows on the table, his chin on his hands, staring straight before him. Suddenly he saw, standing there—in the shaft of light, where the curtains were not drawn close—a girl. A slight willowy figure in a straight-hanging dark dress. Her fair hair was piled up carelessly on the top of her head, in a fashion hitherto unknown to him, for it was the day of Madonna bands and drooping ringlets; it was drawn back from her face, and yet softly shading the white forehead. A face of no awe-inspiring beauty, but with a winsomeness of its own. The delicate brows were straight and dark, with a little downward slant towards the temples. Perhaps it was this that gave its look of sadness to the face, for it was a very sad face. He said he could not help looking and gazing, it was such a pretty face!

But who was it? Certainly a mortal maid, for as the grey eyes met his they brightened into a smile of recognition. But she did not stir, and he bent over the table with outstretched hand, feeling sure it was some one who knew him at any rate, though he did not know her—perhaps that cousin they were expecting to come to live with them. He could have touched her hands, and tried to do so, but felt nothing. Had she moved backwards? No, for there she stood, as before, in that narrow shaft of light.

She had not moved, and yet he could not understand. "Are you our cousin?" he asked gently, and then got up to move round the table, but take his eyes off her he could not; and as he was looking and marvelling, *she disappeared.*

This young man was not over-studious, nor likely to bring on hallucinations from over-work, but he knew that this was either an hallucination—a vision—or a real live girl, and yet he knew no such girl. His mother's and his sister's friends he knew, but none them were at all like this dainty *mignonne* creature.

The book before him was somebody on Hip-Disease, and he deliberately read out loud the words on the open page, and then copied out a paragraph to assure himself, at some future time, if not then, that he was not dreaming, nor out of his senses; every now and then glancing up to see if the bright vision had returned. Once it seemed to him it must have come, between whiles, as it were, and he had missed it, for as he raised his eyes he caught a glimpse of *something* darkening that beam of light, and vanishing in the end of the room. No need to examine there, for a blank wall faced him at a distance of not more than a few feet from the table where he sat, and with the exception of a chair or two, the small space was empty.

The strange part of it was that though his visitant had never come in this way before, her face he *had* seen many and many a time—in dreams. That they *were* dreams he knew, for he had felt quite angry at being roused up out of them when called in the morning by the house-maid. Waking too, he had seen her; in drinking a glass of water, he would see the face in the bottom of the tumbler, and of this he had spoken to his mother and sisters.

They laughed at first, but the thing had become too common an occurrence now for remark, so often had their brother turned quickly with the glass in his hand, and begged one of them to look at what he saw so vividly, like a medallion, or photograph held under the glass. The image, however, was never distorted.

A girl's face, this same girl's! and always with the same troubled expression. But though they saw nothing, they never doubted their brother did, and without need of his saying so, for they knew by the bright quick look of pleasure flashing over his face. It came at no special times or occasions; sometimes when he looked for it, nothing was to be seen; and again when he was not specially thinking of it—though this was not often, it had so grown into his life—there it was, a tiny perfect miniature, looking up at him, full in the eyes, frankly and serenely.

He had seen it life-size in his own room when standing in front of his glass, dressing, and reflected on a window-pane when turned back upon a dark shutter. There were one or two old-fashioned windows like that in the house. At all times and places that face was haunting him, adapting itself to the mirror, tumbler, wine-glass; and once he saw it on the polished inside case of his watch. Sometimes life-size, and sometimes a tiny face no bigger than a charm, but always in its perfect proportions.

To-day she came to him, a never-to-be-forgotten vision of girlish beauty, and he felt sure she was trying to speak or make him understand something, her expression was so earnest and meaning. Either both of them were real—he and she—or neither; so it seemed to him; and yet there stood his ragged comfortable old arm-chair in its corner, there were his dog-eared books and notes, the ink-stained table cloth, and there, hanging across a chair, was his dissecting apron of black cotton—an unsavoury thing, shuddered at by any over-dainty person venturing into his sanctum. All this was real enough. But who and *what* was she? To say the boy—for he was not much more, being about twenty or so—was startled or awed would not describe his state of mind; familiar as he was with the face itself, the outlines and features—indeed he would have missed not seeing it now, at all hours—an experience such as this mystified yet delighted him.

Hitherto the face alone had come to him, with its crown of bright hair shaded off in a kind of cloudy mistiness, but to-day there was a softly-rounded figure and white hands. A tall girl too, with a gown; but that, as well as the fashion of her hair, was of some bye-gone age—or was it an inspiration of the future? for in no old pictures had he seen anything like the simplicity of this garb. High to the throat edged with a little filmy lace, and down to the

small wrists, with lace edging there too. All so dainty and so pretty and so strange to him—accustomed to the bare shoulders and red elbows of the young ladies of that day. He found himself wondering what stuff her dress was made of! Serge, cashmere, muslin, were household words to him, brought up among women, imagining he too knew one from another, but he could not give this a name, and yet it looked very tangible and earthly; was put together too very naturally. Altogether his notions of spirit visions were quite unlike this.

She came again afterwards often and often, till there was no more wonder left. The face, by itself, he did not again see in glasses, &c., or rather, he did see it sometimes, but differently. In profile, or the back of the head, and a bit of pretty white neck with its little fluffs of curls; and sometimes only a darkness, a kind of shadow, which when he looked closely at it, as one would bring a picture close to one's eyes, he would find to be the gown she wore.

There was no mysterious receding from or eluding his observation—never. If he raised the object, the glass or mirror, whatever happened to be the thing at the moment, near his own eyes, so much the better and clearer he saw it, but touch it he never could. The very hair would light up if he turned towards the light, or look shadowed if he stood in shadow—as his own hair might—so there *must* have been something real. It was not the reflection of light or sunshine on the polished surface itself, for the twists of hair became quite distinct, one lying folded on another, and the glistening threads were clear enough. Once when his lady, as he called her to himself, stood opposite to him, a puff of breeze floating through the open window lightly ruffled the cloud of soft hair above her brows; he dashed round the table, feeling he *must* hold her hands in his own or go mad—the thing was too bewildering—but she was gone. Once he was reading—she was not there—no, he was certain of that—and he laughed at something in his book—there was echoed a little soft laugh at his elbow; so near, just as a person might in reading with one over the same book. Just on reaching the end of the page, it so happened that the last word was the name of the heroine,—Dora, and as he was turning over, the leaf was kept down obstinately. Without any real belief, he turned his head to where he imagined his fellow-reader might be, and said almost playfully, "Dora, is that *your* name?" and then the leaf allowed itself to be turned over. "It may be her way of telling me what her name is," he thought to himself, smiling with pleasure at being so much the better friends; and went on, feeling as happy again that she was there and longing to hear that lovely laugh; but the mind of the book had changed, and the frolic and fun were over with the turned page, so he heard it no more.

It was no mocking sprite's laugh, but as human as his own in its intelligent appreciation of the story: He never merely *felt* her presence; if she were there she was apparent enough either to sight or hearing; there was nothing in that way mysterious or weird about these visions. Though she might have come many a time,

and he unconscious of it; but if it were so, he never knew it in any way by any hidden sense.

She, to him, was a lovely thing, seen with his mortal eyes, and heard too by his mortal ears; eyes and ears that saw and heard all that others did, and yet had their own secret, sacred from all.

And so the years went by, and the boy became a man; a man high up in his profession, and, as the world goes, paid court to by anxious mothers of daughters long on hand. They could not know how useless it all was; that he was mated for all time and eternity to the vision of his boyhood—and his manhood too was hers: a golden thread spun in with the woof and warp of his homespun life.

As his youth passed by, and as time's foot-marks fell on the steadfast face, and the grey hairs were no more to be counted up, she was the same to him. Young as she looked twenty, thirty years ago, so he now saw her, in his unwasted manhood—devoted, dedicate to a phantom woman's face, "a morning thought, an evening vow; a silence in his life."

II.

A husband and wife are wandering the world over for the sake of the former's health. Not in hopes of cure, but to make life bearable, what is left of it still to be dragged out. They are not very evenly matched. He is a man past his prime in age alone, to say nothing of the wrecked and ruined years that have seamed his face, and brought him to this; and she is a girl in the first flush of wifehood: but her care of him seems to sweeten his life, and the two are happy enough as long as sunshine lasts; but with the winter's blasts came a change—a cough shook her husband's form, tolling a death knell to her heart. There in a strange land, leagues away from home and kindred, he lay dying.

Friends they had in plenty, and one of these suggested, as a last hope, begging the advice of a certain cranky old doctor—a character, they said, whom nothing could induce to attend on rich patients, while he fought for all the poor ones with his medical brethren. He was written to, spoken to, but all in vain—until one evening, when the wife was sitting beside her sinking husband, feeling angry and heart-sore at the continued churlishness that was wilfully letting him die, as she believed—the old doctor was announced.

He came in and walked straight up to the bed-side and sat down, without paying any attention to the lady standing there, but watched the sick man's pallid face, and asked him questions, or rather talked to him, in a kindly quiet way. The wife answered after a little pause, and at the voice the old doctor looked up. His patient's hand fell from his, and he turned white as ashes, trying to rise, but trembling so that Mrs. W. instinctively bent forward to support him. It was some sudden illness, she thought. He murmured something, staggered to his feet, and groped his way out of the room like a blind man. Mrs. W. followed him and offered him water, which he drank, while his hand was shaking so that she almost held the glass for him.

With his eyes fixed on hers, he gasped "Dora, are you Dora?" "Yes. My name is Dora." "Are you not nineteen or twenty?" "I am twenty", she said very softly. He went on asking her question upon question. The girl listened and answered, in breathless amazement as to what was the meaning of this. Romantic ideas crossed her young mind of some loved and long-lost Dora that she must resemble—perhaps.

He told her of the past in his life, and how all through it had been the same. *Her* face, *her* form, *her* name, *her* youth. How *she* had been the companion of his student-days and his maturer manhood. Never a word answered she at last—what could she say to such a tale? Belief was hard, but disbelief impossible.

As he was speaking, he was feeling for something in his coat, and at last he pulled out a worn old black pocket-book. Unlocking it, he pushed it into her hands: "Read it", he said; "read it, that's when it first came—the very first, when I was a boy, and all these years I never missed her, she never forgot me. And then it was you—yourself—my lady! my angel!"

Sometimes "it," sometimes "she," and "you, yourself"!

What incoherent wild words, poured out by the man in his rapture at being brought face to face with his boyhood's vision in mortal guise—the lode-star of his life—this time a very human creature, whose hand was clasped warm in his own; whose eyes—grey and luminous as *that other's*,—were fixed on his.

In everything, every detail, the same. The same masses of fair hair twisted up like the dream-girl's, lying soft and thick across the broad white forehead and the straight brows—following the line of the little down-turned mouth—the same small pointed chin and the delicate outlines of the cheeks; white and worn rather now with long sleepless vigils. Her dress, dark and straight-falling too—with scraps of yellow lace at throat and wrist. It was she. There could be no two like that.

Leaving the pocket-book with her, he moved away—saying something about coming back directly with more for her to read—and left the house. She sat herself down to read—to pore over the wonderful pages—telling a story of half a century ago. The ink was faded and brown, and the leaves stained with time and travel in their many journeyings. "I was not born then!" she whispered to herself in awe and wonderment. It happened, and it was written, fifty years before she came into the world, and yet it was her very self that had appeared to that old man of seventy years, who had just left her presence, whose life-long hope and prayer had been the meeting of to-day.

She could not doubt it.

The first time and second, and third, and so on, were fully described, but as the visits became more and more frequent slight entries only were made.—"Saw her," or "did not come to-day—*why*?" The appearance described at the beginning of this paper, when for the first time he saw, not the head and face alone, but the full-length figure—that was written out very minutely, and very much as I have given it here. The diary contained, besides the entries concerning this daily miracle of his life, very practical

downright notes of his work in his profession as a student, and as time went on of hard work in the hospitals. The book brought him to the end of a couple of years only, but while Mrs. W. sat reading and re-reading the pages through and through, the old man returned with a heavily clasped volume in his hands.

He unlocked it with quivering hands and put it before her—with his face on hers—but speaking not a word, gazing at her as though he were learning every line by heart—though indeed it was quite the opposite. For her face he knew, it was as familiar to him as his own, and had been every day of his life with very rare exceptions for fifty years. The last page was carried up to the previous day's appearance of the haunting vision; little dreaming that he was never to see it again—its realization being at hand.

Her husband died, and the old man lavished care and tenderness and love upon her—he prayed of her to stay in that land with him—to be his daughter, his idol, if not his wife. He told her if she left him he would die; he had lived till now, always believing in a coming meeting. He had lived with the hope before him—and she had come. The vision he knew had left him, and without the woman, now living and breathing and speaking, he could not live. But no—she was young and elastic. Her husband's illness and death had tried her, but she was recovering her gaiety and life, and would stay no longer in the country; she must go. No entreaties could persuade her to wait. The strange weird fascination of that story—that life-mystery—was past for her. Her mind was tuned to another key, and in spite of a warning note within telling her that her presence was life—her absence death—to the man whose soul and being were bound up in hers, she bid him adieu; and he watched her with a set stony face as she said the words, but asked her no more to stay: and she went.

She had not sailed many days when a newspaper reached her containing the tidings of his death, with a paragraph upon the circumstances.

"Dr. H., a well-known physician, hitherto in good health, albeit a man well on in years—being about seventy—has suddenly but painlessly died, after a few days' remarkable, almost perceptible, weakening. He could not be persuaded to touch any food towards the last day or two, and at last died, to the inexpressible grief of his friends, who were all among the poorer classes. He leaves his property, consisting of his house and some thousands of pounds, to a young widow-lady with whom he had lately been intimate." The will was disputed by the old man's family in England—and is still in dispute—Mrs. W. not caring to claim anything, and leaving the lawyers to settle it among themselves.

A. J.

[The above extraordinary story is perfectly well authenticated—the "Mrs. W." of the tale being a near relative of the writer, who is well known to us. It is certainly a most remarkable instance of semi-clairvoyant prevision.—*Ed.*]

TRUTH AND ITS RELATION TO THEOSOPHY.

THIS subject is a very comprehensive one, possessing a wide interest and embracing many abstruse questions. I shall give only the bare outline of my thoughts regarding the vast theme.

सत्यान्नास्ति परो धर्म्मः

"There is no religion higher than truth" has been the motto of the Theosophical Society ever since its transplantation to Hindustan. This motto only gains definiteness when it is supplemented by its direct corollary—there is no apostacy lower than falsehood. Now if a motto is the concentrated essence of the broad principles and practices of an association, you will not have to go far in search of the relation between Theosophy and truth. In short, Theosophy is nothing but the science of truth, and the Theosophical Society is simply a shrine dedicated to that science.

Of truth itself I shall touch succinctly upon two different aspects :—

First.—Truth as a subject of philosophical enquiry—i. e., *verity*.

Secondly.—Truth as a moral quality—i. e., *veracity*.

The very first question that suggests itself in connexion with the former of these is "what is the test of truth ?" The Bhagavad Gita furnishes a very simple and unmistakable reply to this, which runs thus :—"The false never is, the true never ceases to be." Eternity is thus laid down as the essence of truth, and non-entity that of falsehood. This verse, however, treats of absolute truth and falsehood, whilst we have to deal in every day life with comparative truth. This may sound strange to our ears, but it is nevertheless a fact; for, our own personal experiences being limited at both ends by time, would it not be idle to talk glibly of absolute truth or eternal entities with reference to matters of every-day concern ? To us then all truth is comparative or relative, and the measure of it is durability. Thus there is nothing absolutely false within the field of our perception. The wildest vagaries of a lunatic and the most frantic hallucinations of a delirious patient have a momentary existence, and are therefore true to that extent. On the other hand the intensest of our emotions, these tangible bodies of ours—nay, this solid earth and all the resplendent luminaries which begem the infinite azure over our head, being evidently subject to change and decay, are so far false. This is why the Vedanta classes all manifestations under the category of Maya without making any distinction between the more and the less real. But this conclusion of the Vedanta is its loftiest philosophical generalization, viewing the universe from the standpoint of absolute truth. The blunder committed in ascribing the short-sightedness of the European school of idealists to the Vedanta arises from the inability of its critics to distinguish between the standpoint of the absolute and that of the relative. Hume and Mill have but one way of looking at the question, and represent in their philosophy but a single

phase of the truth—and that phase the most uncommon one. The Vedanta on the other hand fully recognizes the conventional aspect of the world, and investigates the laws which regulate it, while it surpasses the subtlest idealist of the west in its abstraction, and is clearer and more emphatic in its declaration of the chimerical character not only of the cosmos perceived, but also of the perceptive. The Vedanta is Theosophy proper, and is the science of truth in all its phases. Thus by an elaborate though simple process of reasoning—and reason is the only discriminative faculty in us—it arrives at the exact logical inference that, considered absolutely, all phenomena physical and mental are alike false, and that Brahma alone, which is pure reason and is the cause of all phenomena, is really true. At the same time it takes a comparative view of the phenomena themselves and in this view formulates the maxim यज्ञैवसत्यम् "what is seen is true." A proper understanding of the Vedanta will make us not dreamers, as is apprehended by some, but truly practical men—supremely happy in the knowledge of the true nature of things, tracing all incidents to their primary causes, explaining them by the laws which govern their course, relegating to their proper sphere the unavoidable events of physical life, and thus remaining peaceful and contented amid all the storms and vicissitudes of fortune. That the Vedanta is the true solution of the mysteries of existence may be readily gathered from its wonderful combination and reconciliation of transcendental idealism and hard and fast utilitarianism. It is prevented by no Anglican sentimentalism from laying down, despite its theory of the illusional character of feelings, that happiness is the end of all activity—that all this restless energy, this feverish excitement, this torture of the body and soul together that we see around us, are simply due to the yearning after and expectation of perfect felicity somewhere. The Vedanta itself is the outcome of this quest for and hope of bliss; and it fulfils this hope and crowns that quest with success. And what does the Vedanta say ? All our pain and misery proceed from ignorance; and therefore knowledge —true wisdom,—is the infallible cure for these—the only ambrosia which yields endless beatitude. And what again is true wisdom but knowledge of the truth, the whole truth and every point of it—truth both absolute and relative, real and conventional ? Is there anything more certain, does anything stand more to reason than this doctrine of the Vedanta ? Do we require any arguments to convince us of the transparent fact that all our trouble and agonies, our heart-breaking disappointments and anxieties, are owing merely to our ignorance of the truth about them, of the sources from which they spring and the law which controls them ? If not, why should we hesitate to set up a temple to truth and consecrate all our possessions at its altar in the full confidence of an abundant return in never-failing blessedness ?

All this, however, would be nothing if man were devoid of any faculty for the recognition of truth. Theosophy therefore correctly holds that, although our sense-perceptions

are illusive, the intuitions of our reason[1], which is a ray of the supreme intelligence in us, are actual. Wherefore as the foregoing fundamental tenets of the Vedânta are all the deductions of the highest reason unfettered by any bias and undisturbed by any passion, they may justly be cherished as the richest gems of truth. I have shown that truth is the solitary panacea for all evils, and I may add that its acquisition will lead to the highest optimism and invest the whole of this universe with a robe of goodness pleasing to the eye and soothing to the soul.

Now with regard to the second aspect of truth—*veracity*. In order to justify the ancients in their placing truth at the head of the ethical virtues, morality itself should be defined. The plainest and the most intelligible enunciation of ethics is that given by our Rishis, and adopted to a certain extent by modern utilitarians. That then which best promotes the permanent well-being of mankind in general is the loftiest morality. Let us glance then for a moment at the bearing of truth upon politics and sociology.

"Honesty is the best policy" is a trite and ancient proverb. Nevertheless in our own times the idea seems to have obtained currency, even among the foremost rank of our citizens and the educated community in general, that politics is synonymous with diplomacy, that the best of it consists in what we cannot help denominating moral masquerade and intellectual jugglery. To this idea—pernicious as well to the temporal interests of mankind as to the spiritual—I feel it my duty to give an emphatic contradiction. A policy that has no truth for its basis and rests upon a cunning perversion and suppression of facts—a foundation more unsubstantial than even a dream—must necessarily fail. It contains the elements of its own ruin within itself, depending as it does for its success not upon any solid substratum that can defy the minutest scrutiny, but upon the art of dissimulation, which must give way before a careful examination. It also foolishly assumes intellectual supremacy for its own authors, and unwarrantably counts upon the stupidity of the rest of the world. Such a policy may answer its purpose for a time and under particular circumstances, but it contains no inherent guarantee of success and therefore ought to be discarded by all far-seeing individuals and nations. On the contrary, a course of honesty, which is but a practical illustration of truth in conduct, if invariably pursued, breeds confidence and love, wins friends, and consequently strengthens its advocates.

Our political interests being closely allied to our social, it is needless to speak separately of the latter. The same reasons which show that truth is conducive to our political welfare hold with respect to our social concerns also. The happiness of a gregarious animal such as man can only be secured by mutual affection; and what can be more congenial to the growth of this feeling than kindness and straightforwardness in our dealings with one another? Obedience to the law of nature is a perpetual fountain of

1. Are reason and intuition then identical?

bliss, and misery results from opposition to it. The laws of nature are eternal; obedience to these therefore is devotion to truth, and hence truth is the highest moral quality. Veracity is moreover indispensable to the acquisition of truth, the knowledge of the real mystery of being; for nothing is within our reach which we do not love ardently and serve faithfully. Falsehood betrays an indifference to abstract truth, an absence of fidelity to it, which will always keep us away from it. Truth then is our greatest god; at its sacred shrine let us offer our soul's most devout worship; and as Brahma is very truth, pure and absolute, all glory be to him!

ओं-तत् सत् ॥

UPENDRANATH BASU.

OLLA PODRIDA.

TURNING over the pages of the second volume of the *Theosophist* I have lately re-read with great interest two articles; first *The Mother-land of Nations*, by the late Mirza Murad Ali Beg, and second, *Lamas and Druses*, I fancy by Madame Blavatsky. Also, in connection therewith, I have again read through Biddulph's *Tribes of the Hindoo Koosh*. It would be instructive to learn whence Mirza Murad Ali Beg derived his information, for he was a man of deep erudition. I have always hitherto supposed that the ancient legend of the "churning of the sea" referred to the period when the moon separated itself from this planet and became its satellite; but it may also refer to the drying up or escape of the Central Asian Sea, now the Desert of Gobi. The geological formation of Central Asia would seem to show that in times long past the Mediterranean and the sea of Okhotsk on the Pacific were connected by a continuous water-way or chain of great lakes—the Black Sea, the Caspian and the Sea of Aral and Lakes Baikal and Balkash. We have a similar geological formation in North America, in Hudson's Bay and Lakes Superior, Michigan, Huron, Erie, and Ontario—perhaps also in Central Africa in the Lakes Nyassa, Tanganyika, Albert and Victoria Nyanza. But on these subjects, I suppose, more information will be forthcoming in the *Secret Doctrine*, where doubtless we shall have maps of the world, showing what changes have occurred in each great cycle, with distribution of populations according to their astral colorations. Mirza Murad Ali Beg makes a mystery of the *Mother-land of Nations*, seemingly borrowed from page 590 of the first volume of *Isis Unveiled*. There are few places of sacred renown in India between which subterranean passages do not exist according to popular rumour. Benares (Kâshi), is said to be so connected with Gûpt Kashi and Uttar Kashi (Barahath) in the Himalayas; so also Gungotri and Badrinath, Manikaru and Triloknath, the Mohauts of which in ancient days were said to have been able to officiate in one place in the morning,

and at its sister shrine in the evening. Perhaps they went by pneumatic despatch tube underground![1]

The only mystery of the Asiatic hive is, how it originated; for the origin of root races is wrapped in mystery, and this deponent saith not whether they originate from a divinely procreated couple, or evolve from prior root races in process of decay and disappearance. It is, I suppose, the old question of the egg and the bird, and equally puzzling and unsolvable. Any way, there was the Aryan hive, and in process of time the bees began swarming, "as 'tis their nature to." The dark-skinned Aryans seem to have led the way, from whom were descended the Dravidians, Ethiopians, and Egyptians. These Mirza Murad Ali Beg appears to have confounded with the Atlanteans and their descendants, the Malays and Chinese. As regards these migrations, at page 90 in *Man : Fragments of Forgotten History*, we find "The fifth Race has already evolved five sub-races; the first being the Indian Aryans, and the last the principal European peoples." Further we are told at page 344 of the *Theosophist* for February 1886, "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." This leaves us still in ignorance as to who were the second race of the fifth root race;[2] it is to be hoped the *Secret Doctrine* will fill up this gap for us, and also tell us who are to compose the future sixth and seventh races[3]. I suppose this will lie between Australia and America, or perhaps Africa, when the negro races have been either absorbed or exterminated. The remnants left in the central Asian hive, after these migrations, have naturally atrophied and died out from want of fresh blood; and the country has sympathetically followed suit and become a

1. 'Our contributor's guess is perhaps nearer the truth than he thinks; a kind of *astral* "pneumatic despatch tube" may very well have been the means of communication. Tradition tells us not only that the sacred places are connected as above suggested, but that the whole soil of India is honey-combed with such secret subterranean passages, and it is even said that there is no spot upon its surface which is more than seven miles from one of the entrances to this underground system of communication—these entrances being guarded by elementals which assume the shape of rocks or other natural features of the landscape, so that the portal is visible only to those whose eyes are opened. The priests of the sacred shrines in the old days were usually adepts, who would be able to appear all but simultaneously in the astral form at any two places they might wish to visit, no matter what was the distance between them; but when for any reason it was necessary to transport themselves in physical body to distant stations, they seem to have materialized from the *akasa* a sort of platform (or perhaps rather a throne) seated on which they were able to project themselves along these subterranean passages at a speed which is said to have exceeded a hundred miles an hour. So the "pneumatic tube" theory is not so far wrong after all.

2. But were there not at least *two* great outpourings of the Aryan race from their cradle-land in Central Asia, separated by many centuries? And what of the ancient Persians and Medes?

3. On this point there is some difference of opinion among occultists; some expect the sixth race to make its appearance, like the fifth, from Central Asia, and think that during the alteration of the earth's surface which will take place before its advent the Central Asian desert may once more become a sea. Others point to America as a probable cradle-land; and, as the sixth is to be one of what are technically termed the "blue-black" races, if this view be correct there may be some

desert. It is curious how much miscegenation has to say to the history of the world; the most vigorous have always been the most mongrel races. For instance, the English in the recent past and the Americans in the not distant future. Herein lies the danger of India, for caste prevents miscegenation. Nor is similarity in this respect wanting between man and the lower kingdoms. Here is what a learned pomologist, Mr. John Scott of Merriott, has written on the Fox-whelp apple. "This fine old apple deserves more cultivation than it now gets; perhaps it is, as Mr. Knight says, verging to decay, its life race having nearly expired—a doctrine not as yet well established, yet there seems some truth in it, for as we look around us, we see the signs of old age taking hold of many sorts of apples, and no efforts of the cultivator seem to have power to arrest them." It is curious how theosophical teachings will crop up in the most unlikely places, even in a manual of pomology.

In the article *Lamas and Druses* we are given to understand that there is a close relationship existing between Druses, Sikhs, and the Brotherhood of Khelang. We read at page 618 of the second volume of *Isis Unveiled*: "Who, in India, has not heard of the Banda-Chan Ramboutchi, the Houtouktou of the capital of higher Thibet? His brotherhood of the Khe-lan is famous throughout the land." In *Lamas and Druses* we read: "(2) Bande cha-an Rem-boo-tchi at Djashi-Loombo. He is the active earthly wisdom"—in contrast, I suppose, to the Talai Lama of Lha-ssa, who is "the spiritual passive wisdom." Are we to conclude, therefore, that while the Lha-ssa Hobilghau concerns himself with religion and the celestial sphere, his brother Hobilghan of Djashi Lumbo and Si-dzang concerns himself with terrestrial affairs and politics? Of this latter, the Indian newspapers are saying:—"The selection of the Pantshen Lama, whose head-quarters are at the monastery of Krashis Lunpo in Further Thibet, and who has shared the over-lordship of Thibet with the Dalai Lama since the fifteenth century, took place at Lhassa in the last week of February. The ceremony is, perhaps, the strangest survival in the ritual of any church. It was an old idea with the Northern Buddhists that distinguished members of their order were incarnations of divine beings, who, while continuing to live in heaven, had the power to assume an earthly existence. This belief is still held regarding the pontiffs of Gedun Dubpa and Krashis Lunpo, the one being looked on as the incarnation of Avalokiteswara, a sort of third person in the trinity of which the great teacher is the head (!) and the other that of Amita-

significance in the paragraph now going the round of the papers which tells us that the racial characteristics of the American negro are rapidly changing—that he is losing the thick lips, the flat nose, and the short hair which have hitherto distinguished him, and that the rising generation has instead long hair, thin lips, and aquiline noses. It is certain that in America, both North and South, there is the most ample physical basis for the development of a new race. Time will shew. It is said that a few isolated precursors of that noble race have already incarnated, though we must not yet expect to meet with them among the ranks of ordinary humanity: few indeed can there be in the world whose Karma would give them such a rebirth as *that*.

bha, the second person in the same.[1] Accordingly when either of the pontiffs dies, as the Pantshen Lama did some time ago, the other has to set to work and discover wherein the celestial spirit has embodied himself anew. The first step is to get the names of all the male children born just after the death of the deceased Lama, and to select three from these, one of which, cast by lot, is the name of the new Nirmana-kaya or incarnation. About the beginning of the year the Chinese Resident of Lhassa was informed that "three young boys of remarkable intelligence and strangeness" had been found, and after some time spent in communicating with Pekin, the youngsters were brought to Lhassa and all preparations made for the grand ceremony. All the Chutuktus, or abbots of the great monasteries, were present to supervise the week of prayer; the three children were received by the Resident and the Thibetan authorities "in order that their intelligence and difference from other persons might be tested;" and finally on an auspicious day, a golden vase containing the fate of the boys having been brought in and placed in front of the Emperor's image which stands in the hall at Gedun Dubpa, the lot was drawn and the elect of the three hailed as Amitabha incarnate, the *Pantshen Rinposhe*, "Glorious Teacher," henceforth to rule over half Thibet. Politically the ceremony has no great interest outside the country, for though in theory the Pantshen Lama is the equal of his brother pontiff at Lhassa, the position of the latter at the capital gives him the practical supremacy."

Whatever the Sikhs may have done in the time of their "guru-kings," I do not think they now correspond with Thibet; although the Lahore paper informs us that the Kookas, one of the Sikh sects, have the same signs and pass-words as the Masons of the Royal Arch. In the time of Runjeet Singh the Sikhs invaded Thibet, and like the Goorkhas, got well beaten at Lake Mantilæ (Mansarovara). The second volume of *Isis Unveiled* gives the names of several really secret societies of great antiquity, and of importance even in the present day. Amongst others, the Brotherhood of Luxor in America, the Hermetic Brothers of Egypt, the sect of Pitris in India, those of the Laghana Shastra in the Deccan, the Bektash Dervishes, etc. Does the Theosophical Society affiliate with any of these; and will any further light be thrown on them and their aims in the *Secret Doctrine?* We read: "But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders; we mean that fraternity of Thibetan Lamaists, known as the Brotherhood of Khelang, who mix but little with the rest." I meet a great number of wanderers from Ladakh, Yarkand, Thibet, and Machin; is there any means of recognising among these one of the Khelang Brotherhood?[2]

1. We could hardly have expected even the average newspaper editor to display such colossal ignorance of the first principles of Buddhism as this!

2. No one living the ordinary life is likely to see "a member of the Khelang Brotherhood;" and even if any man were so far honoured, he would certainly not recognise him as such unless it were the Brother's wish that he should do so.

In *Lamas and Druses* it is said: "El Hamma or Hámsa came from 'the land of the Word of God.' Where was that land?" To this question no direct answer is given, but there is a reference to Swedenborg's "Lost Word," for which his followers were to search among the hierophants of Tartary, Thibet, and China. And a little further on we read: "Though separated by the Karakorum Range and Little Thibet, the great Thibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir as the cradle of the human race, the birth-place of the mythical Adam." The answer will probably be found in that paragraph of Mirza Murad Ali Beg's *Mother-land of Nations* which I now quote. "The part, however, to which we particularly wish to direct the reader's attention is further to the south. In a position which may be described best as between Ladak, Eusufzai, Wakhan, and Yarkand, lies a region yet very imperfectly known to geographers, and which is really a curious jumble of mountain peaks and elevated plateaux intersected by frightful cañons unapproachably deep, through which rivers thunder after falling headlong from tremendous precipices. In the western and less rugged part of this in every way extraordinary region are the sources of the Oxus, and the country called significantly the "Bâmi Dûnyâ," or roof of the world. Another loose and not very strictly limited title for portions of this territory, but more properly applied to a more easterly portion, is 'the Pamir.' Therein is Mount * * * * and the Valley of * * * * *. Easterly beyond this is a still more rugged and distorted tract of country about the districts of Dardistan and Hunza. It is through parts of the Eastern limits of the territory, which, taken as a whole, is more like the jumbled and distorted ruins of a by-gone world than anything else, that the Indus makes its way from Ladak to India. And thereby, it is said, hangs a tale which may be told some day." Let us hope that it may be told in the *Secret Doctrine*.

Now about this part of the world there is a great deal to be found in Biddulph's *Tribes of the Hindoo Koosh*, and I hope I may be therefore pardoned for making a copious extract from the same, especially with reference to the Maulais, who form a sort of half-way house between the Druses and the Khelang Brethren. I am surprised that no mention has been made of these people, either in Mirza Murad Ali Beg's *Mother-land of Nations* or in Madame Blavatsky's *Lamas and Druses*. It is to be hoped that we shall learn something for certain about these people in the *Secret Doctrine*, for what Colonel Biddulph has to tell us, though intensely interesting, is merely wayside gossip and therefore not entirely trustworthy. He says:—

The whole of the people of Hunza, Ponyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, and Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Maulai sect. A few Maulais are said to exist in Khokand, Karategin, and Badakshan, among the poorest of the people, and in one district near Balkh they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftadis. A few may possibly exist in Bokhara and Khorassan, but in a fanatical country they would probably pass themselves off as Shiahs. The head of this sect is Agha Khan, the acknowledged spiritual chief of the

Khojas of India and Persia, a gentleman of Khorassan, who came to India in 1840 for political reasons, and who has resided in Bombay ever since. The countries inhabited by the Maulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of residence.

Next in rank to the Pirs are Caliphas, whose duty consists in little more than the collection of offerings. The Pirs each correspond direct with Agha Khan. The Maulais must not be confounded with the Maulavi sect of dancing dervishes, with whom they have nothing in common. They assert that their sect was founded by the Imam Jaffer Ali Sadik (the just), a descendant of Ali, by the daughter of the Prophet, who died A. H. 148. Abu Mahommed Hussain, however, writing in the Zubdat-ul-akhbar, says that Mahomed surnamed Mahdi, who claimed to be sixth in descent from the Imam Jaffer Ali Sadik, founded the sect, who were first known as Ismailyas, in Egypt in A. H. 299. His followers recognised him as the twelfth Imam, and quoted a supposed saying of the prophet Mohammed that every three hundred years the sun would rise in the West, explaining that Mohammed Mahdi's preaching three hundred years after the Hegira was a fulfilment of the prophecy. Abu Yezid, a Moollah who questioned Mahommed Mahdi's descent from Jaffer Ali Sadik, on the plea that Ismail's only son had died childless, was proclaimed to be Dejjal (Antichrist). The conquest of Egypt by Sultan Sala-ud-deen Yusuf detroyed the temporal power of the sect in that country. They were at that time ruled by Azid, a descendant of Mahommed Mahdi. Meanwhile the tenets of the sect had been brought to Persia by Hassan-i-Sabbah, an Arab of the tribe of Himyar in Yemen, who established himself later in Alamot, where his grandson, on the seventh day of the Ramazan A. H. 555, publicly proclaimed that fasting and other observances of the Sharyat were no longer obligatory.

Colonel Yule in his notes on the travels of Marco Polo, has given an interesting account of the "old man of the mountain" whose representative he recognises in Agha Khan. On this supposition the Maulais of the Hindoo Koosh and Oxus valley belong to the sect of the Assassins, and are an offshoot of the sect to which the Druses of the Lebanon belong. They call themselves Muglees, Maulais, or Mawallis indifferently. Mr. Drew suggests that the name is derived from Maula, an Arabic name for God. The appellation may equally claim to be a corruption of Muwahideen, the name by which the Druses still call themselves, or Mulahidah, from *mulhed*, an infidel, the name given to the sect in old times."

The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women", and the little I have been able to ascertain is from Maulais who have proselytized, and those only men of no education.

Sunnis speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Sunnis. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Alipurust," and they undoubtedly esteem Ali, who they say was born of light, as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying that the Sunni is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalami Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is that a man should blind himself, so that he should not be moved by envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imamii Zeman or Sahebi Zeman. Marriage can be performed by any man whose beard is white. The form of the Maulai Kalima is changed yearly in accordance with instructions from their spiritual head.

A. BANON.

THE PROGRESS OF CONTEMPORARY PSYCHOLOGY.

WE extract the following note from *Nature* of June 14th :—

In a recent interesting lecture, opening his course at the College de France, M. Ribot gave a sketch of contemporary psychology.

The science in France, he said, might be characterised by the expression "the era of monographs." There was no comprehensive work like that of Wundt in Germany; such works were certainly very useful, but, like vast cathedrals, they always needed repair at some point.

In psychology proper, the part belonging to logical operations, to reasoning as the principle of the unity of perceptions, had been well studied; and perhaps the most important results had been reached in the study of the nature and physical conditions of the image.

The psychology of movements, especially those expressing thought, had yielded a rich harvest; while the great amount of experimentation in hypnotism, and the foundation in 1885 of a Society of Physiological Psychology (impossible twenty years ago) showed the vitality of French studies.

In England, the principal contributions were in comparative psychology, represented by the work of Lubbock and Romanes.

Germany was the centre of psycho-physics. Wundt's laboratory at Leipzig, founded in 1879, had acquired great renown, and last year had twenty students of different nationalities working in it.

M. Ribot justified those studies, which had been rather depreciated in France.

The predominating tendency in Italy was criminal psychology (better known as criminal anthropology)—the three chiefs of the school being Lombroso, mainly a biologist; Ferri, a sociologist and statistician; and Garofals, a jurist.

It had gained several adherents in France, and there were symptoms of its invading Spain. In the United States, as in Germany, public instruction had almost alone played the part of initiation in the psychological movement; in England, the work had been chiefly done by books (Mill, Bain, Spencer, &c.)

Four American Universities now gave special teaching in physiological psychology, and had laboratories, psycho-physics being the dominant study.

A journal devoted to experimental psychology was started at the John Hopkins University, last November, by Professor Stanley Hall.

The work of James at Harvard was also referred to. Allusion was further made to Russia, which might be expected to take a good place in the psychology of the future.

As M. Ribot remarks, twenty years ago all this would have been impossible. He gives us a very cheering record of progress on the whole, and the Theosophical Society may very fairly be proud of its share in the work achieved. To those who appreciate the paramount importance of the study it may seem strange that much more has not been done; but we must recollect the tremendous dead-weight of opposition which has had to be encountered from popular prejudice. Those who have worked long and earnestly in the cause may well congratulate themselves on the resu obtained.

Reviews.

THE BUDDHIST.

A project, long in contemplation, has been realised in the appearance of a specimen number of our new weekly English journal, *The Buddhist*, at Colombo. It is to be a supplement to our Sinhalese semi-weekly, the *Sarasavisandaresa*, and is intended for the benefit of all who may be interested in Buddhism, and feel an active sympathy in the efforts of Buddhists to purify their religion from the dross of superstition. Its primary object is to revive and strengthen Buddhism in Ceylon, and to spread it elsewhere. It proposes "to give information from time to time as to what is doing in the worlds of philosophy and literature, and to show how by the remarkable phenomena of modern spiritualism on the one plane and by daring religious speculation on the other, the superstitions of Europe are gradually being cleared away, leaving room for the pure light from the East to shine through. It will at all times be glad to receive correspondence on any subject of interest to the Buddhist public, but will not admit any attacks on other religions, or any discussion upon sectarian questions." A very good programme, which we trust may be satisfactorily carried out. The number under review is issued merely as a specimen, but the regular weekly issue will commence almost immediately. The paper is to be an eight-page quarto, printed on good paper, in new type, specially imported. The subscription price is but Rs. 2-8-0 to subscribers in Ceylon and India, or 7*s.* or $ 1.75 including postage, to those in Europe and America. It will be published by the Colombo Theosophical Society. We hope that every friend of the Society's Buddhist work who can afford the trifling cost will send in his name and remittance to the Manager of the *Theosophist*, who will act as agent, or to the Secretary of the Colombo Theosophical Society, 61 Maliban Street, Colombo. The specimen number is full of good matter, among the rest a scathing criticism upon the Bishop of Colombo's recent Oxford Lecture on Buddhism.

HESTIA.

We have just received the first number of "*Hestia*; a magazine devoted to the teachings of the ancient Sages and the study of Philosophy and Science." This magazine marks in more ways than one a very interesting new departure. In the first place, it breaks fresh ground, for it is published at Wellington, New Zealand, and has therefore the honour of being the pioneer Theosophical journal of Australasia; and secondly, it differs from most other magazines in that it has no subscription, but is sent gratis to all who express a wish to receive it. It is in fact a generous and truly Theosophical effort on the part of some of our members to do really missionary work in a new land—to put the truth before the eyes of many who have hitherto had no opportunity of seeing it, and to create and foster in the most important of the English colonies an interest in those subjects which all who have studied them admit to be of infinitely greater importance than all else in the world. We give to this effort our heartiest sympathy, and we trust that many of our brothers in all parts of the world will partake of the good Karma of so noble a work by forwarding donations or subscriptions to the Editor in order to enable him to print a larger number of copies of his magazine and so spread its teachings ever further and further. We shall be most happy to take charge of and

forward any such donations or subscriptions. We extract a few paragraphs from the opening article, addressed "To the Reader":—

"We have taken for our title *Hestia*—the sacred fire of the hearth of the Greeks—the fire which must be kept always burning. By this is signified the inner light or conscience—that which chiefly distinguishes man from the animal. All men have it, and to extinguish it means spiritual death, and leaves man—now a form only and no longer worthy of the name of man—on a level with the brute. Our symbol includes the interlaced triangles; the downward pointing one representing matter, or the manifested—the upward pointing one the unifying spirit or the unmanifested. It is a symbol of the intention of this journal to advocate for both the spiritual and material parts of man's nature their due consideration. Neither claiming special knowledge nor presuming to lead, the promoters of this venture feel that in the wisdom of the ancient religions and philosophies of the world lies much that must tend to give hope and enlightenment to an age that has become almost entirely materialistic. We collate then for those who, having no fixed belief, yet long to *know*: and who, involved in the continual rush of our nineteenth-century life, have little time or opportunity to study those subjects which might bring them peace and satisfaction.

"We desire it to be distinctly understood by our readers that we have no desire to gain proselytes to any form of belief or to any system of thought; we have nothing to say in favour of or against any particular dogma. We entertain a sincere respect for the *bonâ fide* religious opinions of all men, and we should deem it acting in direct opposition to our own principles to say one word derogatory to what is held as sacred by any person truly religious.

"Religion and science should be one. In any true system of thought they *are* one, and interblend and support one another. The one is the science of symbols, the other of prototypes. Let us then by our earnest study of these symbols get at their essence—the permanent Idea—the spiritual truth which they strive to exemplify. In such a study a man must use his heart as well as his head, and bear in mind continually during his anxious researches that what is wrong in morality cannot be right in science.

"The form of the religion is but the setting of the jewel—the frame of the picture.....We can look with implicit assurance to the teachings of those few great lives which seem to us, gazing over the dark page of history, to shine like suns, their rays reaching into the darkness and their influence beyond; lives whose mission on earth has been the teaching of the same truths, different perhaps in form according to the circumstances, dispositions and understandings of their hearers; lives whose common object has been the amelioration of man's conditions; none pointing by any royal road to human happiness, and none by any road to pleasures, but all speaking in accents of the most engaging simplicity of that happiness which is alone the fruit of humility, honesty, purity, loving-kindness. Round the simple meaning of these great Teachers' words we hesitate not to ask the brotherhood of man to rally; words of truth, words that have stood the test of ages, and have as much application now as they had when uttered; words that are, we may therefore say, from the divine source of all truth. To each brother we say—'Place the jewel in the setting your heart most desires; frame the picture according to your liking; but do not let the setting divide your attention with the jewel—in admiring the frame do not overlook the picture—do not cast away the kernel if you keep the shell."

Words of true wisdom, these last, and well worthy the most earnest attention of men of all creeds; for all are but too apt to forget that "the letter killeth, but the spirit giveth life.

In addition to this opening address to the reader, the contents of the first number are original articles on "The Four Noble Truths," "In Memoriam—Dr. Anna Kingsford," and "The Organic Cell"—the latter an abstract from notes gleaned from various writers on biology; and extracts on "Heroism," "An Appeal for the Brute Creation," and "Greek Mysteries"—this last a most interesting paper taken from *Art Magic*.

The magazine consists of eight quarto pages printed on good paper, with an attractive cover bearing as motto the very appropriate words of Goethe:—"Arise, O child, and bathe your earthly senses in yonder fountain of eternal light." Literary contributions are invited, also correspondence upon matters of interest to the readers. Subscription on the part of the reader is, as we have said, voluntary; all subscriptions sent will be acknowledged in the magazine, and will be spent either in its enlargement or in the increase of the circulation. The Editor will also be glad to receive from readers the names and addresses of any to whom the magazine will be of interest. All correspondence should be addressed to The Editor of *Hestia*, care of Edwards and Co., Wellington, New Zealand.

THE MADRAS MUTUAL INDUSTRIAL SCHOOL SOCIETY.

We have received for notice two pamphlets from the above-mentioned Society, one being its first Report and the other an appeal for help to the Native Princes, Zemindars, merchants and educated gentlemen of India. The Society was founded in January 1885 by a Committee composed principally of domestic servants, and its object is to raise a fund in order to establish a free Industrial School for the children of pariahs. The Committee very truly remark in their report that the pariahs are as a class strong, intelligent and industrious, yet owing to the utter lack of education among them the majority lead sadly degraded lives, steeped in ignorance and superstition, and too often given up to the terrible vice of drunkenness. Obviously the remedy for this is to provide some means whereby the rising generation at least may be trained on better lines, and enabled to see the wickedness and folly of such evil courses. In too many cases at present the pariah children learn almost nothing, for the parents are almost invariably too poor to pay school fees, and the few who could do so complain—probably, with reason—that their offspring are despised by their class-mates when sent to an ordinary school. The desire of the Committee is therefore to found a school specially for pariah children, where they will receive without charge a primary education, and also instruction in some branch of manual labour, such as carpentry, book-binding, printing, &c. Up to the present time by persevering effort they have succeeded in collecting Rs. 785, which has been deposited in the hands of the Official Trustees of the High Court, Madras; and in reporting this fact they urgently appeal for further help. We commend this appeal to the consideration of our readers, for surely no work can be more truly Theosophical than that of assisting the poor and despised in their efforts to better their intellectual condition, and to live so as to secure a more favourable birth at their next incarnation; and those who have the welfare of India truly at heart must not only strive to obtain Government appointments for young men of the upper classes, but must also face the far more gigantic and pressing problem of raising the *masses* of the Indian people. Donations for the objects of the School Society are to be forwarded to H. G. Wedderburn, Official Trustee, High Court, Madras.

THE DESTINY OF MAN.

Dr. Buck's admirable paper on the "Destiny of Man as Unfolded in Theosophy," which was read at the recent Chicago Convention, and has been reproduced in our pages, is now out in pamphlet form. It is most tastefully printed on fine calendered paper, and in those charmingly artistic types for which American publishers are becoming famous.

EVOLUTION.

M. D'Assier, the learned author of *L'Humanité Posthume*, has kindly sent in an advanced chapter of his work, *La Terre*—now in press—which is to form the third Volume of his great scientific book *Essai de Philosophie Naturelle, le Ciel, la Terre, et l'Homme*. Like all he does this *brochure* evinces long observation, deep study, and a capacity for original synthesis and analysis of fact. What especially enlists the sympathy of the reader is the fact of his pursuit of science in defiance of the awful drawback of his blindness. Has he not some devoted wife or child who lovingly serves him as eye and hand?

SYSTEMATIC THEOSOPHICAL READING.

Mr. George Redway announces the speedy publication of a pamphlet by Mr. Sinnett, containing hints and recommendations for a systematic course of reading to be pursued by those who wish to acquire a knowledge of Occultism. This is a most timely and welcome help to our movement, and coming from such a hand we may be certain that it will be thoroughly well done.

The pamphlet will appear almost immediately, and will be duly announced when received at Adyar.

PALMISTRY.

We learn from *Light* that Mrs. Katherine St. Hill is preparing a very clear work on this now favourite subject, and she proposes to call it "*The Grammar of Palmistry*." The lines of the hand are differently read in India and Europe, and as the experts hereabouts are probably as successful fortune-tellers as those of the West, it would not be amiss if Mrs. St. Hill should consult some hand-book like *Samudrika* and collate the two systems.

THE MORAL PANACEA.*

As the "Pagoda tree" used to shower its mohurs and rupees into the laps of the Anglo-Indians of the former generation, so by the shaking of our Theosophists is the tree of Sanskrit Literature raining down its ripest and most nutritious fruits for the benefit of the expectant public. The little pamphlet under notice is a timely compilation of the moral apophthegms uttered by Sri Sankaracharya in this famous poem of sixteen slokas. They are printed in Sanskrit, Bengali, Hindi, and English, thus being made accessible to a very large public. Price two annas post-free.

* *Mohamudgara*, or Panacea for Distraction. By Paramahansa Sankaracharya. Edited by Durga Das Ray, Darjeeling, 1888.

Correspondence.

"TYROLESE MAGIC."

SIR,

The following passage from a book of travels in the Tyrol, published in 1856, may interest your readers. The writer says of the Tyrolese peasants:—"Some can tell of the sprites and fairies that used to haunt the solitary hill-tops or the secret places of the mountains: how that a herdsman, going back to his mountain hut for something he had forgotten, after quitting it at the close of the season, found a ghostly neatherd in possession, and busying himself with spectral dairy utensils and cattle; of another who, having crossed a fairy ring on his way homeward, was awoke at midnight, and made to carry a red hot hammer in his hand to the scene of trespass.

"At times a lonesome wanderer has beheld clouds of dollars floating with enticing glitter in the air, and always just out of reach, mocking his desires: such appearances are said to be a sign that treasures are buried somewhere in the ground beneath the silvery cloud.

"Stones rolling down the hill have slipped from the grasp of unhappy sprites who, toiling without repose, must roll them up again. The malignant ghost, watching his opportunity, sometimes lets the stone escape when it will strike down a peasant or an unfortunate cow in its descent.

"Many are the freaks of the 'Night-folk;' one instance may suffice. A villager very fond of music went one night upon the Brunnenberg, where fairies used to meet, and listened to their wild music, and watched their dancing and other diversions until daybreak.

"Towards dawn one after the other slipped away; the last, however, before going, stuck his knife into the plank above the door of the dancing shed. So, at least, it seemed to the amazed spectator; but when he began to walk he found the knife sticking in his knee. Unluckily, no one could pull it out, and the curious fellow had to carry it about in his leg, though without pain, for a whole year. But the twelvemonth over, he went again to the same place, where, as before, he saw merry pastimes and jocund feasting, and a sudden flight as the morn grew red: when the last reveller, saying "I must take my knife, though," snatched it from over the door, and the watcher returned to his home without the blade in his knee."

Doubtless a charming book could be made of hitherto unpublished tales like this, if any one had the energy to collect and edit them.

CHARLES JOHNSTON, F. T. S.

JOHAR OR ZAUHAR.

SIR,

In the *Theosophist* for August, Captain A. Bacon wants to know the locality of "Johar or Zauhar." I know two such names. Jawhar is a native state in Bombay Presidency, in the Kokan District. Johar is a valley in the Kumaun District of the North-West Province, one of the Bhotia Mohals in the North Himalayan slopes inhabited by people of Tibetan origin. This is probably the place inquired after by the Abbot of Lundee.

R. P. B., F. T. S.

GENERAL REPORT

OF THE

TWELFTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AND OF THE PROCEEDINGS OF COUNCIL

AT THE HEAD-QUARTERS, ADYAR, MADRAS,
DECEMBER 27th—29th, 1887.

With accompanying Documents.

MADRAS:
PUBLISHED BY THE THEOSOPHICAL SOCIETY, AND PRINTED AT THE SCOTTISH PRESS, BY GRAVES, COOKSON & Co.
1888.

BRANCHES

REPRESENTED IN THE XIIth ANNUAL CONVENTION.

Madras	7	Lucknow	2
Colombo	2	Nellore	3
Combakonam	2	Chittoor	2
Bangalore City	7	Secunderabad	1
Bangalore Cantonment ...	6	Alligarh	1
Coimbatore	11	Behar	5
Bellary	3	Trichinopoly...	2
Oude...	1	Bengal T. S...	3
Masulipatam...	3	Anantapur	5
Barisal	1	Allahabad	2
Palghaut	1	Hyderabad (Deccan) ...	1
Madura	4	Warda (Central Provinces)	1
Ootacamund...	3	Namakal, (Salem)	1
Kurnool T. S.	4	Gooty...	5
Chingleput T. S.	1	Kistna Theosophical Society	3
Adoni	2	Vasishta T. S. (Vizianagaram)	2
Cuddapah	6	Poona Theosophical Society.	6
Tinnevelly	3	Ceylon	2
Gooty	1	Naini Tal	1
Tanjore	1	Unattached	3
Bombay	5		
Naini Tal	1	Total...	127
Lahore	1		

Oct 1887 Google

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER—NOVEMBER 1887.

THE PRESIDENT'S TOUR.

THE September report left the President going by sea from Calcutta to Chittagong. Fortunately escaping the cyclone his friends dreaded, he reached Chittagong, the easternmost point of his long tour of 1887, on the 20th of August, and met with a great welcome. The leading Hindu and Buddhist gentlemen of the District came on board to escort him ashore, and the long jetty was crowded with a motley multitude. A very spacious bungalow had been made ready by kind friends, and on the two following days he lectured to audiences of about 1,500 people each. The 21st he organized a local Branch—the Chittagong Theosophical Society—and on the 23rd went in a large covered canoe to Pahartali, an interior village, in a purely Buddhistic district, where is the celebrated shrine of Mahamuni. The gigantic image of Lord Buddha differs from all he had seen before in having a huge golden crown of royalty upon its head. There are about two lakhs of Buddhists in Pahartali and the Chittagong Hill Tracts—a race of mixed Arrakanese and Bengali origin, whose beginning dates back about two centuries. The leading reformer and social regenerator among them is Babu Krishna Chandra Chowdry, an ardent Buddhist and most estimable gentleman every way. So anxious were these people—the Moghs—to see Col. Olcott, of whom they had heard through the Arrakanese Peninsula in 1885, when he was at Rangoon, they flocked into Pahartali in great numbers, some from villages thirty miles distant, coming on foot. He addressed them beside the shrine, and that same evening a strong Branch Theosophical Society was formed, to be registered in the Buddhist section of our Society and work in fraternal concert with the sister branches in Ceylon and elsewhere.

The President's next objective point was Noakhally, whose remote position in the Gangetic Delta makes it almost inaccessible. The breaking down of a steam-tug which pretermittently plies between Barisal and Noakhally had, it will be remembered, prevented Col. Olcott from getting there early in August, but this time he succeeded from the eastward side, by crossing the Sunderbund and the mouths of Ganges, in canoes, bullock-carts, a pony cart, and the tug, the whole comprising a tedious and not over and above safe journey. The two days available for the Noakhally visit were crowded with business, including two lectures, a reply to a public address, the admission of new members, business with the local Branch, and attendance at the theatre to witness a dramatic performance in his honor. The play was *Pralad Charita*, the touching story of the boy whose constant trust was in Sri Krishna; but there was a scene as prelude, which was decidedly original. The curtain rose upon a forest scene where an ancient Yogi, Bharat Rishi, the Guardian of India, was sitting in Samadhi. The Passions, ably impersonated by gentlemen amateurs, assail him in turn, but are driven away by the irresistible power of his holy aura. Then, singing a joy-hymn, his disciples came marching, and thus recalling the Rishi to external consciousness a dialogue ensues, in which the disciples express their happiness over the work our Society and its President are doing, and the sage falling into prophecy declares the great results the future has in store as the outcome of this Aryan religious and philosophical revival. At the conclusion of his remarks the Rishi extended his arms and invoked blessings upon the President and Society.

On the 1st September, at Calcutta, a meeting of the Ladies' Theosophical Society, whose President is among the most gifted of her sex, was held, and on the 4th, the President sailed in the *Khandalla* for Bimlipatam, thus beginning the final section of his tour, that along the Coromandel Coast towards Madras.

On the 9th he landed and pushed inland to Vizianagram, H. H. the Maharajah having obligingly sent a carriage to fetch him. At Vizianagram he gave two lectures and was favored with two long interviews by the Maharajah, who sent him off in fine style to Vizagapatam on the 12th. The success of the visit at the latter place was extraordinary, the crowds to hear the lectures far exceeding the capacity of the College great Hall, and a Branch being organized with excellent material. Among the greatest acquisitions of the year among new members was Mr. A. V. Nursing Row, F. R. A. S., F. R. G. S., Director of the Vizagapatam Astronomical Observatory. On the 16th the President took the B. I. Steamship *Ethiopia* for Coconada, and in going to it from the shore in a masoola boat with his servant and luggage, had a very narrow escape indeed. The surf was unusually heavy and when they were seemingly through the worst of it and about a half mile from the jetty, the boat mounted heavenward upon a great roller, and coming down smash upon the water, one of the bottom-planks split lengthwise, the crew were pitched together in a heap under the benches, and the sea came gushing in by the tubful. The boat was got about at once, several hands set to baling, cushion covers were stuffed into the crack, the remaining rowers bent lustily to their oars, and the boat was beached, half full of water and just ready to sink. The President took a fresh boat at once, and this time reached the steamer in safety. But while it lasted, it was a *mauvais quart d'heure*, as the French say.

He gave two public addresses at Coconada, and proceeded on to Rajahmundry by canal-boat. The crowd that attended his first lecture was so vast as to overflow the Municipal Hall and its verandahs, and the uneasiness so great of those who could not see the speaker that he could not begin until a half hour had been wasted. Lectures were given on the two following days, and a large Branch was organized. On the 24th he left by canal for Bezvada, but was stopped by the citizens of Ellore to lecture and form a Branch—the "Gupta Vidya T. S." The 28th, 29th and 30th of September were passed at Bezvada, where also a new Branch sprang into existence The effects of the President's long tour, through torrid heats and monsoon rains, now began to show themselves disagreeably in an outbreak of boils, and several physicians, consulted at various stations, strongly urged his return home for rest. He, however, visited Guntoor and Masulipatam, thus meeting all engagements except Nellore. A very interesting feature of the Guntoor visit was the anniversary of the local Sanskrit-English School founded by our efficient Branch with the indispensable help of Mr. C. Sambiah Chetty, F. T. S., who collected several thousand rupees towards its permanent endowment. The roster contains the names of 193 scholars! The visit to Masulipatam proved a fitting close to this highly successful tour; the enthusiasm being remarkable, the kindness and hospitality unstinted, the audiences so huge (3000 persons at the first lecture) that they had to be addressed in the open air; and the new Branch formed a large and very strong one. The President took steamer on the 8th, passed safely through a cyclone, and landed at Madras on the 10th October, the 262nd day from that when he began his tour by sailing for Ceylon.

BARISAL.

Colonel Olcott has founded a new Branch at this place under the name of the "Barisal Theosophical Society;" the following gentlemen have been elected officers:—

President, Babu Dina Vandhu Sen.
Treasurer, Babu Aswini Kumar Datta.
Secretary, Babu Gora Chand Das.

JAMALPUR BRANCH THEOSOPHICAL SOCIETY.

At the meeting of the Jamalpur Branch Theosophical Society held on Saturday the 20th August, 1887, at 7 P. M., the following office-bearers were elected.

President, Babu Ram Chandra Chatterji.
Vice-President, Babu Troylakho Nath Roy.
Councillors, Babus Devendra Nath Chatterjea, Nilmani Banerjea and Jogendra Nath Mukerjea.
Secretary, Babu Kali Bhusan Roy.
Joint Secretary, Babu Raj Coomar Roy.
Treasurer and Acct., Babu Sahadev De.
Librarian, Babu Jara Pada Roy Chandhury.

DARJEELING.

At a meeting of the Kanchanjungha Theosophical Society held on the 29th of July, 1887, the President Founder in the chair, an election was held for officers with the following result:—

President, Chhatra Dhar Ghosh.
Secretary, Sri Nath Chatterjee.

On the following day, by special invitation, Col. Olcott lectured before a large audience in the Darjeeling Association Hall. Babu Parvati Charan Roy, B. A., Deputy Magistrate and Sub-Judge, presided.

OBITUARY.

We regret to hear of the death of the Hon. Dayaram Jethmal, F. T. S., Member of the Legislative Council, Bombay, which occurred at his native place, Hyderabad.

The deceased joined the Theosophical Society about a year ago and took a deep interest in its work.

We have also to mourn the loss of Dr. Ram Das Sen, F. T. S., of Berhampore, well known as one of our most popular Bengali authors, and whose reputation as a savant was well established not only in India but also in Europe, his doctorate having been conferred on him *honoris causâ* by the University of Florence.

The Society has also lost C. Chandrasekharam, B. A., the learned President of our Vizianagram Branch.

He was a Fellow of the University of Madras and Principal of the Maharajah's College, and universally esteemed. We hear that his students are taking steps to perpetuate his memory.

CHITTAGONG.

Colonel Olcott has formed two Branches at this place. One, under the name of the Chittagong Theosophical Society, has as its officers:

President, Babu Doorga Das Das.
Vice-President, Babu Probodh Chandra Chatterjea.
Secretary, Babu Rames Chandra Sen.
Treasurer, Babu Kamala Kanta Sen.

Councillors: Babus Jatra Mohan Sen, Gobindo Chandra Bysak, Satkari Haldar.

The other is a Buddhist Branch, under the name of the Maha Muni Theosophical Society. Its officers are:

President, Har Gobind Muchody.
Vice-President, Nitya Nanda Muchody.
Secretary and Treasurer, Krishna Chandra Choudry.
Assistant Secretary, Sarvananda Barua.

This second Branch will be included in the Buddhist Section of the Theosophical Society, and undertake the same kind of work as that of the Buddhist Branches in Ceylon.

RAJMAHAL.

Bye-laws of the Rajmahal Theosophical Society.

1. The Branch Theosophical Society established at Rajmahal will have two meetings every month to be held on Sundays. The meeting must consist at least of three members. Of these two meetings one should be thrown open to the public.
2. Every member must observe strictly the rules laid down for the guidance of the Branch Society by the Parent Society.
3. A certain sum will be raised every month by subscription to purchase books and defray other expenses connected with the Society.
4. Every member should pay not less than As. 2 as subscription every month.
5. The account of receipts and disbursements should be kept regularly by the Secretary.
6. Babu Rojoni Kant Bisvas is elected as Librarian by the brothers present.
7. The Secretary will also be the Treasurer of the branch.
8. The Aryan way of salutation will be observed among brothers when meeting each other.

AUSTRIA.

A strong Branch has been formed at Vienna with the following officers': *President*, Herr Freidrich Eckstein; *Secretary*, Herr Dr. Graevell, (Address—Lammgasse 2, II. 17. Wien VIII); *Treasurer*, Herr Franz Kanitzer. A bye-law excludes from membership all users of flesh food or spirituous liquors. From information received we are of opinion that the "Vienna Lodge Theosophical Society" will be one of the best in the world, as its members are devoted students of esoteric philosophy.

TREVANDRUM.

We have received a report of the Fifth Annual Meeting of the Shammati Vilasu Rungam and Arya Sastra Vichara Sabha, two religious associations established at Trevandrum, having for their object the investigation and study of Hindu Theology and Arya Sastras.

The most interesting feature of the proceedings was a Tamil lecture on the "Monotheism of the Veda," delivered by Ashtaradhana Parisuddha Vishishtadvaita Parmatakhandana Brahma Sri Venkatagiri Sastryar Avergal, a very popular and erudite Hindu preacher of Coimbatore.

There was a large audience presided over by H. H. the Valya Koil Thamburan, Consort of H. H. the Senior Ranee of Travancore.

The lecture, which lasted for over two hours and a half, was received with continued cheering and applause, and was, in fact, a most brilliant specimen of native oratory, in the course of which the erudite Pandit established by a profusion of texts and apt citations from the Vedas and the Smritis that they reveal but one Supreme Spirit or Paramatma, and that the different names given in the Vedas to the "One Being without a second," are but indicative of the variety and diversity of his manifestations. The Chairman was highly pleased with the lecture, and remarked that it was very interesting, and that though H. H. had hitherto been under the impression that the public have exaggerated the Pandit's oratorical powers, yet, after personally listening to his lecture, H. H. was convinced that the description conveyed to him by the people, highly flattering as it was, did not do full justice to the depth of erudition possessed by the lecturer. The meeting concluded with loud cheers and votes of thanks to the Chairman and the lecturer.

JAPAN.

A charter has been granted to Mr. Kinzo Hirai and associates to form a Branch Theosophical Society at Kiyoto.

The invitation, previously mentioned as on its way from the Japanese Buddhists, to Col. Olcott, to come to that country and address them upon their religion, has been received at Adyar.

If the President can see his way clear to accept it, he would probably sail from Colombo to Hong Kong direct, and thence to Yokohama—a sea-voyage, in all of twenty-one days. He would take with him two of the cleverest monks of Ceylon and Sainhalese-English interpreter for them. The Japanese-English interpreters will be supplied upon arrival. Mr. Edmond R. Gooneratne, F. T. S., Gate Mudaliar, the chief native official of the Southern Province of Ceylon, will accompany his friend, the President.

RAJAHMUNDRI.

At a meeting of members of the Theosophical Society, held at Rajahmundri, this 21st day of September 1887, the President-Founder in the chair, it was resolved to form a Local Branch under the name of the Rajhamundri Theosophical Society.

Upon motion the following Committee was appointed to draft bye-laws.

1. V. VasudevaSastri.
2. M. V. Subba Row.
3. K. P. Gurusawmi Iyer.

Elections being in order, the following officers were elected for the ensuing year.

President,—Mr. V. Vasudeva Sastri;
Vice-President,—Mr. K. P. Gurusawmi Iyer;
Secretary and Treasurer,—Mr. M. V. Subba Row;
Librarian,—Mr. M. V. Ratnam.

There being no further business the meeting adjourned.

V. O. SAVADHANI,
Provisional Secretary.

VIZAGAPATAM.

At a meeting of members of the Theosophical Society held this day with the President-Founder in the chair, it was resolved to form a local branch under the name "Vizagapatam Theosophical Society."

1. Upon motion, the following gentlemen were appointed a Committee to draft bye-laws.

Mr. P. Purniah Pantalu,
" R. S. Shephard,
" T. Ramamurti Pantalu,
" W. Ramayya Pantalu.

The following gentlemen were elected officers for the ensuing year.

President,—Mr. P. Purniah Pantalu,
Vice-President,—Mr. T. Ramamurti Pantalu,
Secretary and Treasurer,—S. Ramakrishnayya Pantalu.

The President-Founder then gave some instructions, and there being no further business, the meeting was adjourned.

(Sd.) S. RAMAKRISHNAYYA,
Secretary.

BEZWADA.

On the 29th September Col. Olcott organized at this place the Bezwada Theosophical Society under the following officers:—*President*, M. Parankusa Pillay Garu; *Vice-President*, S. Lingayya Garu; *Secretary* and *Treasurer*, T. Venkatanarasayya Garu.

ELLORE (GODAVARI DISTRICT).

At a meeting of members of the Theosophical Society held at this place on the 26th September, Colonel Olcott presiding, it was resolved to form a local Branch under the name of the "Gupta Vidya Theosophical Society."

The following officers have been elected:

President: D. Sriramulu.
Vice-President: L. V. Krishnayya.
Secretary and Treasurer: V. G. Narayan Iyer.

BEHAR.

At a general meeting of the Behar Theosophical Society, the following resolution was passed on the departure of the late President Babu Trailokya Nath Mitra:

"That the Society records its deep sense of regret at the departure from this station of Babu Trailokya Nath Mittra, who has for the last four years so honourably and ably filled the office of President of this Branch Society."

Babu Govind Charan has been elected President.

MASULIPATAM.

On the 6th of October, at a meeting of members of the Theosophical Society held at this place, Colonel Olcott presiding, it was resolved to form a local Branch under the name of the Masulipatam Theosophical Society.

The following officers have been elected:

President: V. Sundera Ramayya Pantalu Garu, B. A.
Vice-President: V. Subrahmanyam Pantalu Garu, B. A., B. L.
Secretary: Burra Subbarayudu Pantalu Garu.
Librarian: W. Ranganayakulu Nayudu Garu.

CEYLON.

Our latest advices from Ceylon are encouraging. The circulation and influence of our weekly vernacular journal are increasing. The English school of Mr. Leadbeater at Colombo, and the one of our Kandy Branch, are very prosperous. The Colombo pot-collection is resumed. The new Ratnapura Branch has built a bungalow for Head-quarters and school. The Chittagong Buddhists have formed close relations with their co-religionists of Ceylon; and Mr. H. Don. David writes—"The people of Rangoon want assistance to form a new Branch, and to petition Government for a Buddhist holiday throughout Burma, as has already been granted to the Buddhists of Ceylon."

FRANCE.

We have received a copy of the Rules and Regulations of the Paris Branch of the Theosophical Society called the "Isis." These rules provide for the election of officers, admission of members, etc. The French Theosophical Journal, *Le Lotus*, is supported and conducted by members of this Branch.

The officers are:

President, L. Dramard.
Vice-President, Froment.
Secretaries, K. Gaboriau Colins.

GYA.

The following gentlemen have been elected officers of this Branch:

President, Babu Raj Kishore Narain.
Secretary, Babu Tribhoowan Singh.
Joint Secretary and Treasurer, Babu Indra Narain Chukra.

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SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1887.

THE CONVENTION.

The final preparations for the meeting of the General Council on the 27th December are making, and Delegates will be as well cared for as circumstances permit. The attendance will be unusually large and the proceedings interesting.

Subscribers to the *Theosophist* will please remember that the January number will be delayed for a few days, as usual, for the full official Report of the Convention.

ADYAR LIBRARY.

Over three hundred volumes have been added to the Western Section of the Library since last December, and several hundred MSS. and printed volumes to the Eastern Section.

BELLARY SANMARGA SAMAJ.

Mr. T. A. Swaminatha Aiyar, the Secretary, writes as follows:

"Since my last communication Mr. R. Jagannathiah, F. T. S., has been explaining "Light on the Path" regularly in our Hall on Sundays in addition to his discourses on various other subjects. A good number of our members and outsiders take great interest in it.

The first portion of the "Light on the Path" has been finished, and we are about to begin the second portion. There are now 27 members on the rolls.

"The Samskrit School started some time ago under the auspices of the "Samaj" is also doing well. The subjects of study are Logic, Naishadam, Raghuvamsam, Hithopadésam, Panchathanthram, &c.

"A Sunday moral class has of late been started for the benefit of young boys. The class is opened in the "Samaj Hall" at 3 P. M. on Sundays; and most of the students of the Sanscrit School and some from the local primary A. V. School attend it. It has been arranged that one of our members should teach the class moral lessons by turns.

"We earnestly trust that the public will appreciate the usefulness of this institution, and hope that they will kindly and heartily co-operate with us for further improvement and for the good of humanity."

Mr. R. Jagannathiah, F. T. S., has issued the following appeal to the public of Bellary, calling on them to contribute to the support of the Sanmarga Samaj and Sanskrit School established in their towns:—

"The system of instruction in the public schools being on the policy of religious neutrality, we cannot expect our young men to learn even the first principles of our religion in these institutions. Any deviation from the established rule cannot be advocated, being pregnant with mischief in the long

run. As our boys generally attend the schools even before they attain their 7th or 8th year, they cannot in any way acquaint themselves tolerably with their vernacular studies, much less with their religion. The only way of supplying this defect is by establishing private non-sectarian Religious Institutions. We daily come across young men, graduated in our local Universities, who know very little of our religion, much less of the basic principles on which our religion and customs are founded, and in spite of such want of knowledge, they treat all our institutions with contempt, and their public and private utterances are never calculated to harmonize with the good intentions of our Aryan Sages. A few of our educated Hindus who try to understand our religion, for the sake of fashion, are well satisfied with the translations which do not and cannot convey the full spirit of the original works. An acquaintance with the Sanscrit literature in which all our sacred books are written, will enable us to understand our religion and customs better than obtaining any knowledge of it second-hand from a perusal of the existing translations of the originals.

"Another deplorable defect now existing in our Society, and whose source lies partly in the modern system of education, and partly in the teachings of modern science, is that most of the educated even pay no thought to the cultivation of morality as the first duty of man. Those who read moral science know the problems in theory, but they never consider it their sacred duty to put them into daily practice. They largely advocate liberty, social and political, forgetting the claims of morality. Liberty and morality should go hand in hand. Liberty is a double-edged sword if ill used, and it becomes a merciful gift if well used. *Morality first, and Liberty afterwards*, must be our motto.

"To make up these defects to a certain extent, the above institutions were founded, and they have been working well and satisfactorily and producing already such results as could be easily expected to treble with enlarged means. This could be observed from an inspection of the "Samaj" records.

"To give a substantial basis to the institutions at this stage *more funds* are now required. It is a poor satisfaction to know that good institutions have been started, unless and until we see them fully established and strengthened. Such undertakings can never be accomplished single-handed, unless backed up and supported well by the public.

"The regeneration of our country, I need hardly remind you, depends much upon our rising generation; and our attempts at instilling sound principles of morality and religion into their young minds, and inciting in them a desire to investigate further into our time-honored philosophy, will, I humbly think, not fail to give the much needed impetus to the now slow and imperceptible moral and spiritual development of our rising youths.

"I now appeal on behalf of the above Institutions to the generous, patriotic and noble-hearted gentlemen of Bellary individually and collectively to assist the founders of the said Institutions to the extent of their power, both by their own purse and by advocating strongly the righteous cause which we are all morally bound to uphold.

"I hope the sacred names of our Rishis—Vedavyasa, Valmiki, Jaimini and Gautama, of the Scientists—Bhaskara and Asura Maya, of the Poets and Pundits—Kalidasa, Bhawabhooti, Magha and a host of others, who worked for the good of the country, and who left us a rich legacy, in the shape of intellectual, moral and spiritual knowledge, will strike the chord of sympathy and patriotism in your hearts, and induce you to help the founders of the institutions. This is the only away of bettering the condition of our countrymen, and the charitable deeds you do in behalf of your country and fellow beings are eminently calculated to perpetuate your name and fame. May the *Eternal* bless you!"

N. B.—Contributions in the shape of subscriptions or donations will most thankfully be received and acknowledged by Mr. T. A. SWAMINATHA IYAR, Secretary of the "SANMARGA SAMAJ" of Bellary.

CUDDAPAH.

The first anniversary of the Cuddapah Branch of the Theosophical Society was celebrated with much eclât on the 30th October.

The morning meeting was a private and business meeting for members only, The only thing that marred the rejoicings of the day, was the much felt absence of our beloved Colonel who was obliged, by ill health, to decline to accept the invitation sent to him. Amongst other things, it was resolved, at the instance of Mr. R. Jagannathiah, to reopen the Sanskrit School, which had been opened last year but has been lately discontinued.

The public celebration took place at 6 P. M. in the local Anglo-Vernacular School with M. R. Ry. Iyaswamy Pillai Avergal in the chair. The Chairman opened the meeting by calling upon the Secretary to read the report. The chief points of the report are, that the members meet regularly every Sunday to read the theosophical publications, that its President, Mr. Pundit N. Bashya Chariar, has presented the Adyar Oriental Library with very many rare and valuable Sanskrit manuscripts, and that it was resolved, and adequate arrangements made, to feed the poor of the town in honour of the happy occasion. He then read a telegram from the Gooty T. S. Brothers expressing their congratulations.

Pundit N. Bashya Chariar Garoo, the President, then addressed the audience in eloquent and impressive Telugu on the aims and objects of Theosophy and the Theosophical Society.

Mr. Jagannathiah then read an able and instructive paper on "Theosophy, What it is, and What it is not." Our esteemed brother, Mr. K. Seshaya Chettiar, then addressed the audience on the subject of Theosophy, and in a short, but graceful and eloquent speech, explained away several objections that are often brought against Theosophy and the Theosophical Society. A Theosophist from the south then rose and made a few remarks. The Chairman then closed the proceedings and proposed three cheers to the noble and illustrious founders, Col. H. S. Olcott and Madame H. P. Blavatsky, which were heartily given. The meeting then dispersed.

OBITUARY.

From the *Madras Mail* we learn of the death, at the age of forty-seven, of Captain Adelbert de Bourbon, F. T. S., an officer in the King's Body-guard. The deceased gentleman was the son of a noted personage, who claimed to be the missing Dauphin of France, son of Louis XVI and Marie Antoinette; whose fate, after the death of his parents under the guillotine, was never known. The Bourbons rejected his claim, yet he was interred at Delft, Holland, some years ago as "Louis XVII." Certainly the photograph of our deceased colleague presents the face of a man with marked Bourbon features. He was President of our Branch at The Hague, whose Charter dates from 1881, and himself an ardent supporter of our Society.

CHINA.

The Admiral of the Chinese fleet, while at Colombo the other day, received from the Secretary of the Colombo T. S., a copy of Col. Olcott's Buddhist Catechism, and, in a note of reply, says he will endeavour to have it translated into the Chinese language for circulation in the Empire.

CEYLON.

The Buddhist Fancy Bazaar, to which the people of all parts of the Island contribute useful and fancy articles, will be held as usual at our Colombo Head-quarters on the 17th December. The managers would gratefully accept donations in cash, and the Secretary of the Society, Mr. T. Vijia Raghavacharlu, is authorized to receive and forward any that may be sent to Adyar.

PROPOSED EUROPEAN CONVENTION OF MEMBERS OF THE T. S.

In the month of July 1888, at a date to be more fully specified hereafter, there will be at Bayreuth (Bavaria) several consecutive representations of Wagner's Parsifal and other pieces of that music whose deep esoteric meaning has been discussed by Mr. A. Ellis in the "Theosophist" and "Lotus."

The members of the Vienna Lodge of the T. S. consider this to be a most opportune time, when a meeting with English, French and other members of the T. S. might be arranged, and they therefore invite any or all such members who may be inclined to meet them at Bayreuth during that time, for the purpose of becoming personally acquainted with each other and to exchange their views.

A vegetarian restaurant will be opened as usual at Bayreuth while these Wagner operas are performed, for it has been observed that those who are most capable of recognzing the mystic beauty in music are also opposed to the killing of animals and to feeding upon animal food. As many strangers are expected to arrive in the town and rooms may be scarce, it will be well for all the members of the Theosophical Society who desire to attend, to communicate beforehand with the undersigned, who, being well acquainted at Bayreuth will cause the necessary arrangements to be made.

FRIEDRICH ECKSTEIN.

Wien, V. Siebenbrunnengasse, No. 15.

BOMBAY.

THE BOMBAY THEOSOPHICAL SOCIETY'S HOMŒOPATHIC CHARITABLE DISPENSARY.—The total attendance of patients treated in this institution during the month of October 1887 was 886, consisting of 445 males, 167 females, 274 children. Out of these 609 were Hindus, 216 Parsees, 53 Musalmans, 8 other castes. The daily average was 64·07.

SIND.

His Excellency the Viceroy of India laid on the 14th November the corner-stone of the Arts College about to be erected at Kurrachi, and which is to be named the Dayaram Jethmal College, after the Hon. Dayaram Jethmal, F. T. S., recently deceased.

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SUPPLEMENT TO

THE THEOSOPHIST.

JANUARY 1888.

GENERAL REPORT

OF THE

TWELFTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER 27TH—29TH, 1887.

With accompanying Documents.

THE completion, furnishing and stocking of the Adyar Library was the great feature of the Twelfth Anniversary of the Theosophical Society, as its consecration and official opening was of that of last year. The meeting of the National Congress at Madras simultaneously with our Convention, interfered greatly with us in keeping a large number of our leading members at a distance of several miles from the Head-quarters without a sufficiency of carriages available. Yet the attendance was, under the circumstances, quite satisfactory. The usual course of morning lectures was this year delivered by Mr. A. J. Cooper-Oakley, M. A. (Cantab), Secretary T. S., with the help of the erudite Pandit N. Bhashyacharya F. T. S. and gave very great satisfaction. Special lectures were also given by Pandit Venkata Rama Iyengar, of Ootacamund, and, in Sanskrit, by the Pandit Bhashyacharya. The books issued to the Delegates in honour of the Adyar Library, were the *Visishtadwaita Catechism*, by Pandit Bhashyacharya, and *The Golden Rules of Buddhism*, a compilation of similar character to the Aryan Morals, now known to all India through vernacular translations and the English original. The Convention assembled at noon on the 27th December.

ADDRESS OF THE PRESIDENT-FOUNDER.

ADYAR LIBRARY.

LAST year, Gentlemen and Brothers, I had the pleasure of welcoming you to our new Council Hall: on this occasion you find the Adyar Library building completed, furnished, lighted, and filled with a valuable collection of books in twenty-four different languages.* Your expressions of pride and satisfaction that we possess so beautiful a casket for the jewels of ancient wisdom, more than repay us for the trouble and anxiety involved in the superintendence of the work. I think we may say without boasting that in all India there is no library-room to excel ours; and, to judge from the way in which books have been coming in and their quality, we may count upon having, within the next few years, a literary collection that will equal in value that in the Presidency College of Madras. We are specially fortunate in having secured as Pandit and Director the learned Pandit N. Bhashyacharya, of Cuddapah, whose thorough scholarship has been admitted by such Orientalists as Dr. Burnell and Professor J. Pickford. The catechetical compendium of the Visishtadwaita Philosphy of Sri Ramanuja Acharya, which he has made, and copies of which are now presented to you, testifies to his thorough knowledge of this difficult subject. You may remember that I said last year that our design was not to make the Adyar Library a mere literary godown—a store-house of books—for the nourishment of vermin and the development of the spores of mildew, but an aid to the revival of Oriental literature, the rehabilitation of the true pandit in public esteem, the promotion of a higher moral sense and spiritual aspiration among Asiatic youth, and the creation of a stronger mutual regard between the learned of East and West. As a practical American I have wished to see the profundities of ancient thought and teaching brought within the comprehension of people of average education, for teachings that go over the heads of the ordinary reading public are of no practical use to them. So our plan has been to prepare and publish a series of Catechisms of the ancient religions fit for use in the school and the family, as well as compilations of the moral precepts taught by the various sages. Last year there issued from the Adyar Library a Catechism of Sri Madhava Acharya's Dwaita Philosophy, and a new edition of the *Buddhist Catechism*. This year we have circulated 11,000-odd copies in English of the *Epitome of Aryan Morals* and translations into Tamil, Hindi, Guzerati and Canarese—the latter, with the original Sanskrit text, printed on opposite pages. We are indebted to their Excellencies the Dewans of Baroda and Mysore for the last two editions enumerated. This much has been done for children and beginners. For the more advanced non-pandit class of general readers, our members have put forth an unusually large number of works, if we consider the infancy of our theosophical

* At the present writing there are in the Library: in Sanskrit, 460 Volumes including MSS.; other Indian languages, 263; Western languages, including the classics and Hebrew, about 2,000.

movement. Only in summarising at the end of the year do we come to value the year's literary activity. Before asking your attention to the book-list in question, I would name the fact that we have not forgotten the example of the illustrious Max Müller and his colleagues, but have done something for the pandits. Mr. Tookaram Tatya, the Manager of our Bombay Publication Fund, has issued a splendid edition, in Devanagri characters, of the *Rig Vida Samhita*, at the low price of Rupees 5, to bring it within the means of our pandits, and has now in press an equally fine and relatively cheap edition of Syanacharya's Bhashya of the Rig Veda, and one of the *Yajur Veda Samhita*. The judiciousness of this step is proved by the sale already of nearly all of the Rig Veda Samhita edition of 1,000 copies, and the enquiries which are being made about the others mentioned. I shall now read such a compilation as I have been able to make of—

Original Works, Translations, and Reprints published by Members of the Theosophical Society in the year 1887.

1. *Rig Veda Samhita*, without *Bhashya*, Bombay T. S. Publication Fund.
2. *Bhagavad Gita*, 2nd Edition.
3. *Sankhya Karika*, Bombay Theosophical Society Fund.
4. *Posthumous Humanity*, (Trans.) by H. S. Olcott.
5. *Light on the Path*, with Author's notes.
6. *Through the Gates of Gold*, by M. C.
7. *Elixir of Life*, an American Edition.
8. *Epitome of Aryan Morals*, 11,000 copies.
9. *Psychometry and Thought-Transference*, 2nd Edition.
10. *Buddhist Catechism* (Eng. Edition), 30th thousand.
11. *Do.* German, 2nd Edition.
12. *Do.* in Japanese.
13. *Do.* an English Edition in Japan.
14. *Do.* (French,) 3rd Edition.
15. *Golden Rules of Buddhism*, by H. S. Olcott.
16. *Visishtadwaita Catechism*, by Pt. Bhashyacharya.
17. Canarese Edition *of Aryan Morals*.
18. *Siva Sanhita*, (Trans.) by S. C. Basu.
19. *Origin and Nature of Life*, by Prof. Coues.
20. *The Dæmon of Darwin*, Do.
21. *Can Matter Think?* Do.
22. *Kuthumy* (Reprint). Do.
23. *Economy of Human Life* (Reprint).
24. *New Illumination*, by Edward Maitland.
25. *Munnikshamargopadesini*, in Telugu.
26. *Bhagavad Gita*, with Commentary and Notes (Telu).
27. *Brihat Jataka*, (Trans.) by N. Chidambaram Iyer.
28. *Satpanchasika*, Do. Do.
29. *Jinendra Mala*, with Notes, by Do.
30. *Mysteries of Magic*, by A. E. Waite.
31. *Astrology Theologised*, by Dr. Anna Kingsford.
32. *Real History of the Rosicrucians*, by A. E. Waite.
33. *Mystery of the Ages*, by the Countess of Caithness.

34. *Sublimity of Fire*, by P. Navroji Pavri.
35. *Hindu Music*, by Bulwant Trimbak Sahasrabuddhi.
36. *Aryan Catechism*, by R. Sivasankara Pandiah.
37. *Zoroastrian Morals*, by Dhunjiboy J. Mehta.
38. *Isiac Tablet*, by W. Wynn Westcott.
39. *Among the Rosicrucians*, by Dr. F. Hartmann.
40. *Lumiere sur le Sentier*, (Trans.) by K. Gaboriau.
41. *Le Monde Occulte* (Trans.) by Do.
42. *Swedenborg the Buddhist*, by Philangi Dasa.
43. *A Guide to Theosophy*, Bombay T. S. Pub. Fund.
44. Urdu Edition of the *Dwaita Catechism*, by the Baran T. S.

MAGAZINES.

Le Lotus. Paris.
Lucifer. London.
Journal of Man, by Prof. J. R. Buchanan. Boston.

It should be made known to non-members that the Bombay Publication Fund is conducted strictly for the benefit of the theosophical movement, no member deriving any pecuniary advantage therefrom. Furthermore, that there is no salary attached to any executive office, either in the Theosophical Society or its Branches.

THE DRIFT OF PUBLIC THOUGHT.

It has occurred to me that we might get a partial hint as to the uppermost thought—not connected with worldly interests—in the educated Indian mind, from an analysis of the topics given me to lecture upon. My habit—as you all know—is to speak extemporaneously, leaving to local committees to choose the subject of the evening's discourse. Sometimes it is only decided by them after taking the sense of the audience. Now I find, upon reference to my Diary of 1887, that out of a total of 104 public addresses, "Theosophy" has been called for 21 times; "Buddhism" (Ceylon 15, India 2) 17 times; questions related to the existence, nature and destiny of "Soul," and the possibility of intercourse with Spirits, 15 times; "Chitragupta" and his "Record" of human actions, 7 times; "Karma," and its relations with Science and Religion, 12 times; "Mesmerism," 4 times; "Islam," "Education of Youth," "The Object of Life," "Religious state of India," and "Hinduism," each thrice; "the Promotion of Sanskrit," 4 times; "Yoga," and "Hindu Social Reform," each twice; and "Oriental Literature," "Idolatry," "Materialism," "Hindu Medicine," and "The Necessity for Religion," once each. The sales of theosophical books would afford additional proofs, but I cannot ascertain these without much trouble and waste of time. Nothing could be clearer than that the interest in Theosophy is not dying out, but, on the contrary, is on the increase, and we ought to be very pleased indeed that this is a healthy spirit of sober inquiry, in people of culture, the world over. The Secretary's yearly condensed report of theosophical activities offers some noteworthy facts respecting the growth of this feeling in France, Austria, Great Britain, and elsewhere. We see not merely predisposed minds of mystical temperament,

but also many heretofore rank sceptics and materialists pursuing this line of inquiry. Does not the list above given of the year's publications tell its own tale? It will be many years before this movement will have emerged from the rudimentary stage, and flowered out in the philosophy of cosmic and human existence, whose ideal is believed to be masked within the old school systems. We ought to recognize this, and gauge our hopes and conduct accordingly; forever cutting loose from our jejune fancies that there will be a miraculous smoothing away of difficulties for our especial behoof, a bringing of some essence of wisdom and immortality to our doors, as the baker and the milkman bring us our daily provision! There are those who imagine Mahatmas can be coaxed with gifts, or compliments and prostrations! Such will have their day of disillusioning and I may be favoured with their resignations, as has happened before.

THEOSOPHY AND SPIRITUALISM.

From the fact that many leading members of our Society, myself included, were old Spiritualists, many infer that ours is a branch of that movement. This is not so. If Theosophy were a modern instead of an archaic school, it might be described perhaps as an evolution of phenomenal spiritualism upon the higher plane of pure philosophy. But there can be no two opinions as to the likelihood of our movement having a very decided, and highly beneficial, effect upon spiritualism. The ancient philosophy does not deny a single one of the facts of mediumism, quite the reverse; but it seems to offer a truly scientific and reasonable explanation of them all, and a far nobler idea of human evolution on all the ascending planes. It would be wrong to forecast the future of Theosophy without including the recruitment of adherents inevitably destined to come in from the ranks of spiritualism. These recruits will be the choicest minds of all those alleged millions. But we must work to this end if it is to come speedily: setting, first of all, the example of true theosophists in thought, word and deed.

A NEW FIELD.

We are about to expand our Society's work in an entirely new field—the Far East. Japan is calling us to come to the help of the Buddhist religion against its opponents, which are the same as those which confront it in Ceylon, and Hindusim and Zoroastrianism in India. Chiefest is Materialism, that bastard child of official science. The Japanese Buddhists have already translated the *Buddhist Catechism* into their vernacular, brought out simultaneously an edition in English at Kiyoto, and asked for a charter to form a branch Theosophical Society. I am urged to come there and address the people, and take counsel with the elders respecting the interests of Japanese Buddhism. Should all go right, I expect to sail for Yokohama from Colombo in the month of March, returning to Head-quarters after three or four months. I may then, should my health permit, visit some of the Branches in the Madras Presidency, whose invitations I had to decline this year.

THE GENERAL COUNCIL.

Pursuant to last year's notice, a circular letter was addressed to the non-official members of Council, asking them to inform us whether they were willing to continue in that relation, and saying that their silence would be construed into the affirmative. The list has been revised accordingly, and the few vacancies you will now be asked to fill.

FINANCIAL.

The Society—as will appear from the Treasury Report—is in a sound financial condition, though very far, as yet, from being possessed of the means to meet the demand for extended operations. Our eminent colleague, His Highness the Hon. Maharajah of Durbungha, Bahadur, K. C. S. I., being satisfied of the usefulness of the Society, has generously sent me by telegraph the following notice:

To Col. Olcott, To Adyar	From Durbungha, From the Maharajah.

"I am willing to pay twenty-five thousand rupees in hard cash, in the place of one thousand yearly subscription. Please let me know details of how I should do this immediately, and oblige."

I have replied that, with his permission, we shall invest this munificent sum in Four-per-cent. Government Promissory Notes, keeping it apart, however, in a separate account as the "Durbungha Fund." In the Conventions of 1883 and 1884 some of our most able members conceived the idea and advocated the creation of a Permanent Fund, the annual increment from which should be devoted to the upkeep of the Society. After debate it was so ordered, and funds were subscribed. The fund has reached the sum of about Rs. 9,000, exclusive of the Durbungha donation, which will bring it to some Rs. 34,000. At 4 per cent. this would yield annually about Rs. 1,400—a fourth or fifth of the ordinary average expenses. We shall not be in a thoroughly satisfactory condition until we are able to meet the cost of our propaganda without resorting to loans or calling upon Branches for help. It is to be hoped that this will be borne in mind by those who speak of the Permanent Fund as untheosophical, and incongruous for an "ascetic" Society. Ours is not an ascetic, but an executive body, upon whose shoulders press the burden of engineering one of the most important social movements of our times. True, we have certain ascetics among us, but they would be almost useless in practical affairs, and when they advance to a certain stage they withdraw from the world and are lost to the sight of men. A case in point is our ever-beloved Damodar, who laboured night and day without ceasing as our Secretary, and then suddenly left his desk for the *ashrum* of his spiritual Teacher, with whom he has been residing now about three years. Honest men would agree that it would be "untheosophical" to the last degree to incur debts without means of liquidation, and to do the Society's business without regard to the old-fashioned rules of book-keeping. So that we

have to either abandon our work altogether, or, like the prudent householder, acquire a sufficient income to do it well. It was estimated—you recollect—in the debates, that we ought to have an invested capital of from 2 to 3 lakhs of rupees (£20,000 to £30,000) to make us independent of all contingencies. We shall certainly have this—my fear is, indeed, that we shall have more than we need after a time—for no Society can show a better claim to the friendly assistance of the lovers of literature, psychical science, moral reform, and religion—in its best sense. Meanwhile, our members will find food for reflection in the financial returns of the current year.

THE MOVEMENT IN 1887.

Our statistical returns show the increase of Branches during the year to be as follows:—

YEAR.	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887
Charters issued up to close of year.	...	1	2	2	4	11	27	51	93	104	121	136	157

Deducting four charters lapsed or extinguished, we have 153 living charters at the close of the year 1887. Geographically, the year's new Branches are distributed as follows: Asia (India, Ceylon, Japan) 16; Europe 3; U. S. America, 2. Our Indian Branches are now established in the following Presidencies: Bengal 26; Behar 8; N. W. P., Oude, and Punjab 23; Central Provinces 4; Bombay 7; Kathiawar 2; Madras 43; Ceylon, 10; Burma 3. In other parts of the world we have, in England 2; Scotland 1; Ireland 1; France 2; Austria 1; U. S. America 11;* Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australia 1; Japan 1. Total 152 Branches throughout the world on the 27th day of December 1887.

MADAME BLAVATSKY.

I am able to report an improved state of Madame Blavatsky's health, though, I am sorry to say, that means no more than an immediate change for the better, which cannot be counted upon to last. The disease from which she suffers† is one of the most insidious and dangerous of all, and we can only hope that it may be fought off for some years longer, as her work is far from completed. During the past twelve months she has sent me the MSS. of four out of the probable five volumes of "The Secret Doctrine" for examination, and it is expected that the first volume will issue at London during the coming spring season. As an evidence of the interest in the forthcoming work, I may state that a Theosophical Publishing Company, Limited, with a capital of £1,500, has been formed among her friends in

* We have heard of a new Branch named "Ramayana," but no official notification has been received to date.

† Bright's Disease.

England to bring out the "Secret Doctrine" and support a new monthly Theosophical Magazine, of which she has taken, at the urgent request of our London colleagues, joint-editorship. As this, together with the necessity for personally seeing the book through the press would prevent her return to India for at least a twelvemonth, she asked me to assume the legal responsibility of the editorship of the *Theosophist* for the time being. But Mr. Cooper-Oakley will retain the chair as managing Editor, to which she invited him in the year 1884. Let me beg of you who can write articles fit for publication in a first-class periodical to recollect that your literary contributions will be more than welcome.

CONCLUSION.

One word before I close upon a subject about which there is a great deal of unfounded ill-feeling. I refer to the exportation of ancient Sanskrit and Pali MSS. and printed books to Western countries. It is undoubtedly the fact that some of the rarest and, to us, most precious MSS. have found their way—sometimes by dishonest methods—to European libraries It is also certain that many more are likely to follow them, and, if we do not bestir ourselves, that speedily. For European Governments are meeting the growing interest in Oriental literature with liberal money grants for the purchase of MSS., the procurement of copies where originals will not be parted with, and the encouragement of Orientalists to search out, possess themselves of, study and print these invaluable old works. I often hear our pandits and others complain of this, yet have seen few combining together to collect these books into a truly National Library, managed in the interest of the Asiatic people and their religions. I have personally known of many cases of the utter neglect of the Sanskrit libraries gathered at infinite pains and cost by pandits now deceased; cases where the *cadjans* have been left to dry-rot, mould, exposure to the elements, and the attacks of the many vermin with which India teems. I have not a particle of sympathy with such a dog-in-the-manger spirit. We have built the Adyar Library to serve as such a national repository of Sanskrit Literature, but if our own people do not choose to properly fill it, I had far rather see every valuable ancient book go away to Western lands, where, at least, there will be a good chance of their getting published, even if they are not understood, than have them selfishly stowed away and, unused, left to become the prey of the natural enemies of books. The world's literary treasures should, for the benefit of mankind, be in the custody of those who best appreciate them. I have heard of instances of our Sanskrit libraries being sold by the pound by spendthrift heirs, left to pilferers, and even thrown into adjacent streams to get rid of them as useless lumber. If the lineal descendants of the Rishis and other sages are so base as that, the sooner their inheritance of both libraries and names is lost to them, the better. Gentlemen and Brothers, the Session of the Twelfth Annual Convention of the General Council of the Theosophical Society is now duly opened. Listen to the Secretary's Report.

SECRETARY'S REPORT OF ASIATIC BRANCHES.

THE Secretary then read the following summarized report of Branch Societies during the year 1887 :—

COIMBATORE THEOSOPHICAL SOCIETY.—This Society has generally held weekly meetings at which Vedantic books were studied and discussion had. The slow but sure manner in which the work has been carried on, has stirred the minds of thinking people, and many of their misconceptions regarding the Society and its work have been removed. The work done by the Branch cannot be estimated solely by its numerical strength, but it has done much indirect good by showing that the religion of our forefathers is one that can stand the test of reason, and that it contains that highest truth concealed beneath the veil of an outward symbology that only needs to be explained to reveal the glories that lie behind it. At the expense of the President, Mr. Annaswamy Row, a thousand copies had been distributed of 'Aryan Virtues' with Tamil translation. A good many copies of 'Epitome of Aryan Morals' have found their way into the hands of educated persons in the town. The Society and the evident earnestness of some of the members are often a subject of conversation, and even those who are not friendly to our objects admit the good work the Theosophical Society is carrying on. This Branch hopes to increase its membership during the coming year.

THE KASI TATWA SABHA (BENARES T. S.)—During the year ending October 31st last, this Branch held altogether twenty-two meetings. The chief subjects of study have been "Light on the Path" and the "Vedantasara." Papers were read on "What is True Magic?" "The Real and the Unreal" and "Formation." Pandits Chintamani Sastri and Baba Sastri delivered lectures on *Prarabdha, Udyaga,* and *Sat* and *Asat*. A special sub-committee was appointed for the purpose of studying and translating the *Panchadasi*. Arrangements have been made to open a Charitable Homeopathic Dispensary in connection with the Branch, and great results are expected from this work. The library belonging to the Branch has been added to. The anniversary was celebrated with great *eclat* on the 10th of May, Colonel Olcott presiding. The Branch is in a healthy state, its members are earnest and are trying to do good work.

BARAN THEOSOPHICAL SOCIETY (BULANDSHAHR).—This Branch was founded by Col. Olcott on the 24th of May last. Meetings have been held on the first Sunday of each month, and in addition to this the members met on the other Sundays till the setting in of the rains obliged them to suspend their meetings, as malarious fever then broke out. In all fifteen meetings have been held. Feeling the want of books written in the vernacular on theosophical subjects, this Branch has completed a translation of the Dwaita Catechism, and hopes to go on with other works. A Library has been started in connection with the Branch, and provisions have been made to enable persons who are not members of the Society to use this library. A Purity Alliance for the purpose of raising the moral tone of the boys has also been established by members of this Branch, under whose

supervision it is, and most excellent results have, we are glad to report, followed this measure. Meetings of the Alliance are held every Saturday, when lectures are delivered on moral subjects and discussion is encouraged. Two other Associations have been founded by the Branch: Mitra Bilas and Bal Sabha. The first is for Hindus and Mahomedans and numbers thirty-five members. Its members bind themselves to "worship one true God. To speak the truth. To abstain from intoxicating drugs and liquors, and from unchastity." The *Bal Sabha* is for boys under ten years of age. These two institutions are intended as adjuncts to the Purity Alliance. The work of these Associations is exercising a marked influence on the public opinion of the community. The prevalence of sickness in the District has materially interfered with the work ef the Branch, but in spite of this drawback the work has been perseveringly carried on.

THE TODABETTA THEOSOPHICAL SOCIETY (OOTACAMUND).—Eight important meetings have been held during the year. In February last the Sadhu Rajananda Parama Hamsa Parirajakachariar, a native of Calcutta and a disciple of the late Almora Swami, visited the Branch and gave much useful instruction. In May, Dewan Seshadriaiyar, Chief Secretary Vijayendra Row, and Secretary A. Narasimha Aiyengar, all of Mysore, attended some of the meetings of the Branch, when long discussions were held on Mr. T. Subba Row's lectures on the Bhagavad Gita. Indeed, these lectures have been the main subject of all the meetings, and they have been carefully studied by the members. The Branch has to report a marked improvement in its members, who have derived great benefit from the study of the lectures and the hints given by the Sadhu above mentioned. The library of the Branch is but small, but the books are well circulated among the members, and eagerly read.

CUDDAPPAH THEOSOPHICAL SOCIETY.—Meetings were held every Sunday. The principal works discussed were "Esoteric Buddhism," Mr. Subba Row's lectures on "Bhagavad Gita," "The Elixir of Life," and other Theosophical literature.

In the department of practical work, the worthy President of the Branch, Pandit Bhashya Charya, has compiled an excellent catechism on the Visishtadwaita system, and has also compiled an elaborate and exhaustive genealogy of the Solar and Lunar races of Puranic repute, for presentation to the Adyar Library. The President has also, with great trouble, collected a number of valuable MSS. which he has presented to the Adyar Library. Owing to unavoidable circumstances the Sanskrit school established by the Branch has been closed, but it will shortly be re-opened. At the celebration of the anniversary about a thousand poor persons were fed.

MONGHYR THEOSOPHICAL SOCIETY.—This Branch was founded in July last by Colonel Olcott. Owing to the absence of members, but few meetings have been held, and not much has been done; it is hoped, however, that better results will be forthcoming next year. The members are thoroughly in earnest, and want to do all they can to advance their cause.

SABITA THEOSOPHICAL SOCIETY (DAKSHINESWAR).—Weekly meetings have been held with but few interruptions. The subjects have been mainly taken from "Five Years of Theosophy," the Bhagavad Gita, and the Panchadasi.

Some psychometric experiments have been made with satisfactory results. It is hoped that in future this Branch will record all such experiments and send a copy of them to the Secretary at Adyar. Col. Olcott visited the Branch during the year, and delivered a lecture on "Karma and Reincarnation."

THE RAJSHYE HARMONY THEOSOPHICAL SOCIETY (RAMPORE, BEAULEAH).—The library of the Branch has been added to, and medicine is distributed gratis to the poor by one of the members. The President continues his important publication of the "Sabdakalpadruma." The school founded by him is in a flourishing condition. No mention is made of meetings.

THE BEHAR THEOSOPHICAL SOCIETY.—Weekly meetings have been held throughout the year, except when interrupted during holiday seasons. The Bhagavad Gita was the main subject of discussion. The Branch was visited by the Yogini Majji, of Benares, who gave valuable instruction to the members. Col. Olcott also visited the Branch.

THE MASULIPATAM THEOSOPHICAL SOCIETY.—This Branch was only founded last October by Col. Olcott, and its record mainly relates to its organization. The Society has secured the services of a Sanskrit Pandit who has, under the auspices of the Society, given explanations of the Sundarakanda, of Ramayanam. The "Moral sayings from the Mahabharata" in the *Theosophist* formed the subject of an excellent address by the President. At another meeting the subject was the duties of an Aryan house-holder; other discussions were held on Theosophical literature. Arrangements are made for the Society's Pandit to give systematic instruction to members and others on Hindu Logic and the Vedanta. A Library is in course of formation. The Branch is numerically strong, and is expected to make great progress.

THE BENGAL THEOSOPHICAL SOCIETY (CALCUTTA).—Regularly fortnightly meetings of this Branch have been held. Babu Devendranath Gosvamy, one of its members, has published the first part of Sankhya Karika, with the valuable Bhashya of Gourapada, together with the English translation of Colebrooke, and a Bengali translation by Brother D. N. Gosvamy himself. Miss Ballard and Mr. Cooper-Oakley visited Calcutta and were the guests of the Branch for some time. The latter delivered a lecture on "Karma" to the members of the Branch. Babu Dina Nath Ganguly and Colonel Olcott also visited the Branch. Col. Olcott's visit was productive of much good to the Branch and infused new life into it. He delivered two lectures in Calcutta to crowded audiences. Pandit Kedarnath Vidya Vachaspati, who is editing and revising the "Sabdakalpadruma" has joined the Society, and has been giving lectures to the Branch on Hindu philosophy, theology, etc. He has commenced the publication of a treatise on Upasana, or "Worship." Other Sanskrit scholars have delivered lectures, and are showing great interest in the Society.

THE BANGALORE (CANTONMENT) THEOSOPHICAL SOCIETY.—Mr. Bhavani Shankar visited the Branch and revised the "Aryan Morals" with Sanskrit text as prepared by the Branch, for publication.

Col. Olcott, with Pandit Bhashya Charya, of Cuddapah, and Mr. J. Sreenivasa Row, of Gooty, visited the Branch in November, at the anniversary. Pandit Bhashya Charya delivered addresses in Telugu, Tamil, Canarese and Sanskrit. Col. Olcott delivered three lectures. Members of the Branch meet at their Headquarters almost daily to discuss theosophical subjects. A Sanskrit Pandit had been engaged, but lately he has discontinued his attendance. Mr. Bhavani Sankar, who remained some six weeks with the Society, did most useful work in imparting instruction to the members. A Canarese translation of "Light on the Path" is almost ready, besides the Epitome of Aryan Morals, above referred to, and several new volumes have been added to the Library.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY (BERHAMPORE).—In all, fifty-six meetings have been held by this branch. Eight new members have joined. In the regular weekly meetings various religious and philosophical topics were discussed, and the attendance was very regular. In the early part of the year, most of the members met nearly every evening to study the Bhagavad Gita, with the assistance of Pandit K. C. Vidyaratna. Swami Bal Krishna Sastri, of Benares, for some six weeks expounded the texts of the Vedantasara every evening. The Sankhya philosophy and Panchadasi were also studied by the members. The widow of the late Rai Annoda Prosad, Rai Bahadur, has founded a Sanskrit Toll, with an efficient staff of learned Pandits and some of the members of the Branch are actively working in connection with the management of this institution. The Pandit Samhita, founded at the last anniversary of the Branch, soon lost its vitality, but efforts are now being made to revive it with good prospect of success. The Society's library has been increased. The branch has published a translation in Bengali of the rules and objects of the Society. Pandit K. C. Vidyaratna has edited and published in Bengali Onkar Gita with Saptasloka Gita. Two of the members who distribute homeopathic medicines have treated 4,000 patients in the course of the year with much success, using also mesmeric treatment. The Yogini Majji of Benares visited the branch, and imparted useful instruction to the members, the influence of which has proved most beneficial. Mr. Cooper-Oakley attended at the last anniversary. Col. Olcott also visited the branch and delivered two public addresses. His visit did much to encourage and help on the members. The President of this branch has kept up correspondence on Theosophical subjects with the other Bengal Branches. He has visited the Calcutta Branch thrice and Dakshnieshwar once. Owing to lack of co-operation on the part of other Bengal Branches and lack of funds, the visiting members of the co-operative association have been unable to do the work assigned to them. This is to be regretted, as there seems much need of such a scheme, and if fairly carried out, its result could not fail to be advantageous.

THE NOAKHALLY THEOSOPHICAL SOCIETY.—During the year fifty-nine meetings have been held, at which Srimat Bhagvat, Mahabarata,

Sankhya Philosophy, and articles from the *Theosophist* and a Bengali monthly called *Brahmam*, were read and discussed. The branch has acquired a convenient house, and the expenses thus incurred have taken up most of the available funds. At the anniversary the Society took formal possession of its new abode, and alms were distributed. Col. Olcott visited this Branch and delivered two lectures, and was present at a Hindu play given in his honour.

THE CHITTAGONG THEOSOPHICAL SOCIETY.—This Branch was founded in August last by Col. Olcott, who delivered three lectures during his visit to Chittagong. The foundation of this Branch has given a great impetus to religious thought and discussion in the community. Weekly meetings have been held, though somewhat irregularly at first, but the interest in them is growing. A Library has been formed and the further prospects of this Branch are bright.

THE CHITTOOR THEOSOPHICAL SOCIETY.—Fortnightly meetings have been held, at which the Madhva Catechism, and selections from "Isis Unveiled," were discussed. Informal meetings for discussion and study of Theosophical subjects are held almost every evening at the Secretary's house. Some of the members who have been visiting other Districts have done their best to disseminate Theosophical truths. At a great annual festival held at Vaddigunta, some of the members attended and explained to those present the aims and objects of the Theosophical Society. On the Jubilee day the branch fed about a thousand poor people.

THE SARWE HITKARI THEOSOPHICAL SOCIETY (GORAKHPUR).—This Branch complains that some of its members do not take enough interest in the work and the weekly meetings have been but thinly attended. Col. Olcott visited the Branch in June and delivered a public lecture on "The necessity of Religion." Through the indefatigable exertions of Thakur Sankar Sinha the Hindu Sunday school is flourishing. The Branch has also set on foot a Sabha for the protection of cows. We hope the bulk of the members will put forth more earnest efforts during the coming year.

THE BANKURA THEOSOPHICAL SOCIETY.—Regular fortnightly meetings have been held, besides special meetings for the study of the Bhagavad Gita in the light of Mr. T. Subba Row's lectures.

THE BEZWADA THEOSOPHICAL SOCIETY.—This Branch has only been recently founded and at present cannot be said to have got into working order.

THE CHOHAN THEOSOPHICAL SOCIETY (CAWNPORE.)—No formal meetings have been held, but the members have frequently met to hold long discussions and readings of Theosophical literature. Various circumstances have conspired to hinder the working of this Branch, so that the report is not so encouraging as was expected. These hindrances are however now removed. Every Sunday three hundred poor are fed. The Branch supports a charitable Homeopathic Dispensary attended by about fifty patients daily, with marked success. During the recent outbreak of cholera this institution was of much service, and it is

claimed that all the patients treated for cholera were cured. The Dispensary is growing in popularity. Last winter the Branch distributed about three hundred blankets to poor persons as the result of a public subscription it set on foot and hopes to be the means of distributing double that number this year at the time of the Convention. During the Durga Pujah the Branch distributed food to about a thousand poor. The Branch contributed to the repair of the local poor house and pays the expenses of a certain number of the inmates throughout the year.

THE RAJMAHAL THEOSOPHICAL SOCIETY.—This Branch was founded in July last. Absence of members has interfered with the regularity of meetings, but the members are betaking themselves to the serious study of Aryan philosophy. The Branch distributes medicines gratis and in other ways tries to alleviate the condition of the suffering poor. Books are much wanted, as the poverty of the members prevents them from purchasing the works they need.

THE BOMBAY THEOSOPHICAL SOCIETY.—Twenty-eight meetings were held during the year and several new members joined the Branch. Lectures were delivered by Dr. J. C. Danji on "The Unity of the Forces of Nature," "The Material World in the light of Modern Science" and the same considered from the standpoint of Western philosophy. These lectures are the commencement of a series. Members of the Branch contribute articles on Theosophical topics to the *Jame Jamshed*, a Gujerati daily journal, edited by the indefatigable Secretary, of the Society for Prevention of Cruelty to Animals—Bro. K. M. Shroff, to whose exertions are mainly due the establishment of the Bombay Veterinary College and Hospital. The Homeopathic Charitable Dispensary continues its good work, the average daily attendance has increased to seventy-five. The Theosophical Publication Fund Committee has printed 2,000 more copies of the English translation of Bhagavad Gita and 1,000 additional copies of each of the following: "The Purpose of Theosophy," "Prabodh Chandrodaya Natak" with "Atma Bodh," Sankhaya Karika with Goudepada's commentary and an English Translation, Rig Veda Samhita in Sanskrit. The Rig Veda Samhita with Bhashya is in the press and the first number will soon be available. Yoga Vashishta, in parts, and Dyaneshwar's Amrita Noobhada have been published in Marathi. Brother Dr. Pestonji Nowroji has published "The Sublimity of Fire" in Gujerati and Bro. Dr. D. J. Medhora has published "Zoroastrianism and some Ancient Systems," "Ancient Iranian and Zoroastrian Morals," the latter in Gujerati as well as English. Col. Olcott visited the Branch and delivered a lecture in the Framji Cowasji Institute. His presence gave a great stimulus to the work of the Branch.

THE JAMALPUR THEOSOPHICAL SOCIETY.—About eighty meetings were held during the year. On Saturdays extracts from the *Theosophist* and other Theosophical publications were read and discussed. On Sundays Sanskrit works, including the Bhagavad Gita, were studied. About sixty per cent. of the members, on an average, attended these meetings. Col. Olcott visited the Branch in July

when the Anniversary was celebrated. This Branch does its best to help the Berhampore Branch to carry out the work of the Co-operative Association, with which it is in the fullest sympathy.

THE SANATAN DHARMA SABHA (SURAT).—Lectures are delivered every Sunday and also on other days by the President and other members on Theosophical topics. The President is indefatigable in his exertions to promote the cause of the Society, and the members derive great benefit from his help and sympathy. Many of the members are systematically studying Sanskrit literature and in so doing receive valuable help from the President. The Society was founded by Col. Olcott in April last and bids fair to become a strong Branch.

THE ANANTAPUR THEOSOPHICAL SOCIETY.—Weekly meetings have been held throughout the year. "Man," "Five Years of Theosophy," "The Idyll of the White Lotus" and the Bhagavad Gita furnishing the topics for reading and discussion. Occasional lectures were also delivered by the Vice-President and some members from neighbouring Branches. The Branch has been doing what practical good it can in the shape of charitable distributions. On each of the two days on which the Jubilee was celebrated some six hundred poor persons were fed.

THE ADONI THEOSOPHICAL SOCIETY.—Although almost all the members have left this place, the Sanskrit School is still thriving under the management of one of them. Otherwise the numerical weakness of the Branch has hindered definite work.

THE GOOTY THEOSOPHICAL SOCIETY.—An unsuccessful attempt was made during the past year to deprive the Branch of its share in the management of the Sanskrit School founded by the Society and hitherto carried on under its auspices as well as to oust the Branch from its quarters in the school building. The anniversary of the school was celebrated in March, when the Collector Mr. Nicholson presided, and several Brothers were present from Bellary and Anantapur. H. E. the Governor of Madras also visited the school in July. The President of the school, who takes a deep interest in Sanskrit literature, has started a Vedic class with an additional teacher. Mr. B. Subbaya Moodeliar of the Bellary branch lectured on mesmerism before the Society, and Messrs. Bhavani Shankar and L. V. V. Naidu visited the branch. The President of the branch distributes medicines gratis to the sick poor. In spite of recent opposition the branch is now more firmly established than ever and has increased its membership.

THE HYDERABAD THEOSOPHICAL SOCIETY.—Weekly meetings were held. Some of the principal subjects discussed were: Theosophy, the Existence of God, the Conservation of Thought, Mahatmas and Avatars, the Influence of Great Minds, the Yoga and Vedanta systems, Tanzil and Tashbih, Right and Wrong, Sufism and Karma. Many works have been added to the Library. The Sanskrit School is not doing as well as could be wished, but active efforts are being made to bring it into a state of efficiency.

A. J. COOPER-OAKLEY, *Secy.*

REPORT OF CEYLON BRANCHES.

The work in this Island during the past year has been highly encouraging. Many difficulties have been encountered, and attacks have been made upon the work of the Society by various ill-disposed persons, but its officers are happy to be able to report that it has come triumphantly through the ordeal.

The Island was visited in January last by the President-Founder. He attended the anniversary commemoration of the cremation of the High Priest Ambagahawatte Indasabha Warañana, and on that occasion delivered an address to a very large assembly of priests and people. He then entered upon new ground in the province of Uva, and founded at Badulla a branch which has even already done very good work, and promises well for the future. A house was immediately rented as a temporary Head-quarters, and an efficient Buddhist school for boys has since been established there, and is doing well. All the members have become vegetarians, thereby setting an example which might be followed with advantage by our Branches in all parts of the world.

The President-Founder next visited Kandy, and re-organized the Branch there. Fresh officers were appointed, and the Society has since been working steadily and well. It has opened a thoroughly well-managed Buddhist English High School, which has a large average attendance; and the Sunday School has also increased considerably. A separate report having been forwarded by this Branch, it is unnecessary to further particularize its work here.

The anniversary of the Colombo Branch, at which the President-Founder presided, was largely attended and highly successful. Colonel Olcott, before his departure, delivered several lectures in the town, one of which was addressed specially to the English-speaking community, and was highly appreciated. He then visited Galle, and presided at the Anniversary Meeting of the Branch.

A party of Theosophists from India, consisting of Babu Jadub Chandra Mittra, Mr. Edward T. Sturdy of New Zealand, and Mr. C. W. Leadbeater, visited the island at the end of March. They delivered addresses to large audiences at Colombo, Kandy, Kalutara, and Gampola. Mr. Sturdy and Jadub Babu were compelled to return to Adyar at the expiration of a fortnight, but Mr. Leadbeater remained to resume his usual work in the island.

In response to an invitation from the Buddhists of Ratnapura, Messrs. Leadbeater and Don David visited that town, delivered several addresses to crowded audiences, and organized a Branch of the Society there under the name of "The Sabaragamuwa Theosophical Society." Seventeen new members were initiated, and the Society has since been working enthusiastically, having opened two Sunday schools and built a Head-quarters. Copies of the Introductory Buddhist Catechism have been distributed to the boys of the neighbourhood, and a Buddhist day school will shortly be opened.

The Wesak Festival—a Government holiday, which is owing to Col. Olcott's exertions—was universally celebrated this year with unprecedented splendour. Every town and village was profusely

decorated, and hundreds of processions and carol parties attested the joy of the inhabitants. The streets and roads presented the appearance of being prepared for some royal progress, every Buddhist house showing flags and lamps and flowers.

There being a famine in the district of Hanwella in the month of June, the Colombo Theosophical Society made a collection for the relief of the sufferers, and several of the leading members went down to superintend personally the distribution of food amongst them.

Addresses inculcating the necessity of Buddhist education, and advising the establishment of Sunday and day schools, were delivered at Nawala and Kotte, and at the latter place fifty copies of the Introductory Buddhist Catechism were distributed. Buddhist schools for boys have been opened at Kalutara and Karagampitiya, and a school for girls and infant boys has been commenced at Bambalapitiya—all under the management of the Colombo Theosophical Society. The Ambalangoda school for boys has also been placed by its Trustees under the care of this Society. The school of the Society at Gampola, and its Buddhist English High School at Colombo, are progressing satisfactorily, the attendance having very largely increased.

Mr. Leadbeater during the year laid two foundation-stones of Buddhist structures—the one being a bell-tower at the well-known metropolitan temple of Kotahena, and the other a Vihara at Kotugoda, which is being built by the exertions of the Priest Panadure Nana Wimalatissa—a praiseworthy effort to introduce the religion of our Blessed LORD into a district hitherto entirely neglected.

The Buddhist newspaper published by the Colombo Theosophical Society has, since the Wesak day, been issued twice a week instead of weekly, as before, and its circulation has largely increased.

The Buddhist Press has succeeded very well during the past year; an additional press has been bought, and the staff of workmen has been considerably increased. It has issued a new edition of two thousand copies of the Introductory Catechism, and also a large number of Buddhist tracts.

The Fancy Bazaar, held annually at the Colombo Society's Head-quarters, realized a net profit of over Rs. 1,000 last year; and that of 1887, which is now being held, promises to be quite equal to it. Goods were sent for sale from Cambodia and Burma, and money assistance was received from the Sinhalese emigrants in Queensland. A donation and a friendly letter have also been received from Prince Dewawangsa Varoprakar, the Siamese Minister for Foreign Affairs. The Admiral of the Chinese fleet accepted from the Society a copy of Colonel Olcott's Buddhist Catechism, and undertook to have it translated into the Chinese language; and during the year it has also been translated into Arabic by an Egyptian Pasha.

The Galle Society has also recently purchased a house with land for use as a Head-quarters.

The pot-collections in Colombo for the erection of the new Dharmasalawa continue to yield good results; and the Head-quarters staff of the Colombo Society has recently been strength-

ened by the arrival of several new and zealous members. Regular and frequent meetings are held; and the weekly preaching at the Head-quarters is steadily kept up and well attended. Altogether the prospect for the future is good, and we may close our report with the expression of a confident hope that the work of the Society will soon bring about a thorough revival of the Buddhist religion over the whole of the Island of Ceylon.

C. W. LEADBEATER.

REPORT OF THE KANDY (BUDDHIST) THEOSOPHICAL SOCIETY.

This Society, which was organised in June 1880, had to encounter many difficulties, consequent upon sectarian misunderstandings on the part of some Buddhist priests and their adherents, which difficulties were modified by Colonel Olcott's visit in February 1887, when the Society was reorganised. This re-organisation has had marvellous effects on the Society. All the members worked together so harmoniously that on 30th June 1887 a day school for boys was opened with fourteen pupils. The services of a first-class certificated teacher have been secured, and the schoolmaster's popularity and efficiency can easily be judged from the fact that on the 30th of November the number on the list is 115 with an average attendance of 86. There are eight standards, the eighth being an advanced class preparing for the Government clerical examination and other examinations. The progress of the school was so rapid that an assistant teacher had to be engaged and the building required extension.

The expenses of the school are nearly Rs. 100 a month.

This extension work has been undertaken by the Society with the assistance of some benevolent Buddhists, and it is hoped that the building will be completed by the time Colonel Olcott arrives in Ceylon in January next.

The support given to the school by the surrounding Buddhists for whose benefit it was started, is comparatively small, and it is hoped that they will ere long see the beneficial results of the undertaking and assist the Society in the formation of a fund in its aid.

The Society views with extreme regret its inability at present to obtain Buddhistic books fitted for the respective standards, as the ones now in use are those published for the benefit of the missionaries, whose effort always is to infuse into the minds of our Buddhist children the idea of a personal god.

The want of a Theosophical Library here has been greatly felt, and we trust that sufficient aid will be given by the Buddhists when the movement is understood, as ignorance of what Theosophy is makes the Society appear hateful in the eyes of ignorant men here as in other places.

It will not be out of place to state that, from July 1886, there has been a Sunday school opened in our Hall for imparting to our young boys and girls a knowledge of Buddhism, in which Colonel Olcott's *Buddhist Catechism* and Mr. Leadbeater's "Bauddha Sisubodhaya" are taught by some of the able members of the Society.

I regret to state that owing to the shortness of notice received from the Colombo Head-quarters, I could not give a fuller report for the information of our brothers beyond the waters.

E. D'SILVA, *President*.

ANNUAL REPORT OF THE VIENNA LODGE OF THE THEOSOPHICAL SOCIETY.

The Vienna Lodge Theosophical Society was established at Vienna (Austria) in May 1887 by twelve members of the Theosophical Society. Long before that time the theosophical movement in Austria had gained life in consequence of the personal working of some of these members, and the establishment of an extensive library of books on occult and theosophical literature.

The founders of the Vienna Lodge of the Theosophical Society (having become convinced that in the study of occultism no really useful results can be obtained by researches of a merely speculative character, and that it is far more important to practise Theosophy by leading a truly theosophical life, than merely to enter into the theories of metaphysics and so called psychical researches and metaphysical experiments) made practical Theosophy the main object of their aspirations, and the selection of new members took place in conformity with these views.

It was resolved to accept only such persons as members of the Vienna Lodge, as had already become accustomed to the Pythagorean mode of living, and above all observed a strictly vegetarian diet and avoided the use of spirituous liquors, for the founders believe that the destruction of life is entirely incompatible with the principles upon which the doctrines of theosophy are based, and that for this and for certain other reasons the use of animal flesh should be strictly avoided, while the use of alcoholic liquors is not calculated to elevate but to degrade humanity and should therefore likewise be strictly avoided.

The consequence of the adoption of this rule was that only such persons applied for admittance as were seriously determined to lead a higher life, while those who were attracted by mere curiosity remained at a distance. The practice of this rule morever had the effect of producing a favourable impression and commanding the respect of outsiders, and the public began to associate the idea of the existence of the Theosophical Society with that of a superior and purer mode of living.

Furthermore the members of the Vienna Lodge found it expedient to instruct newly entered members or such as desired to enter merely in regardto the ethical and spiritual character of occultism and mysticism, and to avoid giving any prominence to its phenomenal aspect. Only after the candidates had begun to realize the true nature of occultism and the character of spiritual evolution, were they informed, that under certain circumstances external phenomena of an occult character may occur on the physical plane, but they were told at the same time that the production of such phenomena is by no means the object of Theosophy, and that they merely form an incidental and comparatively unimportant part of the study of occultism; that their

exhibition is useless and worthless for the purpose of attaining a higher spiritual development, and that it is best, if they occur, to keep such a fact strictly secret, and to say nothing whatever about them to those who are ignorant of the purpose of Theosophy, and therefore liable to draw false inferences in regard to such matters.

The new members were also informed that the occurrence of phenomena, however genuine they may be, can never stand in the place of knowledge, that the taking place of any phenomenon whatever can prove nothing else but the fact that it has occurred, and that real knowledge can only be attained by spiritual growth and experience, *i. e.*, by the realization of the truth.

It is the opinion of the members of the Vienna Lodge that phenomena of any kind, whether physical or metaphysical, whether objective or subjective, have nothing whatever to do with Theosophy *per se*, and that the highest state which man is capable of entering can only be attained if he disregards the phenomenal aspect of nature and gives his whole attention to that which is eternal and real; they believe with the philosopher Schopenhauer, that there is only one occult phenomenon in nature worthy to be seriously considered, namely, the spiritual regeneration of man.

We well know that the views expressed in this report are identical with those that are held by the President and the founders of the T.S.; but we have thought it well to bring them again prominently before the public mind, so as to avoid any future misunderstanding in regard to this subject.

(Here follow the Rules of the V. L. T. S.)

Dr. Graevell having no permanent address all communications should be addressed to Friedrich Eckstein, Siebenbrunnengasse, 15 Vienna, V.

FRIEDRICH ECKSTEIN, *President.*

REPORT OF THE ISIS LODGE (FRANCE) OF THE THEOSOPHICAL SOCIETY.

In July 1887, the Isis Lodge of the French Branch of the Theosophical Society was formed in Paris. This Branch, though still young, has in these few months made such considerable progress, that with your permission I will render you an account of what has been done.

You are aware that we are indebted to our brother Gaboriau for our initiation into this new movement. We congratulate him on its success, which is due to the indefatigable zeal displayed both by himself, Louis Dramard and Doctor Gayard.

It is under their influence that Theosophy here received a new impulsion, and also due to them that the press began to consider seriously this movement which until then it had classed as frivolous and worldly.

You know that the Isis Lodge being anxious to spread these truths of Theosophy amongst all classes made the entrance fee as low as possible.

The Lodge is formed of two categories of members, the one, very numerous, belongs solely to the local Branch, and it is amongst these that the Council make selection for the Universal Theosophical Society. In the second category are serious "associates" who, far from ever leaving the Society, on the contrary zealously spread abroad the ideas which they are taught.

But in occupying oneself exclusively with the members, the object and high aim which the Theosophical Society confides to each of its Branches must not be forgotten. Here also through the indefatigable zeal of our brother Gaboriau, la Revue des Hautes Etudes Theosophiques, "Le Lotus" widely circulates into intelligent minds the truths culled from the East.

Translations from the *Theosophist* and several masterly articles from the inspirer of the Review, Madame Blavatsky, the champion and often the martyr of the Theosophical movement in the West, gave an impulse to "Lotus" which has not slackened.

Besides the Review, the following publications have been issued:

A translation of "Light on the Path."

A translation of the "Occult World."

"Fausses Conceptions," by H P. Blavatsky; an article in the "Lotus," then published separately for propaganda.

"L'Occultisme Contemporain," by Papus.

"Traité élémentaire de Science," by the same author.

Besides the Review and the above named publications, the Isis Lodge has organised several public meetings, in which the leading ideas of the Society have been promulgated by lectures and debates.

We hope that the future may realise the anticipations of the present, and we are pleased to offer to the Head Society a French Branch which is actively endeavouring to do theosophical work, and to render itself worthy of the elevated mission which it is called on to fulfil.

REPORT OF THE DUBLIN LODGE OF THE THEOSOPHICAL SOCIETY.

The condition and prospects of the Dublin Lodge are in every way satisfactory. There have been several meetings of the members at which theosophical subjects have been discussed and the business of the Lodge transacted.

Though no new members have been enrolled in the Lodge, its influence and sphere of activity have much increased.

Many conversational meetings have been held, at which one or more members of the Lodge have been present to explain theosophical questions. The literary work of the Society has also progressed favourably, the first of the series of pamphlets for popularising theosophical subjects having been issued during the year.

The Lodge, though unable to be represented at the Annual Convention, sends fraternal greetings to all the branches of the Theosophical Society.

CHARLES JOHNSTON, F. T. S.,
Hon. Secy. Dublin Lodge.

AMERICA.*

To the President and General Council of the Theosophical Society:—

ADYAR, MADRAS, *October* 13*th* 1887.

SIRS AND BRETHREN,

I much regret that my sudden departure from India necessitated by the state of my health, obliges me to leave in the hands of the Secretary a report which I should otherwise offer in person. Having come to India to place my services as Private Secretary at the disposal of the President, I was commissioned to act as Delegate from the American section, and had hoped to present to you the salutations of all Transatlantic Brethren, but, in particular, those of the Aryan Theosophical Society of New York. After a stay at Adyar of little more than a week, my steadily increasing ill health compelled me to reluctantly abandon my post and to leave India.

The remark is often made that the great sphere of Theosophical conquest in the future is the United States of America. In this there is much of truth. No doubt that country seems in certain respects peculiarly ill fitted for attention to topics either abstract or spiritual. The absence of any large class in the community with leisure for investigation; the absorbing nature of almost every commercial pursuit; the dense and universal interest felt in the news of the day,—an interest which consumes the reading moments of a busy population; the disposition to discredit transcendental themes as the outcome of visionaries or half-lunatics; a thorough nineteenth-century readiness to shrug the shoulders at any mention of the supernatural;—these and other facts in American life seem ominous to a Theosophist.

But there is an obverse side. We have no State Church; so that respectability is not conditioned on adhesion to any particular faith. Freedom of political and social action accustoms to independence of thought, and as Mr. Lincoln said, to "the adoption of new views so soon as they are perceived to be true views." The restless passion for novelty, fed by the most vigorous and pervasive journalism in the world, leads both newspapers and readers to discuss the latest topic in sociology or religion. Opinions are soluble and churches are friable, so that change has not the opprobium usual in fixed communities. Interest in religious topics has great force,—as is shown by the multiplicity of sects; and this, coupled with the small tenacity to inherited beliefs, favors new associations upon conviction. Moreover, the rivalry throughout the press ensures immediate and wide-spread diffusion of any public utterances vigorous in thought, elevated in source, or peculiar in topic. And there is still another influence. The American nation is not homogeneous; it is highly composite and varied; and so we exhibit every conbination of intellectual grade, moral impulse, and spiritual vitality.

* Mr. Fullerton, F. T. S., of New York, a very esteemed colleague, reached Adyar in the first week of October, but was forced to leave again to return home on the 13th of the same month on account of ill-health.

In a soil like this, seeds of Theosophic truth *must* find some welcome. Indeed, that welcome may be the more decided because of reaction from a late outburst of unbelief. For some years great attention has been given to the lectures, oral and printed, of a very able infidel, Col. Ingersoll. His brilliant sayings have secured wide circulation, and no doubt his arguments, quite valid as against many conventional misbeliefs, have unsettled the faith of some in all religions. But the inevitable re-action is approaching, and not a few souls, weary of negations and desirous of a reasonable religion, are preparing, perhaps unconsciously, for a belief which shall satisfy justice, revive aspiration, stimulate endeavour, and vivify hope. To such Theosophy gives nourishment and promise.

But with us it is a very new thing, and few of our people as yet know more of it than the name. On the other hand, I have been surprised, in my own small experience, to find its foundation truths recognised and its teachings dimly thought out in quarters where I should never have imagined either possible. Several such cases occur to me, cases of revolt against conventional religionism, coupled with the craving for a tenable faith, where Theosophy, when presented, formulated the views vaguely seen. I argue that through our enormous land, there must be many such, and that the condition of things in America I have described gives hope that the number will grow and become manifest.

I can give you but few statistics. We have two or three periodicals devoted to Theosophy. One or two spiritualistic journals give it space and favor, and the Occult Publishing Co. of Boston is pushing the circulation of didactic works. If we had means to sustain a travelling lecturer, who should organize societies in the great cities, an enormous amount of good might be accomplished. Till then we grow only through correspondence, the private efforts of members, the diffusion of literature and the spontaneous movement of new believers towards organization. One of our most honored and devoted laborers, Mr. Wm. Q. Judge of New York, the intimate friend of the two Founders of the Theosophical Society, is expending every energy on the editorial conduct of the "Path," our principal periodical, and to him, more than to any one other American, is due such growth as we can record. I transmit to you his fraternal salutations and good wishes, and with them the hope that the next Convention may hear from us more and greater facts in proof that the cause is expanding and strengthening in that land so far away.

Fraternally and faithfully yours,

ALEXANDER FULLERTON.

REPORT OF THE BLAVATSKY LODGE (LONDON).

To the President-Founder of the Theosophical Society.

DEAR SIR,

The Lodge recently formed in London under the title of the "Blavatsky Lodge," is anxious not to let the first Convention after its formation pass by without sending its fraternal greetings to the President-Founder and the Delegates assembled at Adyar. The "Blavatsky Lodge" was formed for the purpose of associating together those Fellows of the Society who are anxious to undertake active work in the diffusion of Theosophical teaching and the spread of Universal Brotherhood.

The title chosen for the Lodge is sufficient voucher for the devotion of its members to the Founders of the Society and their work.

Though so recently established, the Lodge has already found from among its members a Publishing Company, who are bringing out a monthly magazine, entitled "*Lucifer*," with Madame Blavatsky and Mabel Collins as Editors. Three numbers have been issued, and its circulation is already attaining respectable proportions.

We hope before the next Convention to be able to report a considerable growth of the movement in England, and we remain, yours fraternally,

THOS. B. HARBOTTLE, *President.*

Committees on Finance and Rules were appointed, and the Convention then adjourned.

FINANCIAL REPORTS.

T. SUBBA ROW MEDAL FUND.

	RECEIPTS.	RS.	A.	P.
1886 Dec. 27th to 1887 Dec. 27th	To Balance in hand	549	13	5
	„ Donation	0	2	7
	„ Interest on the Savings Bank Deposit	20	7	0
	Total Rupees...	570	7	0
	EXPENDITURE.			
	By Nil	...	...	...
	„ Balance in Bank	570	7	0
	Total Rupees...	570	7	0

ANNIVERSARY FUND.

27th December 1886 *to* 26*th December* 1887.

RECEIPTS.	RS.	A.	P.
To Balance in hand on 27th December 1886	1,058	8	10
„ Berhampore Branch	37	0	0
„ Meerut do	4	0	0
„ Palghat do	5	0	0
„ Colombo do	15	0	0
„ Karwar do	8	0	0
„ Chittoor do	4	0	0
„ Siliguri do	5	0	0
„ Bhaunagar do	16	0	0
„ Colombo do	5	0	0
„ Bulandshahr do	6	0	0
„ German Members	43	12	0
„ Saidpore Branch	8	0	0
„ Simla (Himalayan) do	3	0	0
„ Meerut do	3	0	0
„ Monghyr do	3	0	0
„ Bombay do	8	0	0
„ Barisal do	12	0	0
„ Chittagong do	12	0	0
„ Berhampore do	6	0	0
„ Bhagalpore do	3	0	0
„ Noakhali do	7	0	0
„ Cocanada do	4	0	0
„ Rajahmundry do	10	0	0
„ Ellore do	7	0	0
„ Bezwada do	9	0	0
„ Bangalore Cantonment do	41	0	0
„ Masulipatam do	27	0	0
„ Rajmahal do	7	0	0
„ Cuddapah do	11	0	0
„ Madras do	3	0	0
„ Ootacamund do	10	0	0
„ Surat do	9	0	0
„ Hyderabad do	15	0	0
„ Anantapur do	10	0	0

ANNIVERSARY FUND.—(*Continued.*)

27th December 1886 *to 26th December* 1887.

RECEIPTS.	Rs.	A.	P.
To Bankipore Branch	-		
,, Bangalore City do	22	0	0
,, Meerut do	8	0	0
,, Benares do	7	0	0
,, Gorakhpore do	10	0	0
,, Berhampore do	11	0	0
,, Nagpore do	10	0	0
,, Bhaunagar do	6	0	0
,, Cawnpore do	24	0	0
,, Bareilly do	7	0	0
,, Visagapatam do	13	0	0
,, Calcutta do	11	0	0
,, Mr. A Sankariah, Cochin...	3	0	0
,, Babu Govindachandra Mukerji, Indore	10	0	0
,, Kapurthala Branch	9	0	0
,, Madura do	4	0	0
,, Bombay do	8	0	0
,, Coimbatore do	43	0	0
,, Allahabad do	9	0	0
,, Baroda do	14	0	0
,, Berhampore do	10	0	0
,, Nellore do	25	0	0
,, Individual members	12	0	0
,, Interest on the Anny. Fund in Postal Savings' Bank	139	14	9
,, Loan to Library Fund 1886-87.	31	2	3
	400	0	0
	2,282	5	1

EXPENSES.	Rs.	A.	P.
Part payment of travelling expenses of Buddhist Priests as Delegates to the Convention of 1886.	60	0	0
Permanent Fixtures :— (35 benches ordered from Galle)	14	7	0
Printing Eleventh Anniversary Reports ...	186	12	9
Five and a half reams of paper supplied...	55	0	0
Loan liquidated on behalf of Library Fund	400	0	0
Expense at the non-Hindu table (bread, butter, milk, vegetables, &c., for the Convention of 1886)	186	15	6
Sundries :—			
Truck hire for flower pots, lamps, chimneys, bamboo mats, tumblers, earthen pots, tin vessels, &c., for Convention of 1886.	134	12	6
Provisions bought for the Convention of 1887	136	7	0
Balance in hand...	960	7	4
Total ...	2,282	5	1

LIBRARY FUND.

RECEIPTS.	Rs.	A.	P.
Balance in hand (27th December 1886) ...	47	0	10
Temporary Loan ...	19	5	11
Mr. Natturam P. Raval (Bhaunagar) ...	5	0	0
,, Pherozesha R. Mehta (Bombay) ...	10	0	0
Dr. Vithal Row P. Mahtre (do.) ...	10	0	0
Nagpore Branch Delegates ...	5	8	0
Babu Baroda Prasad Basu (Calcutta) ...	10	0	0
Nellore Branch ...	5	0	0
Mr. A. T. Rajam Iyengar (Madras) ...	2	0	0
A Sympathiser ...	2	0	0
A Member of the Theosophical Society ...	1	0	0
A Sympathiser (Chittoor) ...	2	0	0
Two members of the Theosophical Society ...	2	0	0
Babu Bishen Chandra Das (Siliguri) ...	4	0	0
Mr. Rustomji Modi (Bombay) ...	10	0	0
,, Rawal Shri Hurisinghji Rupsinghji (for stone gateway) ...	700	0	0
,, R. Sivasankara Pandiah (Madras) ...	1	1	0
,, Cursetji Jamsetji Daji (Bombay) ...	10	0	0
,, P. Mahalatchmiwala (Bhaunagar) ...	5	0	0
,, Nafar Das Roy (Berhampore) ...	10	0	0
,, K. Seshiah Chetty (Cuddapah) ...	10	0	0
Major General H. R. Morgan (Ooty) ...	10	0	0
Dewan Bahadur R. Raghunada Row (Indore) ...	100	0	0
Mr. E. Venkata Rama Sarma (Madras)... ...	4	0	0
H. H. The Thakore Saheb of Limbdi	500	0	0
H. E. Hari Das Viharidas Desai, Dewan of Junaghad (Nudiad) ...	200	0	0
Rao Bahadur J. S. Gadgil (Baroda) ...	100	0	0
Dewan Bahadur Manibhai Joshhai (do.)...	75	0	0
Pandit Jagannath (Nagpur) ...	2	0	0
His Excellency the Dewan Saheb of Baroda ...	200	0	0
Mr. Beharilal Ghose (Gwalior) ...	5	0	0
,, Kshetra Mohan Mukirji (Calcutta) ...	3	0	0
Anantapore Theosophical Society ...	7	0	0
Miss F. Arundale (London) ...	37	8	0
C. Authicasavalu Reddi (Bolarum) ...	10	0	0
Interest on Library Fund ...	5	8	6
Choudry Maharaj Singh (Orai)... ...	100	0	0
Babu Nil Madhab Banerji (Cawnpore) ...	50	0	0
Mr. P. Iyaloo Naidu Garu (Hyderabad)...	50	0	0
Dr. Beharilal Bhadari (Calcutta) ...	100	0	0
Mr. Lachmikanta Row (Cuddalore)... ...	23	0	0
H. H. The Maha Raja of Cashmere ...	200	0	0
Mr. J. N. Unwala (Bhaunagar) ...	50	0	0
Dewan Bahadur P. Srinivasa Row ...	15	0	0
Mr. R. Sivasankara Pandiah (Madras) ...	1	0	0
,, Tookaram Tatya (Bombay)... ...	50	0	0
Total Rupees...	2,769	0	3

THE LIBRARY FUND.

EXPENSES.	RS.	A.	P.
Loans liquidated	600	0	0
Permanent Fixtures :—			
Part payment for book shelves in the Library to the wood contractor.	437	8	0
Lamps for the Picture Room, &c., ...	67	11	0
Pavement of the Library Hall :—			
(Cost of Cuddapah stones, and polishing marble and Cuddapah stones, &c.,)	304	8	0
Books bought for the Libraries	63	12	6
Chunam Contractor for chunam...	59	0	0
Sundries :—			
(Sand, cart-hire, masons, carpenters, painters, wire net for the door and windows, freight charges on books and book cases, setting iron girder for old beam and pillars in Convention Hall, binding books, &c.	446	9	5
Balance in hand	789	15	4
Total Rupees...	2769	0	3

PERMANENT FUND.

RECEIPTS.	RS.	A.	P.
To Balance in hand (December 27th, 1886)	8,330	10	5
,, Babu Chandraseker (Meerut)	24	0	0
,, Mr. Natturam P. Raval (Bhaunagar)...	5	0	0
,, Ferozesha R. Mehta (Bombay)	15	0	0
,, Dr. Vithal Row P. Mahtre (Bombay)...	10	0	0
,, A Fellow of the T. S.	5	0	0
,, Nagpore Branch...	5	8	0
,, Rustomji Modi (Bombay)	10	0	0
,, Cursetji Jamsetji Daji (do.)	15	0	0
,, Babu Nafar Das Rai (Berhampore)	10	0	0
,, Mr. K. Seshaiah Chetty (Cuddapah)	15	0	0
,, Loans returned from Society's Fund	488	0	0
,, Discount on Rupees 500, Promissory Notes	4	15	9
,, Anantapore Branch	7	0	0
,, Interest on Permanent Fund on Rupees 4,000...	146	1	6
,, C. Authicasavalu Reddi (Bolarum)	15	0	0
,, Interest on Permanent Fund	218	7	0
,, Thakore Shanker Sinha (Gorakhpur)	10	0	0
,, P. Iyaloo Naidu (Hyderabad)	100	0	0
,, Discount on Promissory Notes of Rupees 3,000	26	4	11
,, Babu Gyanendra Nath Chakravarti (Bareilly)	11	0	0
,, Tookaram Tatya (Bombay)	100	0	0
,, Bholunath Chatterji (Allahabad)	50	0	0
,, Babu Chandra Sekara	24	0	0
Total Rupees...	9,645	15	7

DISBURSEMENTS.			
By Temporary Loan for Society's expenses	488	0	0
,, Interest paid to Society	146	1	6
,, Amount paid in excess in buying Rupees 3,000 Pro-Notes on account of interest accrued on them at 4 per cent	1	14	1
,, Government Promissory Notes	7,000	0	0
,, In Savings Bank	2,010	0	0
Total Rupees...	9,645	15	7

TRAVELLING.

RECEIPTS.	Amount. RS.	A.	P.	EXPENDITURE.	Amount. RS.	A.	P.
To Received from Branches contribution for travelling expenses of long tour of the President Founder	948	0	6	By President-Founder's long tour for self and servant, and for Mr. L. V. V. Naidu to Kathiawar and return	1,421	8	3
,, Do. from Cuddapah.	15	0	0	,, President Founder's trip to Bangalore (with Pandit Bhashyachary and servant)	28	1	6
,, Do. Bangalore ...	20	0	0	,, Freight on Mme. B's boxes	17	0	0
,, Balance	547	11	3	,, Mr. Leadbeater's expenses to Ceylon	43	2	0
				,, Do. Freight charges...	21	0	0
Total Rupees...	1,530	11	9	Total Rupees...	1,530	11	9

DONATIONS TO THE SOCIETY.

27th December 1886 *to* 26*th December* 1887.

RECEIPTS.	RS.	A.	P.
Rustomji Modi (Bombay)	5	0	0
Cursetji Rustomji (Bombay)	5	0	0
St. George Lane Fox (London)	102	7	7
J. N. Ghosal (Calcutta)	25	0	0
T. Herbert Wright (Nagpur)	10	0	0
P. Mahalatchmiwala (Bhaunagar)	5	0	0
C. Sambiah (Madras)	32	0	0
Miss Anna Ballard (America)	20	0	0
His Highness the Maha Raja of Durbhunga (for 1886.)	1,000	0	0
London Lodge through Mr. A. P. Sinnett	162	4	0
An English F. T. S. (York)	6	4	0
An European Lady F. T. S. (St. Neats)	2	8	0
Choudry Baldeo Singh (Narowli)	50	0	0
St. George Lane Fox (London)	51	2	3
An European Lady F. T. S. ... ... £ 5	70	8	11
A German F. T. S. ... ... £ 50	705	9	7
Rustomji R. Mehta (Bombay)	25	0	0
Dr. F. Anantarai Nathji Mehta (Bhaunagar)	14	0	0
Jaggal Kissore (Durbhunga)	4	0	0
St. George Lane Fox (London)	51	3	3
Kandy Branch	20	0	0
Thakore Shanker Sinha (Gorakhpur)	7	0	0
Col. H. S. Olcott, P. T. S. (cash given him by H. H. the Maha Raja of Vizianagram	200	0	0
Alexander Fullerton (America)	40	0	0
Anantarai Nathji Mehta (Bhaunagar)	70	0	0
Damodar K. Mavalankar	10	9	0
Hari Har Chatterji (Ferozepore)	9	0	0
Captain Lacan to buy ponies (Hyderabad)	53	14	0
Anantaram Ghosh (Gya)	25	0	0
Rustomji Ardeshir (Bombay)	7	0	0
His Highness Maha Raja of Darbhanga (for 1887)	1,000	0	0
Total Rupees...	3,789	7	7

THE GENERAL FUND.

27th December 1886 *to 26th December* 1887.

Dr. *Cr.*

RECEIPTS.	Amounts.			DISBURSEMENTS.	Amounts.		
	Rs.	A.	P.		Rs.	A.	P.
To Balance in hand ...	10	4	0	By Food expenses during the year	488	14	10
,, Donations to the Society during the year ...	3,789	7	7	,, Feeding animals do. ...	343	10	9
,, Garden Income do. ...	112	6	10	,, Servants' wages do. ...	885	0	1
,, Entrance Fees do. ...	3,648	13	0	,, Repairs and new building do. ...	1,133	11	10
,, Sales—(Furniture, waste paper, &c.) do. ...	56	4	6	,, Sundries as per P. C. Book do. ...	566	0	8
,, From Branches towards travelling expenses ...	983	0	6	,, Telegrams do. ...	29	3	0
,, Interest account ...	147	12	6	,, Loans repaid do. ...	1,082	13	6
,, Temporary Loans to the Society's expenses from other Funds	582	13	6	,, Travelling expenses ...	1,530	11	9
				,, Printing do. ...	39	11	2
				,, Furniture, &c. do. ...	117	13	6
				,, Erroneous second entry in entrance fee account	87	8	0
				,, Land Revenue Tax for 87.	36	3	4
				,, Profit and Loss ...	132	0	0
				,, Balance. ...	2,857	8	0
Total Rupees...	9,330	14	5	Total Rupees...	9,330	14	5

LOANS.

27th December 1886 *to 26th December* 1887.

Dr. *Cr.*

RECEIPTS.	Amounts.			DISBURSEMENTS.	Amounts.		
	Rs.	A.	P.		Rs.	A.	P.
To Mr. Devipada Roy of Cawnpore ...	1,200	0	0	By Mr. Devipada Roy of Cawnpore... ...	500	0	0
,, The *Theosophist* Office ...	1,642	15	10	,, Balance ...	2,342	15	10
Total Rupees ...	2,842	15	10	Total Rupees...	2,842	15	10

The Finance Committee.

The Committee presented their report which, after much debate, in the course of which all wish to reflect upon the personal integrity of the Acting Treasure was warmly repudiated, was adopted in following amended form :—

The Committee beg to report that the accounts were generally examined and found correct—they have, however, to remark that the accounts having been maintained by gentlemen professing no technical knowledge of account-keeping, do not admit of a systematic and thorough audit. This only points to the necessity for the appointment of a professional accountant and cashier, on a salary not exceeding Rs. 30 per mensem, and to a sufficient security being taken from him. The Committee also feel bound to suggest the necessity for the President in Council making the nomination, if possible, from amongst Theosophists only. They also suggest that in view to lightening the expenditure at present incurred for the upkeep of the premises, the garden be leased out annually or otherwise managed on the best possible terms by the President in Council; and that the present establishment, which appears to be susceptible of reduction, be also revised by the President in Council.

W. M. VENKATAPATI NAICK.

V. COOPOOSAWMY IYER; BHAWNISHANKAR; TOOKARAM TATYA; S. RAMASAWMIER. } *Committee of Audit.*

Second Day, Wednesday, 28th December 1887.

The Convention met at midday, but neither of the Committees were ready to report.

The President called attention to the gratifying reports from the Branches of charitable gifts, by themselves or individual members, to the poor and suffering. To thousands in various parts of India, food, clothing and blankets had been distributed in memory of our Anniversary days; while noble-hearted brothers were giving medicines and mesmeric curative treatment daily all the year round—a charming feature of our movement.

The speakers for the Anniversary celebration were chosen' and copies of the "Visishtadwaita Catechism" and "The Golden Rules of Buddhism"—the Adyar Library issues of the season—were distributed to the delegates present, after which, there being no further business, the meeting adjourned.

Celebration of the XIIth Anniversary.

At 4 o'clock P. M. on the same day the usual public celebration of the Society's Anniversary took place.

The Council Hall is in the shape of a T, one hundred feet long by twenty-six wide in one direction, and thirty-six by forty in the other. This space was filled to over-crowding with invited guests, who presented in the mass all that artistic and picturesque appearance which distinguishes an Oriental crowd from a Western

one. The Adyar Library, connecting with the Council Hall, had its carven doors flung wide open, and the vista of its iridescent crystal chandelier, polished marble floor, and high shelves of teak-wood, filled with ancient MSS. and modern printed volumes, was truly charming. The Arcot State canopy had again been kindly loaned by Raja Eswara Dass, representative of the Arcot Royal Family, and was erected upon the President's tesselated platform. A number of distinguished persons were present, among them Raja Gajapati Row, Dewan Bahadur R. Raghunatha Row, Minister of Indore, Babo Jotindro Nath Tagore, and Mr. J. Ghosal of Calcutta, Mr. Narainswamy Chetty, F. T. S., Dewan of Venkatagiri, Raja Eswara Dass, and many noblemen and gentlemen from the Punjab, North-Western and Central Provinces, Bombay, Bengal, and other districts. The President made an address embodying the statistical information contained in his annual address to the Convention, which elicited frequent marks of friendly interest. Dewan Bahadur R. Raghunath Row—at home for the Christmas holidays—was enthusiastically greeted, and made a noteworthy speech affirmative of his sustained interest and unshaken confidence in the Theosophical Society, which, he said, was one of the most important movements of the day. Raja Gajapati Row also declared his friendly feeling for the Society. The other speakers were Pandit Gopinath, of Lahore, Pandit Venkata Rama Iyengar, of Ootacamund, Mr. Mahadeo Vishnu Kané, Mr. S. Ramasawmy Iyer, Public Prosecutor, of Bangalore, Mr. Kotaya Chetty, of Nellore, and Mr. Rustomji Ardeshir Master, of Bombay, whose eloquence and fervour always warm the hearts of his auditors. The first part of the evening's programme was brought to a close by Col. Olcott leading to the platform the venerable Rajput pensionary so well known at Madras, who is 105 years old. The old gentleman's appearance caused a tremendous burst of applause. He invoked the blessing of God upon this Society which was doing so much to make the Aryan sages appreciated by their descendants.

The second part of the evening's entertainment comprised a concert of ancient Aryan music, executed upon the *Sitar*, *Vina*, and other Indian instruments, by first-class gentlemen performers belonging to the Poona and Madras Gayan Samajes, under the direction of that indefatigable musical amateur and patron, Mr. Bulwant Trimbak, F. T. S. The music was enchanting. The whole celebration seemed to have left a most pleasant impression upon the minds of the Society's guests. Col. Weldon, Police Commissioner of Madras, who was present, said, before leaving, to a group of delegates of the National Congress standing near him, "This, gentleman, is a *real* Indian National Congress!"

Third Day, Thursday, 29th December 1887.

The following telegram was read from H. H. Prince Harisinghji Rupsinghji:

"Anniversary congralutations. Branch greets cordially the Delegates, our Brethren. Faith, courage, unity."

A telegram was also read from Mr. Leadbeater, announcing his arrival from Ceylon the same evening, delay having been caused by the weather; and congratulatory telegrams were read from S. J. Padshah (Calcutta), and the Nagpur Branch T. S., the Bulandshahr Branch T. S., and the Hoshangabad Branch T. S.

The Secretary, MR. COOPER-OAKLEY, reported as follows upon

THE SUBBA ROW MEDAL.

No Medal was awarded last year, and this year no essays have been presented.

It was therefore proposed by MR. COOPER-OAKLEY, and carried unanimously,

"That the Subba Row Medal be not awarded this year, but that the conditions under which it is offered be advertised in the *Theosophist* throughout the year, and notified to Branches at the expense of Fund with a view to trying to get essays from members."

Library Committee.

The following resolution was read by the Secretary:

"That in the opinion of this Committee it is advisable, in accordance with Colonel Olcott's suggestion, to invite the co-operation of Sanskrit pandits in different parts of India, with the Library Committee. P. SRINIVASA ROW, BHAVANI SHANKAR, C. RAMIAH, J. N. COOK, A. J. COOPER-OAKLEY, Secretary."

On the motion of MR. RUSTOMJI ARDESHIR MASTER (Bombay), seconded by Mr. K. NARAYANSAWMI AIYER (Coimbatore), the report was unanimously adopted.

Committee on Rules.

The following report of the Committee on Rules was read and, upon motion, the amendments sugested, were adoped:—

RULES.

In pursuance of the Resolution of the present Convention appointing a Committee to revise the Rules and Bye-laws of the Theosophical Society, we, members of the said Committee, beg to submit that on a careful consideration given to the Rules, &c., we deem it fit to recommend the following amendments and additions.

Rule 15 (*b*)—After the word "of" in the first line, insert the words "the President and"; and after the word "than" in the same line, substitute the word "six" for the word "seven."

We recommend these changes in the Rule as we think it should be made clear that the President should always be a member of the Executive Council.

Rule 15 (*c*)—After the word "same" in the third line, insert the words "together with a Schedule of property, movable and immovable, belonging to the Society."

The object of the addition is simply to supply information to members of the Convention who may be curious to know what the movable property of the Society is.

After the Rule 15 (*d*), we recommend the addition of the following rules—

"*Rule* (*e*)—The Executive Council shall "prepare and submit for "the approval and sanction of the Annual Convention a budget

"of the approximate income and expenditure of the next "year, and the expenditure of the next year shall be, as far "as possible, confined within the limits of the budget estimate. "If the limits have to be exceeded in case of unexpected "necessity, the consent of at least four members of the "Executive Council shall be taken at a meeting convened for "the purpose."

"(*f.*) At the end of every quarter an account of the income and "expenditure of the previous three months shall be submit-"ted for the examination of the Executive Council at a meet-"ing convened for the purpose, and the vouchers of ex-"penditure shall be countersigned by two members of the "Council."

These additions are intended to place the accounts of the Society on a more business-like footing.

In the evening Session of the same day, Pandit Bhashyacharya and two other gentlemen delivered speeches in Sanskrit, the first-named with remarkable fluency and animation. He also presented to the Society a large compendium, in map form, of the Genealogical Tree of the Kings of the Suryavansa and Chandravansa Dynasties of India, for which he received a vote of thanks.

After this Mr. Leadbeater, who had that evening arrived with Mr. Don David from Ceylon, gave some account of their difficult journey through and from Ceylon to Madras, and explained how it was that the High Priest, H. Sumangala, was unable to be present at the Convention as he had promised and intended.

It was them moved by DEWAN BAHADUR P. SREENEVASA ROW (Madras), seconded by PANDIT BHASHYA ACHARYA, Cuddapah, and supported by MR. DORABJI (Hyderabad, Deccan) and carried unanimously:—

That the thanks of the Convention be conveyed to H. H. the MAHARAJA OF DURBANGHA, Bahadur, K. C. S. I, for his promised munificent gift of Rupees 25,000 to the Society's Fund.

MR. DORABJI, seconded by Pandit VENKATARAMA IYENGAR, also moved a vote of thanks to H. H. PRINCE HARISINGHJI RUPSINGHJI for a stone gateway that he proposes to erect in commemoration of the birth of his son, and also for his gift of a pair of carved doors for the Adyar Library. Carried unanimously.

PANDIT ARAMUDI IYENGAR (Madras), seconded by PANDIT BHASHYA CHARYA, then moved:—

"That the Convention regrets that circumstances prevented the presence of HIKKADUWE SUMANGALA THERA, High Priest of Adam's Peak, Ceylon, and hopes that next year he will be able to come to Adyar; assuring him that he will receive a respectful welcome from the Delegates and Pandits of Madras." Carried unanimously.

Upon motion, a resolution was proposed and carried unanimously—

"That the Adyar Library Committee be requested to organize special committees for the collection of valuable works in the various vernaculars of India."

The President, Colonel Olcott, then briefly reviewed the work of the Convention, and bidding the Delegates an affectionate and fraternal farewell, declared the Session adjourned *sine die*.

THE THEOSOPHICAL SOCIETY.

Objects, Revised Rules, and Bye-laws of 1887.

THE SOCIETY AND ITS OBJECTS.

1. The Society, formed at New York, U. S. of America, 17th November 1875, shall continue to be called "The Theosophical Society."

2. The objects of the Theosophical Society are as follow:

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions, and sciences.

Third.—A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

3. The Society appeals for support to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers of race, creed or colour, that have so long impeded human progress; to all scholars, all sincere lovers of TRUTH, *wheresoever it may be found*, and all philosophers, alike in the East and in the West; to all who love India and would see a revival of her ancient glories, intellectual or spiritual; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

4. The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths. It exacts from each member only that toleration of the beliefs of others which he desires each and all of his brother-members to exhibit in regard to his own faith. It includes members who take a merely philanthrophical or intellectual interest in its aspirations, as well as those who believe that Oriental Philosophy embodies truths worthy of a life's devotion.

5. The Society does not interfere with caste rules and other social observances.

ORGANIZATION.

6. The Society shall have its Head-quarters at Adyar, Madras.

7. The Society shall comprise Branches established in cities and countries 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 XI.

9. The local administration of Branches shall be vested in their respective officers, but no Branch shall have the right to exercise jurisdiction outside its chartered limits, except when so authorised by the President in Council. Officers of Branches are

elected by a majority of the fellows thereof, for the term of one year; but they may be annually re-elected an indefinite number of times.

10. The President in Council shall have the right to nullify any charter when such proceeding may 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 Adminstrative 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 which conflict with 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, see (14 *c*).

GENERAL COUNCIL.

14. (*a.*) The general control and adminstration of the Society shall vest in one General Council.

(*b.*) This Council shall consist of Presidents of Branches *ex-officio*, and not less than forty-nine members of the Society, to be elected annually by the Convention.

(*c.*) It shall meet annually at the Head-quarters of the Society, and dispose of all questions of importance laid before it by the President and Executive Council.

(*d.*) It shall also meet on extraordinary occasions whenever the President and Executive Council consider it advisable.

EXECUTIVE COUNCIL.

15. (*a.*) All executive functions of the Society shall be performed by an Executive Council.

(*b.*) The Executive Council shall consist of the President, and not less than six 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 with a schedule of property, moveable and immoveable, belonging to the Society, 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.

(*e.*) The Executive Council shall prepare and submit for the approval and sanction of the Annual Convention a budget of the approximate income and expenditure of the next year, and the expenditure of the next year shall be as far as possible confined within the limits of the budget estimate. If the limits have to be exceeded in case of unexpected necessity, the consent of at least four members of the Executive Council shall be taken at a meeting convened for the purpose.

(*f.*) At the end of every quarter, an account of the income and expenditure of the previous three months shall be submitted for the examination of the Executive Council, at a meeting convened

for the purpose, and the vouchers of expenditure shall be countersigned by two members of the Council.

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, provided that the President shall have a casting vote in case of equality of votes.

(*b.*) Seven members of the General Council shall form a quorum.

(*c.*) Five members of the Executive Council, including the President, shall form a quorum.

PRESIDENT AND OFFICERS.

17. (*a.*) The Society shall have a President, a Corresponding Secretary, one or more Secretaries, a Treasurer and Librarian to be elected annually: provided, however, that Colonel H.S. Olcott and Madame H. P. Blavatsky—both founders—shall hold their offices of President and Corresponding Secretary for life.

(*b.*) The President and Officers above-mentioned shall be respectively President and officers of the General Council, Convention, and Executive Council, and shall be *ex-officio* members of the same.

(*c.*) The President in Council shall have authority to fill up any vacancy in the Offices of Secretary, Treasurer, or Librarian for the remainder of the year, and also to designate any Fellow of capacity and good repute to perform *pro tempore* the duties of his own office during his absence from head-quarters.

INSPECTORS.

18. (*a.*) The President in Council may, at the request of Branch Societies, appoint Inspectors to visit and co-operate with the Officers of Branch Societies in promoting the objects of the Theosophical Society.

(*b.*) Such Branches as wish to have the assistance of an Inspector shall bear all the expenses that may be necessary for the purpose.

(*c.*) The Inspectors so appointed shall send half-yearly reports of the work done by them to Head-quarters.

(*d.*) In case of a difference of opinion on any measure between him and a Branch Society, the Inspector shall refer the matter to the Head-quarters, and the decision of the President in Council shall be final.

MEMBERSHIP.

19. Membership in the Society is open to persons without distinction of sex, race, creed or caste; but no Asiatic female and no person under eighteen, shall be admitted to membership without the consent of the legal guardian. A knowledge of English is not an essential qualification.

20. Of Fellows there are three classes, viz., Corresponding, Honorary, and Active. The grade of Corresponding Fellow embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the Diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to Theosophical knowledge, or for their services to humanity. Admission to these two grades shall rest with the President in Council, and these members shall have none of the rights or responsibilities attaching to active fellowship.

21. Admission as an Active Fellow into the Theosophical Society and its Branches is obtained as follows:—

(*a.*) Any person being in sympathy with the objects of the Society and willing to abide by its rules and desiring admission as an active Fellow of the Society, shall submit an application in writing according to form A, duly signed by himself and countersigned by two active Fellows of the Society.

(*b.*) The application shall be accompanied by an entrance fee of £1 or its equivalent in other currencies.

(*c.*) Such application shall be made either to the President of the Society or to the President of the particular Branch which the person wishes to join. On being accepted by the President of the Society or elected by the Branch, as the case may be, the candidate shall be furnished with a diploma signed by the President of the Theosophical Society; and no person shall be a Fellow of the Society unless furnished with a diploma issued in proper form.

(*d.*) An annual subscription of two shillings (or one rupee in Asia) shall always be paid in advance by *all* the active Fellows of the Society.* The annual subscription after the first payment shall become due on the 1st January of each year; except in the case of those admitted during the last quarter, when an extension of three months shall be given.

22. A person may be a Fellow of the Theosophical Society without joining himself to any particular Branch.

23. No Branch shall be compelled to accept a person as a member of its body, who has not been duly elected by the Branch and agreed to abide by its bye-laws and rules.

24. A member of the Theosophical Society cannot be a member of more than one Branch at one time. If he becomes a member of another Branch, his membership in the Branch to which he previouslybelonged ceases until he again acquiresmembership 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 encourage perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views or hurt the feelings of other members by depreciating their religion.

27. No Fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any Fellow violating Rule 25 or 26 or 27 or convicted of an offence against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society after opportunity of defence has been given, and due investigation into the facts made on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

* To prevent misconception, it may be as well as well to remark that this subscription applicable to current expenses, including those of the Annual Convention.

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. Fellows such as wish to reside apart at Head-quarters may be permitted by the President in Council to erect private buildidgs on the premises of the Society at their own expense, and these buildings may be exclusively occupied by such Fellows as long as they remain members of the Society; but such persons or their representatives acquire no right over such buildings other than occupancy while they are members, and when they die or cease to be members, those buildings shall vest exclusively in the Society.

AFFILIATION.

34. It shall be competent to the President in Council to affiliate any Society with the Theosophical Society at his discretion.

Note.—The following have already been affiliated.

(i.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(ii.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Rama Misra Shastri, Professor of Sankhya, Benares College, as its President.

(iii.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

At a Mahamundala (Convention) of orthodox Pandits and other friends of Hindu Religion and Sanskrit Literature, convened at Haridwar, 30th May 1887, the following Resolutions were unanimously adopted:—

"*Resolved*,—That this Sabha unanimously records its appreciation of the unselfish and efficient aid given by the Theosophical Society to the cause of our national religion during the past ten years throughout India, and in disseminating in distant countries a knowledge of the teachings of our holy sages.

"*Resolved*,—That this Sabha earnestly recommends all Princes and others favorable to Hindu religion (Sanátana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be."

(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 candiate for admission to the said Society, is a person who, to the best of our belief, will be a worthy member of the same.

*

_____

_____

_____

_____

Dated at _____ *this* _____ *day of* _____ *1887.*

(This application must be accompanied with the Entrance-Fee £1,—or Ten Rupees—and the first Annual Subscription of One Rupee or 2 shillings.)

☞ *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 exclusive use of such Society.

Note.—For the convenience of travelling members, who may need help in an unforeseen emergency, there are certain private signs of recognition which may be obtained upon application to the Presidents of Branches or other authorised officers of the Society.

OFFICERS, COUNCIL AND BRANCHES OF THE THEOSOPHICAL SOCIETY OR UNIVERSAL BROTHERHOOD.

PRESIDENT.

HENRY S. OLCOTT.

Late Colonel S. C. War Dept., U. S. A.

CORRESPONDING SECRETARY.

H. P. BLAVATSKY.

SECRETARIES.

T. VIJIARAGHAVA CHARLU. | A. J COOPER-OAKLEY, M. A. (CANTAB.)

C. W. LEADBEATER.

TREASURER.

C. RAMIAH.

ASSISTANT TREASURER.

BERTRAM KEIGHTLEY, 17, *Lansdowne Road, Holland Park, W. London.*

EXECUTIVE COUNCIL.

THE PRESIDENT.

DEWAN BAHADUR P. SREENEVAS ROW.	C. W. LEADBEATER.
RAI BAHADUR HON. S. SUBRAMANIA IYER.	C. RAMIAH.
T. SUBBA ROW, B. A., B. L.	P. PARTHASARATHY CHETTY.
	A. J. COOPER-OAKLEY, M. A.
	DR. J. N. COOK.

ADYAR LIBRARY COMMITTEE.

DEWAN BAHADUR P. SREENEVAS ROW.	BHAVANI SHANKAR GANESH.
C. RAMIAH.	DR. J. N. COOK.
T. SUBBA ROW, B. A., B. L.	N. BHASHYACHARYA, *Pandit.*
	A. J. COOPER-OAKLEY, *Secretary.*

AMERICAN SECTION, GENERAL COUNCIL.

WILLIAM Q. JUDGE, *General Secretary.*

GENERAL COUNCIL.

The President of each Branch is *ex-officio* a Member of the General Council. There are also additional non-official Members, whose names are as follows :—

Banon, Captain A. T.	... *Kooloo, Kangara.*
Barbieri d'Introini, Dr.	... *Italy.*
Bhaduri, Dr. Behari Lal	... *Calcutta.*
Buck, Prof. J. H. D., M. D.,	... *Cincinnati, U. S. A.*
Coopooswamy Iyer Avergal, V.	... *Madura.*
Courmes, D. A.	... *France.*
Crawford and Balcarres, the Earl of	... *London.*
Devi Pada Roy	... *N. W. P.*
Durbhunga, His Highness the Hon. Maha Rajah Bahadur of, K. C. S. I.	... *Behar.*
Ewen, E. D.	... *West Indies.*
Ezekiel, A. D.	... *Poona.*
Flammarion, Camille	... *Paris, France.*
M. C. Docteur R. Thurman	... *France.*
M. EnCausse.	... *Do.*
Gadgil, Rao Bahadur Janardan S.	... *Baroda, Bombay.*
Gebhard, Gustav.	... *Germany.*
Ghose, Ladhi Mohun	... *Bhagalpore.*
Ghose, Sishir Kumar	... *Calcutta.*
Ghose, Ketter Chandra	... *Lucknow.*
Gonemys, Dr. Nicolas Count de	... *Corfu.*
Hartmann, Franz M. D.,	... *Colorado.*
Johnson, Surgeon-Major E. R.	... *Assam.*
Lakshmi Kanta Row	... *Madras.*
Maitland, Captain P. J.	... *Punjab.*
Mittra, Pramada Dasa	... *Benares.*
Mukerjee, Neel Comul	... *Calcutta.*
Naidu, P. Iyaloo, Garu,	... *Hyderabad (Dekkan.)*
Naidu, Venkatapathi	...
Naidu, L. Venkata Varadarajulu	... *Madras.*
Narain Dass, Rai	... *Lucknow.*
Nursingrow, A. V., F. R. A. S., F. R. G. S.	... *Vizagapatam.*

General Council.—(*Continued.*)

Peishwa, Raja Madhava Rao Vinayak	... *N. W. P.*
Pillay, N. Ratnasabapati	... *Nellore*
Ragoonath Row, Dewan Bahadur R.	... *Indore*
Saminatha Iyer, S. A.	... *Tanjore.*
Sanders, L. A.	... *Borneo.*
Sankariah, A.	... *Cochin.*
Shroff, Kavasji Merwanji	... *Bombay.*
Singh, Thakur Ganesh	... *Gorakpur.*
Sooria Row Naidu, R.	... *Kistna District.*
Strong, Col. D. M.	... *Central Provinces.*
Sumangala, Rt. Rev. H. (Buddhist High Priest)	*Ceylon.*
Terry, W. H.	...*Melbourne, Australia.*
Tukaram Tatya	... *Bombay.*
Unwalla, J. N., M. A.	... *Bhavnagar.*
Vossion, Louis	... *France.*
Weber, Baron Ernst von	... *Germany.*
Wilder, Prof. Alexander, M. D.	... *New York, U. S. A.*
Zorn, Gustave A.	... *Odessa, Russia.*

Branches of the Theosophical Society—Indian. *(Corrected to 27th December 1887.)*

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...	Pleader, Munsiff's Court, Adoni.
Aligarh ...	The Aryan Patriotic Theosophical Society.	1883	Rai Kishen Lal, B. A.	Munshi Bakhtawar Lal ...	Professor, M. A. O. College, Aligarh. (N. W. P.)
Allahabad ...	The Prayag Psychic Theosophical Society.	1881	Babu Hardes Prasada.	Babu Bholanath Chatterjee.	432, Colonelganj, Allahabad, (N. W. P.)
Anantapur ...	The Anantapur Theosophical Society.	1885	Mr. K. Seshayya Chetty.	Mr. V. E. Sudarasana Moodelliar.	Collector's Office, Anantapur.
Arcot ...	The Arcot Theosophical Society ...	1884	Mr. C. R. Varadarajulu Reddyar.	P. Krishnamachariar ...	Sub-Registrar, Arcot.
Arni ...	The Arni Theosophical Society ...	1885	Mr. B. Veeraswamy Iyer.	Mr. Panchanada Iyer ...	Overseer, D. P. W., Arni, North Arcot.
Arrah ...	The Arrah Theosophical Society...	1882	Babu Chendra Narain Singh.	Babu Dwarkanath Bhattacharya.	Munsiff, Arrah, (Behar.)
Bangalore ...	The Bangalore Cantonment Theosophical Society.	1886	Mr. A. Coopuswami Moodelliar.	Mr. N. P. Subramania Iyer.	Head Master, Arcot Narainasami Moodelliar's High School, Cantonment, Bangalore.
Do. ...	The Bangalore City Theosophical Society.	1886	Mr. V. N. Narsimmaiengar.	C. Murugesa Moodelliar...	Advocate, Pettah, Bangalore.
Bankipore ...	The Behar Theosophical Society...	1882	Babu Govinda Charan.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura ...	The Sanjeevan Theosophical Society.	1882	Babu Protap Narain Singh	Babu Kedarnath Kulabhi.	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.)
Bareilly ...	The Rohilcund Theosophical Society.	1881	Rae Pyari Lall. ...	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Barisal ...	The Barisal Theosophical Society...	1887	Babu Dina Vandhu Sen ...	Babu Gorachand Das ...	Vakil, Barisal, Bengal.
Baroda ...	The Rewah Theosophical Society...	1882	Rao Bahadur Janardan Sakharam Gadgil.	Rao Sahib Anna Bhin Rao.	Asst. Mily. Secy., Baroda, State, Baroda.
Beauleah ...	The Rajshahye Harmony Theosophical Society.	1883	Babu Barodaprosad Bosu.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauleah, (Rajashahye, Bengal)
Bellary ...	The Bellary Theosophical Society.	1882	Mr. A. Sabhapati Moodelliar.	Mr. V. Soobbaraya Moodelliar.	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 Tridhara Charan Bhutta.	Pleader, Judge's Court, Berhampore.
Bezwada ...	The Bezwada Theosophical Society.	1867	Mr. M. Parankusa Pillay..	Mr. T. Venkatanarasiah....	Pleader, Munsiff's Court, Bezwada.
Bhagulpore ...	The Bhagulpore Theosophical Society.	1881	Babu Paavati Charan Mukerji.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhaunagar ...	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalla ...	The College, Bhaunagar, Kathiwar.
Bhowanipore ...	The Bhowani Theosophical Society.	1883	Babu Debender Chandra Ghose.	Babu Shankar Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)

Branches of the Theosophical Society—Indian.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bolaram ...	The Bolaram Theosophical Society.	1882	Mr. V. Balakristna Moodelliar.	Mr. T. V. Gopaul Swami Pillay.	Examiner's Office, P. W. Accounts, Bolaram (Deccan.)
Bombay ...	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustonji Ardeshir Master.	Elphinstone High School (Bombay.)
Bulandshahr ...	The Baron Theosophical Society...	1887	Thakore Ganesh Singh ...	Pandit Kundan Lall ...	Hd. Clerk, Collector's Office, Bulandshahr.
Burdwan ...	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banbihara 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.
				Babu Brojendra Nath Banerji.	164, Cornwalis Street, Calcutta..
Calcutta ...	The Ladies' Theosophical Society..	1882	Mrs. S. K. Ghosal ...	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadinghi, (Calcutta.)
Cawnpore ...	The Chohan Theosophical Society.	1882	Babu Nilmadhub Banerji.	Babu Mahendranath Chuckerbutty, B. A.	Etawa Bazar, Cawnpore, (N.W. P.)
Chakdighi ...	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Chakdaghi, Burdwan Dt.
Chingleput ...	The Chingleput Theosophical Society.	1883	Mr. R. Vaithyanath Ayer.	Mr. C. Coopooswamiah ...	Head Clerk, Sub-Collector's Office, Chingleput.
Chinsurah ...	The Chinsurah Theosophical Society.	1883	Babu Koyalash Chandra Mukerjee.	Babu Kally Churn Dutt...	Bara Bazar, Chinsura, (Bengal.)
Chittagong ...	The Chittagong Theosophical Society.	1887	Babu Durga Das Das ...	Babu Rames Chanda Sen..	Pleader, Judge's Court, Chittagong.
Chittoor ...	The Chittoor Theosophical Society.	1884	Mr. N. Srinivasa Varadacharlu.	Mr. C. Masilamani Moodelliar.	Huzur Cashkeeper, Collector's Office, Chittoor, North Arcot.
Cocanada ...	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu ...	Mr. M. V. Subba Rao ...	Pleader, Cocanada.
Coimbatore ...	The Coimbatore Theosophical Society.	1883	Mr. N. Annaswamy Rao..	Mr. N. Ramasawmy Iyer.	Head Master, Town High School, Coimbatore.
Combaconum ...	The Combaconum Theosophical Society.	1883	Mr. V. Krishna Iyer ...	Mr. K. Narainaswami Iyer.	Pleader, Combaconum.
Cuddalore ...	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer ...	Mr. A. Ram Row, B. A....	Pleader, District Court, Cuddalore.
Cuddapah ...	The Cuddapah Theosophical Society	1886	Pandit N. Bhashyacharyar	A. Nunjundappa ...	Cuddapah.
Dacca ...	The Dacca Theosophical Society...	1883	Babu Kunja Behari Bhattacharya.	Babu Kali Kumar Das ...	Battuatolah, Dacca, (Bengal.)
Dakshineswar...	The Sabita Theosophical Society...	1885	Babu Bykunthara Chatterjee.	Babu Bireshwar Banerjee.	Head Master, Government School Ariadahavia, Calcutta.
Darjeeling ...	The Kanchunjanga Theosophical Society.	1882	Babu Chhatra Dhar Ghosh	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi ...	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal ...	Professor Nritya Gopaul Basu.	St. Stephen's College, Delhi.
Dindigul ...	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya ...	Mr. A. Aiyaswami Sastrial	H. H. School, Dindigul.
Dumraon ...	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta ...	Babu Bipin Behari Gupta.	Assistant Surgeon, Dumraon, Behar.

Branches of the Theosophical Society—Indian.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Durbhanga ...	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi-Narain Pandit ...	Babu Kalipada Bandyopadeyay.	Maharaja's School, Durbhanga (Behar.)
Ellore. ...	Gupta Vidya Theosophical Society.	1887	Mr. D. Sriramulu ...	Mr. V. G. Naraina Iyer.	District Court Pleader, Ellore, District Godavary.
Fatehgarh ...	The Gyan Marga Theosophical Society.	1885	Babu Ramjee Mul ...	Babu Sundar Narrain Pundit.	C/o Babu Lakshmi Narain Pandit Honorary Magistrate, Furruckabad, (N. W. P.)
Fyzabad ...	The Ayodhya Theosophical Society.	1883	Babu Rasik 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.)
Gooty ...	The Gooty Theosophical Society...	1883	Mr. J. Srinvasa Row ,,	Mr. P. Casava Pillay ...	Pleader, Gooty.
Gorakhpur ...	The Sarva Hitkari Theosophical Society.	1883	Dr. Jogeshwar Roy ...	Thakore Shankar Singh...	Settlement Office, Gorakhpur, (N. W. P.)
Guntoor ...	The Krishna Theosophical Society.	1882	Mr. M. Singaravalu Moodelliar.	Mr. J. Purnayya ...	Sub-Registrar, Guntoor, (Kistna District.)
Gya ...	The Gya Theosophical Society ...	1882	Rai Rajkissore Narayan.	Babu Tribhooban Singh. .	Teacher, Zillah School, 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 Woomesh Chandra Kur.	Harcourt's Lane, Howrah (Calcutta.)
Hyderabad ...	The Hyderabad Theosophical Society.	1882	Mr. P. Iyalu Naidu ...	Capt. G. Ragoonath ...	Troop Bazaar, Hyderabad, (Deccan.)
Jamalpore ...	The Jamalpore Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Babu Raj Coomar Roy ...	E. I. Railway Office, Jamalpore, Monghyr.
Jessore ...	The Tatwagyana Sabha Theosophical Society.	1863	Babu Pyari Mohan Guha.	Babu Bhishen Chandra Chatterji.	Mukhtear Jessore, (Bengal.)
Jeypore ...	The Jeypore Theosophical Society.	1882	Babu Opendronath Sen...	Babu Purna Chandra Sen.	Secretary, Municipal Committee, Jeypore, (Rajputana.)
Jubbulpore ...	The Bhrigu Kshettra Theosophical Society.	1883	Babu Kali Churn Bose ...	Mr. Ghantaiah ...	Teacher, High School & College, Jubbulpore, (C. P.)
Karur ...	The Karur Theosophical Society...	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleader, Munsiff's Court, Karur, Coimbatore.
Kapurthala ...	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I....	Babu Hari Chand. ...	Judicial Assist. Kapurthala, near Jallandur, (Punjab.)
Karwar ...	The North Canara Theosophical Society.	1883	Mr. Seshagiri Row Vethul	Mr. Ramrao Mongeshaya Bhatkal.	Clerk, District Court, Karwar, (North Canara District.)
Kishnaghur ...	The Nuddea Theosophical Society.	1882	Babu Kalichurn Lahiri ...	...	...
Kurnool ...	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das ...	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lahore ...	The Lahore Theosophical Society.	1887	Pandit Gopi Nath ...	Babu Raj Kumar Banerji...	Medical College, Lahore.
Lucknow ...	The Satya Marga Theosophical Society.	1882	Rai Bahadur Narain Das.	Suraj Narain Bahadur...	Kashmiri Mohalla, Lucknow, (Oudh.)
Madras ...	The Madras Theosophical Society.	1882	Mr. T. Subba Row ...	Dewan Bahadur P. Srinivasa Row ...	Judge, Small Cause Court, Triplicane, Madras.

Branches of the Theosophical Society—Indian.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Madura ...	The Madura Theosophical Society.	1883	Mr. S Ramaswami Iyer ...	Mr. N. Narayana Iyer ...	Vakil, High Court, Madura.
Masulipatam ...	The Masulipatam Theosophical Society.	1887	V. Sundararamaiah ...	Mr. B. Subbarayadu ...	Head Master, L. F. Normal School, Masulipatam.
Mayaveram ...	The Mayaveram Theosophical Society.	1883	Mr. T. Krishna Row ...	Mr. A. G. Hari Row ...	Town School, Mayaveram.
Meerut ...	The Meerut Theosophical Society.	1882	Babu Jwala Prasad ...	Pandit Gaindan Lal ...	Head Master, High School, Meerut, (N. W. P.)
Midnapore ...	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy ...	Babu Girish Chandra Mittra..	Pleader, Judge's Court, Midnapore (Bengal.)
Monghyr ...	The Monghy Theosophical Society.	1887	Babu B. Krishna Datta ...	Babu Nilmani Choudry ...	Monghyr, Behar.
Moradabad ...	The Atma-Bodh Theosophical Society.	1883	Lalla Purshottam Dass ...	Babu Chiranji Lalla ...	Bullum Mohallah, Moradabad, (N. W. P.)
Muddehpoorah..	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy.	Babu Girish Chandra Roy.	Head Master, Muddehpoorah, (Behar.)
Nagpur ...	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naidoo.	Babu Anant Lal ...	Mir Munshi, Secretariat, Nagpur, C. P.
Narail ...	The Narail Theosophical Society.	1883	Babu Brajanath Bhattacharry.	BabuPurnachandraBysack	Manager, Court of Wards, Narail, Jessore District, (Bengal.)
Negapatam ...	The Negapatam Theosophical Society.	1883	Mr. P. Ratnasabhapati Pillay.	Mr.N.P.BalachandraIyer.	Government Accountant, Negapatam.
Nellore ...	The Nellore Theosophical Society.	1882	Mr. T. Ramachandra Row.	Mr. A. Mahadeva Sastri ...	Hindu High School, Nellore.
Noakhali ...	The Noakhali Theosophical Society.	1886	Babu Chandra Bhushan Chakraverty.	Jogendra Nath Chakravarti.	Sub-Deputy Collector, Noakhali.
Ootacamund ...	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Pandit T. Venkatarama Iyengar.	Sale Court, Ootacamund.
Orai ...	The Orai Theosophical Society ...	1886	Choudry Maha Raj Singh.	Pandit Lachman Prasad Pachouri.	Head Clerk, Betwa Canal Division, Orai.
Pahartali ...	The Maha Muni Theosophical Society.	1887	Babu Har Gobind Muchody.	Babu Krishna Chandra Choudhry.	Sat Kanya, Chittagong, Bengal.
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. Minakshi Sundrum Iyer.	Mr. M. Nagalingam Pillay.	First Grade Pleader, Paramakudi (Madura District.)
Periya-kulam ...	The Periya-kulam Theosophical Society.	1884	Mr. S. Mahadeva Iyer ...	Mr. C. Visvanath Row ...	Tahsildar, Periyakulam, (Madura District.)
Pondicherry ...	The Pondicherry Theosophical Society.	1883	Monsieur T. Sundira Poullè.	Mons. Mourogappa 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.)
Rajahmundry ...	The Rajahmundry Theosophical Society.	1887	Mr. V. Vasudeva Sastri...	Mr. M. V. Subba Row ...	Vakil, High Court, Rajahmundry.
Rajmahal ...	The Rajmahal Theosophical Society.	1887	Babu Umesh Chundra Banerji.	Babu Phagn Lal Mandul.	Rajmahal, Bengal ...

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon ...	The Shway Daigon Theosophical Society.	1885	Moung Oon, C. I. E. ...	Moung Shway Tsee ...	35, Nineteenth Street, Rangoon.
Rangoon ...	The Irrawaddy Theosophical Society.	1885	Mr. Norman Duncan ...	... ..	Central Fire-Engine Station, Rangoon.
Rangoon ...	The Rangoon TheosophicalSociety.	1885	Mr. V. Rathna 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
Saidpur ...	The Gyanankur Theosophical Society.	1884	Babu Rajkrisha Mookerji.	Babu Rajnarain Bose ...	Examiner's Office, Saidpur (Bengal.)
Searsole ...	The Searsole Theosophical Society.	1883	Babu Dakshineswara Mallia.	Babu Kedarnath Deb ...	Searsole, Rajbati, near Raneegunj, (Bengal.)
Secunderabad ...	The Secunderabad Theosophical Society.	1882	Mr. Bezonji Aderji ...	Mr. Vijia Rungum Naidu.	Bank of Bengal, Secunderabad, Deccan.
Seoni-Chappara.	The Seoni Theosophical Society ...	1885	Babu Girish Chandra Mukhopadhyay.	Mr. Girdhari Lal Deoli ...	Zillah School, Seoni-Chapara (C. P.)
Sholapore ...	The Sholapore Theosophical Society.	1882	...	...	...
Siliguri ...	The Siliguri Theosophical Society.	1885	Babu Vishnu Chandra Das.	Babu Preonath Banerjee.	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. Tiden ...	Office of the Director-General of Railways, Simla.
Srivilliputtur ...	The Natchiyar Theosophical Society.	1883	Mr. R. Anantarama Iyer.	Mr. P. Muthuswami Pillai.	Pleader, Srivilliputtur (Tinnevelly Dt.)
Surat ...	Sanatan Dharma Sabha Theosophical Society.	1887	Mr. Navtamram Ootamram Trivedi.	Mr. Ghelabhai Lalabhai Mehta.	Gopipara Satan Falia, Surat.
Tanjore ...	The Tanjore Theosophical Society.	1883	Mr. C. R. Pattabhiramier	Mr. V. Rajagopalachariar.	District Registrar, Tanjore.
Tinnevelly ...	The Tinnevelly Theosophical Society.	1881	Mr. T. Vedadrisadasa Moodelliar.	Mr. S. Ramchandra Sastrial.	Examiner, District Court, Tinnevelly.
Tiruppattur ...	The Tiruppatur Theosophical Society.	1884	Mr. S. A. Ramaswami Iyer.	Mr. K. Muthukamatchi Pillai.	Inspecting School-master Tirupatur.
Trevandrum ...	The Trevandrum Theosophical Society.	1883	Mr. R. Ragoonath Row ...	Mr. R. Padmanabhacharya.	Dewan's Office, Trevandrum, Travancore.)
Trichinopoly ...	The Trichinopoly Theosophical Society.	1883	Mr. Narasimhalu Naidu.	Mr. T. N. Muthukrishna Iyer.	Pleader, Munsiff's Court, Trichinopoly, (S. I. Ry.)
Vellore ...	The Vellore Theosophical Society.	1884	Mr. P. Ramanujulu Naidu	Mr. G. Subbuswamy Aiyar.	Hindu Union High School, Vellore.
Vizagapatam ...	The Vizagapatam Theosophical Society.	1887	Mr. P. Purniah. ...	Mr. S. Ramakrishniah ...	Pleader, District Court, Vizagapatam.
Vizianagram ...	The Vásishtha Theosophical Society.	1884	Mr. Vijiá Raghava Chary.	Professor V. Venkataraya Sastri.	Maharajah's College, Vizianagram, Visagapatam District.

Branches of the Theosophical Society—Indian.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			CEYLONESE.		
Badulla ...	The Uva Theosophical Society ...	1887	Mr. P. B. Godamune ...	Mr. W. D. M. Appuhami Vedaracchi.	Badulla.
Bentota ...	The Bentota Theosophical Society.	1880	Mr. Don Abrew de Silva Tillekeratne ...	Mr. Thomas de Alwis Goonetileke.	Bentota.
Colombo ...	The Colombo Theosophical Society	1880	Mr. A. P. Dharma-Gunawardene Mohandiram...	Mr. C. P. Goonewardene. H. Don David, Asst. Secy.	61, Maliban Street, Pettah, Colombo.
Do.	The Lanka Theosophical Society...	1880	Mr. Edward F. Perera ...	Mr. H. J. Charles Pereira.	Colombo.
Galle ...	The Galle Theosophical Society ...	1880	Mr. G. C. A. Jayasekera...	Mr. A. Jayasekera ...	Galle.
Kandy ...	The Kandy Theosophical Society...	1880	Mr. Edward deSilva ...	Mr. D. S. S. Wickrmaratne	Kandy.
Matara ...	The Matara Theosophical Society...	1880	Mr. David Andris Jayasurya.	Mr. D. Gooneratne ...	Matara.
Panadure ...	The Panadure Theosophical Society	1880	Mr. F. Charles Jayatileke Kurunaratne.	Mr. J. J. Cooray ...	Panadure.
Ratnapura ...	The Sabaragamuwa Theosophical Society.	1887	W. Ellawala, R. M.	K. S. Pereira ...	Registrar's Office, Ratnapura.
Welitara ...	The Welitara Theosophical Society	1880	Mr. Baltasar Mendis Weerasingha.	Mr. Sadris de Silva Wijayewardhana.	Welitara.
			EUROPEAN.		
England ...	The London Lodge of the Theosophical Society.	1876	Mr. A. P. Sinnett ...	Mr. B. Keightley, M. A., (Cantab.)	15 York St., Covent Garden, London.
Do.	The Blavatsky Lodge Theosophical Society.	1887	T. B. Harbottle ...	A. Keightly ...	17 Lansdowne Rd. Holland Park, W. London.
Ireland ...	The Dublin Lodge of the Theosophical Society.	1886	,,	Mr. C. M. Johnson ...	131 Leinster Rd., Dublin.
Scotland ...	The Scottish Theosophical Society.	1884	Vacant ...	Mr. E. D. Ewen ...	c. o. E. Macbean, Esq. 37 Buccleuch St., Glasgow.
Germany ...	The Germany Theosophical Society.	1884	Herr G. Gibhard ...	Will answer enquiries ...	Elberfeld, Germany.
Paris ...	La Société Theosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness.	,,	76, Rue Claude Bernard, Paris. 51, Rue de l'Université.
Do. ...	The Isis Lodge Theosophical Society.	1887	M. L. Dramard ...	M. F. K. Gaboriau ...	22, Rue de la Tour d'Auvergne.
Odessa ...	The Odessa Group ...	1883	Vacant ...	Mr. Gustav Zorn ...	P. O. Box 87, Odessa, Russia.
Corfu ...	The Ionian Theosophical Society.	1877	Signor Pasquale Menelao.	Mr. Otho Alexander ...	Corfu, Greece.
Holland ...	The Post Nubila Lux Theosophical Society	1881		Mr. David Adolph Constants Artz.	Station Road, 113. The Hague, Holland.
Vienna ...	The Vienna Theosophical Society.	1887	Herr Freidrich Eckstein...	Herr Dr. Graewell ...	Lammgasse 2, II. 17, Wien VIII.

Branches of the Theosophical Society—Foreign.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			AMERICAN.		
Malden ...	The Malden Theosophical Society.	1886	Sylvester Baxter ...	Frank S. Collins ...	Malden Mass.
San Francisco...	The Golden Gate Lodge of the Theosophical Society.	1886	Mrs. Martha Bangle ...	Isaac B. Rumford ...	
Boston ...	The Boston Theosophical Society.	1886	Charles R. Kendall ...	Susan E. Gay	P. O Box 2646.
Cincinnati ...	The Cincinnati Theosophical Society.	1886	Robert Hosea... ...	Dr. E. T. Howard ...	Cincinnati.
Alrich, Ala ...	The Gita Theosophical Society ...	1886	W. F. Aldrich	Charles Turner... ...	Aldrich, A.
Philadelphia ...	The Krishna Theosophical Society..	1886	Carl. F. Redwitz ...	E. A. Sanborn ...	Philadelphia.
Rochester ..	The Rochester Theosophical Society.	1882	Mr. W. B. Shelly ...	Mrs. J. W. Cables ...	No. 40, Ambrose St., Rochester, N. Y.
St. Louis ..	The Pranava Theosophical Society.	1883			
Washington ...	The Gnostic Theosophical Society.	1884	Professor Elliot Cones ...	Edmond Weston ..	War Department, Washington, D. C.
New York ...	The Aryan Theosophical Society of New York.	1891	Mr. W. Q. Judge ...	Mr. Samuel Hicks Clapp, Box 2649.	176, W. Adams' St., Chicago, N. Y., U. S. A.
Chicago ...	The Chicago Theosophical Society.	1884	Mr. S. B. Sexton ...	M L. Braenard ...	629, Fulton St., Chicago, III.
Los Angeles ...	Los Angeles Theosophical Society.	1885	Mr. C. W. Bush ...	Mr. J. R. Meister. ...	48, North Spring St., Los Angeles, Cal.
			AFRICAN.		
Queenstown ...	The Queenstown Theosophical Society.	1886	J. M. Parsonson ...		Queenstown, Cape Colony.
			AUSTRALIAN.		
Brisbane ...	The Queensland Theosophical Society.	1881	Mr. Carl H. Hartmann ...	Mr. J. H. Watson ...	Range Plant Nursery, Toowoomba, Queensland, Australasia.
			WEST INDIAN.		
West Indies ...	The St. Thomas Theosophical Society.	1881	Mr. Charles E. Taylor ...	Mr. B. D. Azenedo. ...	St. Thomas, Danish West Indies
Hayti ...	The Haytien Theosophical Society.	1886	Enquire of the Rt. Rev.	the Bishop of Hayti.	Port-au-Prince, W. I.
			JAPANESE.		
Japan ...	The Kiyoto Theosophical Society.	1887	Forming	Mr. Kinga Hirai. ..	Muromachi Oike Sagaru, Kiyoto.

Total Charters extant December 31st 1887.	Indian*	126
	European	11
	American	12
	African...	1
	Australian	1
	West Indian	2
	Japanese	1
	Grand Total...	153

Notes:—Blanks indicate that Branches have failed to report official addresses.
All offices in the Society and its Branches are Honorary.
* (Including Ceylon.)

SPECIAL INFORMATION.

THE THEOSOPHICAL SOCIETY.

TO avoid unnecessary correspondence, the following few explanatory remarks concerning the Theosophical Society may be made here :—

From the objects of the Society it will be observed that its programme offers attractions only to such persons as are imbued with (*a*) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man ; (*b*) a decided interest in the study of ancient literature and Aryan intellectual achievements ; or (*c*) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person ; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, and to search out such truth as can be discovered by diligent study and experiment on certain lines.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested ; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned. They believe that in the natural order of things, with the progress of enlightenment whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the mists clear after sun-rise. But they have no sympathy with those modern critics who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and Governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefited and the

chances of discovering hidden truth immensely increased. The policy they advocate is that of benevolent reciprocity—the so-called Golden Rule of "doing as one would be done by," which was preached by most of the great Sages of old, and has been the watchword of true philanthropists in all epochs. They go on sowing this seed, leaving it to germinate in the fulness of time, and to ultimately bear a rich harvest for the coming generations. A chief agent to employ for this end is education, especially such special education as will enable the rising generation to read the sacred literature of antiquity, and from the writings of the Rishis, Arhats, Philosophers, and other sages of Aryavarta and her sister archaic lands, learn the sublime capabilities of human nature.

The Society, then, represents not any one creed but all creeds ; not one, but every branch of science. It is the opponent of bigotry, superstition, credulity and dogmatism, wherever found or by whomsoever taught. So, also, is it the opponent of vice in every form and of all that tends to feed or propagate it. It expects every one who becomes a member to avoid doing what will be likely to throw discredit upon the Society and dishonour his fellow-members. While it does not look for saint-like perfection in applicants for membership, it does hope, by holding up to them the ideal of a noble manhood, to make them ashamed of their vices and eager to extirpate them.

The Theosophical Society has many branches scattered over the globe, and, in India, enough already to make it possible for a Theosophist to find in almost every large city, from the southernmost cape of Ceylon to the foot of the sacred Himalayas, a group of brother Theosophists to welcome him. And these Branches are composed variously of Buddhists, Hindus, Parsis, and Mussulmans, with eminent Native leaders ; each Branch being as much thought of and cared for by the Founders as every other Branch, and all equally devoted to the welfare of the common cause. The rapid growth of the Society has often been wondered at by outside observers, but the sole secret is that its Founders believed that in reciprocal kindness and tolerance of infirmities was to be found a strong, broad platform upon which all men could stand and work for the general good, and in the further fact that, however various its external manifestations, there is but one basic Truth, and that, whatever dogmatists may say "There is no Religion higher than TRUTH."

As regards the possibility of acquiring spiritual knowledge *(Brahmagyanam)* 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 Gâthas, the student in search of a guide is simply referred to those exhaustless treasure-houses. We live in a so-called extremely practical age—as though any age could be called practical which deals with only one-half of man's interests !—and the proportion of the Society's members who have joined because of the third

of the Society's avowed objects, is naturally small. So, while this may be a chief attraction to a few, others do not even consider it, but like to see the Society founding Sanskrit and other schools, writing and publishing magazines and books, and doing other useful works. It has its exoteric and its esoteric activities, and few members are occupied with both. It cannot supply a Guru, nor devote time to taking any one through a course of occult instruction, nor adopt his sons after the ancient custom (as the Founders have frequently been begged to do), nor supply him gratis with books, nor forward his correspondence to the Mahatmas. No such expectation should be entertained, for we have no more right now to expect favours that we have not yet deserved than had our ancestor, who never dared to hope for any reward or favour that he had not won the right to, by years of useful devotion and determined self-evolution. But those who join the Society should do so because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise and stimulate the moral nature of our fellow-men, to make the Aryan name once more the glorious synonym of every moral and spiritual excellence, and to show an age that is suffering from vicious tendencies and unhappy under stifled intuitions that, in the bygone times, our common ancestors knew every psychical power latent in man, the development of which gives Wisdom and ensures Happiness.

Persons willing to aid in establishing Societies of Hindu youth for the revival of Aryan Morals should address P. N. Muthusawmi, F. T. S. Teppakulam, Trichinopoly, President of Sanmarga Sabha.

All business letters must be addressed to the Secretary of the Theosophical Society, Adyar, Madras; and all upon other executive business to the President.

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SUPPLEMENT TO
THE THEOSOPHIST.

FEBRUARY 1888.

THE YEAR'S PHOTOGRAPHS.

Mr. Nicholas has been unusually successful this time with his photograph of the group of Delegates attending the Annual Convention. The portraits —which include gentlemen from Madras, Bengal, N. W. P., Central Provinces, Bombay and Punjab—are extremely life-like and will be cherished in future years by family and personal friends. Already the groups of past Conventions have acquired historical value. A general, and very fine, view was also taken of the South Front of the Head-quarters building including the Council Hall and Adyar Library. Copies of both photos available at the usual price—Rs. 1-8-0. Apply to Manager, Theosophist.

OBITUARY.

One of the sweetest women whom the theosophical movement has attracted to itself, has just completed the karma of her present birth and left a loving family and appreciative friends to grieve over their loss. On the 17th of January ult. Bai Saheb Princess Harisinghji, F. T. S., departed this life. She was all that is lovely in woman, wife, mother and sister. No one in our Society loved it better or more reverently believed in those whom we know but the world knows not. It was but last year that she gave us a sum of money to build within the Society's premises a *replica* of the famed stone gateway in the ruins of Hampee in the name of her infant son. It will now be her own lasting monument as well.

We have another death to record and to deplore—that of Carl Heinrich Hartmann, of Toowoomba, Queensland, Founder and President of our flourishing Branch at Brisbane. He was a good man in the best sense of the word—one who "loved his fellow-men," like Abou Ben Adhem, and put his Theosophy into his everyday life. Last year, when the British authorities were threatened with serious difficulties with the aborigines of Thursday Island, and they would not listen to any other white man, it was he who was sent to use his gentle influence in the interests of peace. They did not understand the meaning of the word Theosophy, but they knew that Carl Hartmann had no prejudice against either their race, colour, or religion.

THE LOS ANGELES THEOSOPHICAL SOCIETY.*

"As *The Theosophist* soon publishes its Annual Report again, our Branch considered it advisable to send in a brief notice of the state of things here in the extreme West.—The Los Angeles Theosophical Society has held regular monthly meetings during the year, besides special and open meetings for the purpose of introducing the teachings set forth in Theosophy, by welcoming all interested ones outside of the immediate circle of members. Some of the addresses read at these gatherings have been published and aroused an interest in many enlightened minds of our progressive city."

* This Report was unfortunately received too late for publication last month.—*Ed.*

"Our library has grown until it comprises nearly one hundred Standard Occult works; and membership is also steadily increasing. Of our printed Bye-laws I have forwarded some copies to you. We are happy to state that there is a gradual abating of the love of phenomena in our circle, and as a whole the supreme incentive to progress is the simple love of truth. Much industrious work has been done by individual members in the way of spreading theosophy by lectures and readings. Los Angeles will doubtless become a seat of great learning as it is the heart of all enterprise in Southern California; and we anticipate the establishment of a Philosophical Institution at an early date. The curriculum of such a school of Philosophy would of necessity embrace some of the sciences and languages, supremely the Sanscrit, with the main and highest object in view of disseminating the *Esoteric* doctrines as hidden under the various masques of Exoteric works. This matter is as yet but adrift upon the sea of future possibilities, and we pray that all zealous Theosophists may consider and aid, at least in thought, an enterprise so promising to the promotion of Theosophy in the West, or wherever such institutions may be established. We desire to forward our greeting to all the great hearts that will be gathered at the Annual Convention of our Parent Theosophical Society, and need hardly say that we long for the day when our Branch may be personally represented at the Head-quarters, and so by closer communion intensify that good fellowship which gave the first impulse to our existence as a fraternity. The officers for the year are, Dr. C. W. Bush, President, Mr. E. H. Owen, Vice-President, Miss A. Wagnalls, Treasurer, and Miss Louise A. Off, Secretary."

With best wishes,

I am, fraternally yours,

LOUISE A. OFF.

CHICAGO.

The Chicago Branch held its Annual Meeting on December 2nd, 1887, and re-elected all its officers of last year, adding thereto, in accordance with revised Bye-Laws, a second Vice-President.

During the year its roll has increased by the addition of twenty-four members.

Seven old members have withdrawn, five for the purpose of forming a new Branch.

The meetings have become increasingly filled with interest, especially since the beginning of the Autumn Session. During no previous period in the history of the Branch has such harmony prevailed or such united zeal been manifested.

The conviction seems to be slowly deepening that through true union lies the path of true progress.

Open discussion of Theosophical questions has been one of the means used and has proven a fruitful aid to growth.

Subjoined is an extract from the Recording Secretary's report.

"Another valuable factor in the improvement made by the members individually and collectively, has been the interesting and valuable papers contributed largely by the President and also by some of the members.

The Branch as a whole is indebted to him and to them for much helpful work, which is the direct outcome of the principle lying at the foundation of the Society—the Universal Brotherhood of man.

The members have reason to feel encouraged and to continue the work begun, singly and as a Branch."

M. L. BRAINARD,

Cor. Secretary, C. B. T. S.

BELLARY SANMARGHA SAMAJ.

The report shows that this Samaj was started on the 7th April last with only seven members and now numbers twenty-eight. As already reported in the August *Theosophist*, the Samaj has started a free Sanskrit school. A Sunday moral class has also been established, and is well attended. The Samaj has published and distributed a Telugu translation of "Aryan Virtues" and a lecture by Mr. R. Jagannathiah on the desirability of reviving Sanskrit literature, which last publication was distributed to the delegates present at the Convention of the Theosophical Society. In his report the Secretary says that this Samaj "owes its existence mainly to the influence of the Theosophical Society." The Samaj was founded mainly by our energetic brother Mr. R. Jagannathiah, whose weekly Sunday addresses have done much to keep up and increase the interest of the members. The Samaj has begun well and is already doing much good, we trust it will continue to flourish and increase its usefulness.

CEYLON.

The Buddhist Fancy Bazaar held at the Head-quarters of the Colombo Theosophical Society was very successful this year. The receipts are slightly less than on the last occasion, owing to the fact that no less than four of the most energetic and indefatigable agents of the Society in the Negombo district have passed away from this life during the year, and so the goods received from that district are considerably less than usual in quantity. But on the other hand the promoters are glad to be able to announce that goods were received this year from several entirely new districts, as well as from foreign countries, which shows that the interest in their noble cause is steadily spreading. The Committee hope that some of their European and American brothers and sisters will give them their assistance towards the next Fancy Bazaar—not so much for the sake of the intrinsic value of the goods sent, as for the moral support derived from the expressed sympathy of distant countries.

PRAYASCHIT AT BANGALORE.

At Bangalore a Prayaschit (penance) has recently been performed to enable Mr. S. B. Krishnaswamiengar, a Brahmin gentleman who has been to England to be called to the Bar, together with his Brahmin servant, to be re-admitted into caste.

"The purificatory ceremony was performed in a double ratio this week, on the young gentleman and also on his Brahmin servant Seshiengar at the spacious Summer Garden of Rai Rahadur A. Srinivasa Charlu, Vice-President of the Bangalore City Municipality, in the presence of a large assembly of learned and holy Brahmins and Pandits, many of whom were deputed for the particular purpose by the aforesaid Maha Mahopádhyáya, and of whom some hailed from the reputed Shrines of Conjeeveram and Srirangam, and some others were residents of the City of Bangalore. In the assembly, the tall and commanding figure of Srimán Pandit N. Bhashya Charya towered conspicuously. This accomplished scholar is well known no less for the liberality and freedom of his views than for his profound learning, and came all the way from Madras expressly to attend the interesting ceremony and give it his powerful countenance, and his presence has doubtless added much *eclat* and reality to the proceedings."

Pandit Bhashya Charya is the same gentleman who is director of the Adyar Library, and it is mainly due to his exertions that the ceremony was allowed to take place. The final arrangements were made during the Convention of the Theosophical Society at Adyar. This event marks an epoch in Indian religious history, as it will furnish an orthodox precedent for all time to come.

THE "THEOSOPHIST" MEDAL.

To show their appreciation of the kindly effort of the friends who contribute matter to the pages of this Magazine, the Editors and Proprietors make the following offer. For the best article, essay or story, published in the current Volume, they will give either a cash prize of Fifty Rupees, or a Gold Medal suitably inscribed of equal cost. For the second best, Twenty Rupees in cash, or a Silver Medal of the same value. The prizes to be awarded by the subscribers, and majority votes to decide. With the closing (September) number of Volume IX, a voting-paper will be sent to every subscriber, for him to fill up and return within seven weeks. The result to be announced in the *Theosophist* for December 1888, and the prizes to be ready for delivery at that time. The Editor reserves to himself full discretion to publish in the Magazine only such literary contributions as he may find worth printing. The vote to include all the articles, etc., appearing in the course of the whole Volume, viz: from October 1887 to September 1888. By taking the vote of the actual readers of the *Theosophist* all possibility of favoritism is avoided and real dignity is given to the prize.

H. S. OLCOTT.

ADYAR, *January*, 1888.

THE ADYAR LIBRARY PANDITS.

What anybody might have anticipated is happening: the funds required to support the needed staff of Pandits are beginning to come in. Dewan Bahadur P. Sreenevasa Row has pledged himself to give Rs. 15 per mensem, H. E. Dewan Bahadur R. Ragoonath Row, Minister of Indore, Rs. 10, and Mr. C. Sambiah Chetty, of Madras, Rs. 5 per mensem respectively. This is the germ of the one national library of India, and it should have a staff of the most eminent Pandits, to work under the Library Committee on copying, translating and superintending the publication of the most precious among the ancient scriptures. For Rs. 20, free quarters, and the certainty of constant employment, such learned men may be had, though higher salaries are paid by Government. But, of course, we can give no assurance of permanent engagements without having a sum invested in Government securities, the interest on which will yield at least the Rs. 20 per mensem. At the rate of 4 per cent. such a capital would be Rs. 6,000. A comfortable house for a Pandit can be built for about Rs. 1,000, the Society, of course, giving the ground rent-free. There are at almost every University scholarships, travelling funds, medals, and other prizes, founded in the name of individuals, living and dead. How could any one do greater honour to a beloved deceased relative or to one's own name than by attaching the name to a Panditship in the Adyar Library, which has already, although without pecuniary resources, issued several works of acknowledged great value? The Bombay Theosophical Publication Fund, beginning with nothing and issuing its first book—the English translation of the "Song Celestial"—under the personal guarantee of Mr. Tookaram Tatya, has within three years accumulated from its book sales, (thanks to that brother's admirable management,) about Rs. 5,000. In time, this Fund will put the Library in a position to publish whatever good books our Pandits may prepare and the Library Committee consent to issue. There are at least twenty European and American members of our Society who have the literary culture to appreciate, and the full pecuniary ability to carry out this suggestion. The writer would feel proud indeed if one of his own countrymen or country-women should be the first to attach his or her name to a Sanskrit, Pali, or other panditship in India. Even without the present appeal, our three highly esteemed Hindu colleagues have come forward with the kindly offers above mentioned.

H. S. O.

THE DURBUNGHA FUND.

The *Behar Herald* and *Indian Chronicle* says:—

"H. H. the Maharajah of Durbungha has promised a donation of Rs 25,000 to the Theosophical Society. All honor to the noble Maharajah for this princely liberality."

Far-away members of the Society, to whom Durbungha is but a name, will be glad to have the following particulars about our Member of Council, which we take from an article in the *Times* (London) upon a recent act of his princely munificence:—

"The Maharajah of Durbungha, in Bengal has established a Hospital and Dispensary for female patients near his ancestral seat in the district of Durbungha, Behar, and is erecting new quarters for its accommodation at a cost of Rs. 55,000, in connexion with Lady Dufferin's Medical-Aid-for-Women Fund. This announcement reached England by the last mail; and to those who can remember India as it was some twenty or thirty years ago, this novel form of benefaction will serve as a striking reminder of the great social changes that have taken place in that country during the period that India has been "The India of the Queen." It is also one of many illustrations that recent mails have brought home of the firm hold that the movement for medical aid to the women of India, inaugurated by the Countess of Dufferin, and specially encouraged by Her Majesty the Queen, has taken on the imagination and sympathies of the Princes and people of India. But probably very few persons in this country, even of those who have had dealing with India, will be aware that this liberal and enlightened gift is only the latest, and one of the least considerable of a long series of philanthropic acts on the part of this great Hindu noble, which have been on a scale of magnificence hardly ever equalled."

The Maharajah of Durbungha, who is at once a Knight Commander of the Indian Empire and a Member of the Viceroy's Legislative Council, is one of the premier nobles of British India. He is the head of a princely Hindu family that became eminent under the benign rule of the Great Mogul, Akbar, and is said to have received the "Raj" or principality of Durbungha from the favour of that potentate. The earliest "Sanad"—or patent conferring the Raj—that is now extant at the Palace in Durbungha was given by the Mogul Emperor Farrukhsyar. Not many of the great houses of Bengal survived the disasters of the early years of Lord Cornwallis' "Permanent Settlement" of the revenues of Bengal; but the immense possessions of the Durbungha family enabled it to tide over those years of difficulty, and it has consequently enjoyed the full benefit of later years of prosperity.

His Highness came of age in 1879, and since that time, as the published accounts of the Raj prove, has expended in various philanthropic works £340,000. The *Times* reminds the British public that:—

"The Female Hospital just opened, which forms the Maharajah's contribution to the Countess of Dufferin's Jubilee Memorial, is the third hospital actually built and endowed by him on the Raj; besides which he has constructed and maintains no fewer than 23 schools, of which one is an "Anglo-Vernacular" or higher-class school. He also contributes largely to the cost of three dispensaries, 23 village schools or "pathsalas," and four other schools. He has opened 150 miles of new roads, and planted 20,000 trees on these roads. The irrigation works he has executed in the Monghyr district alone have cost about £70,000.

"Besides this noble contribution to the Countess of Dufferin's Jubilee Fund, the Maharajah has contributed about a lakh of rupees to other memorials of Her Majesty's Jubilee. For instance, the Raj servants, Pandits and other dependents got more than Rs. 30,000 distributed among them to give them a joyful remembrance of the occasion. And when Her Majesty conferred on him the Knight Commandership of the Most Eminent Order of the Indian Empire, the Maharajah's loyal gratitude took a similar benevolent form; he remitted one-eighth of the year's rental to all his tenants—a remission amounting to nearly £30,000, and likely to cause great rejoicings in many hundreds of homes. And this most liberal gift came on the top of two of the most extraordinary remissions of rent ever granted by any landlord in any country, for in 1882 the Maharajah by a stroke of the pen cancelled all

arrears due to him throughout the principality, amounting to no less a sum than £185,253 10*s.*; and in 1885 he similarly cancelled a large proportion of the rents due to him, amounting to £53,079 12*s.* When asked, as a pious Hindoo, to subscribe to the Benares drainage works, he put down a contribution of a lakh of rupees (10,000*l.*)"

The gift which he has promised the Theosophical Society, and to which his name will be attached, has the double of value being spontaneously offered as a mark of his good opinion of the work of the Society is doing. "I can see on every hand," he said to the President in the year 1885, "the beneficial effects the Society is having upon the people of India: you need help; put me down for Rs. 1,000 a year." The annual payments for that and the succeeding two years have been paid, and appear in the published accounts of the Society. His present munificent subscription of Rs. 25,000 is, as explained in his telegram, (read to the late Convention) to take the place of the annual gift and secure it in perpetuity. Any Society which can have such names as his upon the roll of its General Council, is indeed fortunate. He is a Hindu Prince in heart as well as in rank. Of such men, Dryden said—

'His tribe were God Almighty's gentlemen.'"

H. S. O.

CREEDS AND CRIMINALITY.

The following cutting from the *Tablet*, the leading English Roman Catholic organ, (!) is very suggestive and might be reprinted with advantage in all missionary reports:

"The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we christianise them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes are as follows:—Europeans, 1 in 274; Eurasians, 1 in 509; Native Christians, 1 in 799; Mahomedans, 1 in 856; Hindoos, 1 in 1,361; and Buddhists, 1 in 3,787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal for a generation or two to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us."

MR. STURDY.

Our valued Brother, Mr. E. T. Sturdy of New Zealand, has reached San Francisco on his tour around the world. His observations upon the progress of Theosophy in the United States are most cheering.

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SUPPLEMENT TO
THE THEOSOPHIST.

MARCH 1888.

SIR EDWIN ARNOLD.

We have never yet had space and opportunity to congratulate that great exponent of Buddhism, Sir Edwin Arnold, on his recent elevation to the dignity of a Knight Commander of the Star of India. Never, surely, was honour more worthily bestowed, and many of the Oriental subjects of Her Majesty, besides ourselves, will heartily thank her for the wise discretion shewn in this graceful recognition of the English poet of the Eastern religions. "The Light of Asia" is certainly the masterpiece, as it is the most popular work, of this great writer, and for the Buddhists, of course, it must ever remain the most important; but it is not we alone who have cause for gratitude to the new Knight; our Hindoo brothers have to thank him for the explanation and popularizing of many of their doctrines in "The Song Celestial," "The Secret of Death," "Indian Idylls," and "Indian Poetry," while those who follow the Prophet of Mecca may well rejoice in having their faith put before the Western public in so beautiful a form as that given to it in "Pearls of the Faith." And what is so remarkable and so attractive about one and all of these poems is the hearty appreciation and the instinctive sympathy which they display with the several forms of religious thought which they express so well. If all Europeans understood Eastern faiths and modes of feeling as well as Sir Edwin Arnold does, many of the difficulties which have beset the various foreign governments in India and Ceylon would never have arisen. It is assuredly a matter of deep congratulation to Her Majesty's Oriental subjects that the immense power wielded by the editor of *The Daily Telegraph*, the newspaper which has the largest circulation in the world, should be in the hands of a man who can display such noble and large-hearted sympathy with them. Like all men who are in advance of their age, Sir Edwin has not escaped misunderstanding, calumny, and reviling from the less-advanced of his fellowmen, who are of course incapable of comprehending his position; when he recently honoured Ceylon with a visit, for example, he was virulently attacked by our contemporary the *Observer*, who by the way must have been greatly annoyed by his advancement; but we trust that all recollection of that ill-timed display of bigotry, was effaced from his mind by the heartfelt reception given to him by the real representatives of the people of our Island. Those who vent their envy in abuse of such a man as this will assuredly realise the truth of the passage in our Sacred Books:—

"A wicked man who reproaches a virtuous one, is like one who looks up and spits at the sky; the spittle soils not the sky, but comes back and defiles his own person; so, again, he is like one who flings dirt at another when the wind is contrary—the dirt does but return on him who threw it. The virtuous man cannot be hurt; the misery that the other would inflict comes back on himself."

We feel sure that we are but expressing the feelings of all Eastern nations in offering to Sir Edwin our heartiest congratulations and best wishes.

We copy—and endorse—the foregoing appreciative remarks of the *Sarasavi Sandaresa* (Colombo organ of the Sinhalese Buddhists), upon the elevation to the dignity of Knighthood of the author of "The Light of Asia," "The Song Celestial," and kindred works of resplendent beauty and literary merit.

In an humble way we have done what we could to make him known to the people of Ceylon and India. It was his and our misfortune that he should, while in Ceylon, have made enquiries about the existence of Mahatmas and the higher aspects of Buddhism, from priests who are noted materialists and perfectly ignorant upon the subjects about which they were interrogated. However, he acted for the best, and it shall be our pleasant task to see that his services to Oriental literature are suitably commemorated by a monument in Ceylon—when he is dead and gone—years hence, let us hope in all sincerity.

H. S. O.

BOSTON.

The Branch here has become very active recently. Interesting papers were lately read by new members. Bro. C. B. Kendall, who, as President, led the Branch to its present excellent condition, retired from that office, and Bro. J. Ransom Bridge has taken his place.

KRISHNA THEOSOPHICAL SOCIETY,—(PHILADELPHIA).

In consequence of the absence of Bro. Redwitz, the affairs of this Branch are conducted by other members, one of whom has specially devoted to it a room on Walnut Street where the Library is kept, and which members can use when they please. Bro. Redwitz has given several books.

THE ISHWARA THEOSOPHICAL SOCIETY,—(MINNEAPOLIS).

This Branch has just been chartered. Dr. La Pierre is President. Fuller particulars will appear next month.

THE ARYAN THEOSOPHICAL SOCIETY,—(NEW YORK).

This Branch continues its activity. Meetings are held every week. The library is much in use. Recently a series of papers on Karma have been read and discussed. New members who are in earnest have joined. At the meeting of December 27th, Bro. Stearns of the Boston T. S. visited the Aryan and read an interesting and valuable paper.

FRANCE.

The Isis (Paris) Branch held its third public meeting on 30th November last. Bro. F. Gaboriau read the article by Mdme. Blavatsky on the origin of evil. After this Bro. Papus gave a very interesting lecture on Free-Masonry and the Legend of Hiram, which was much appreciated. Several well known gentlemen were present.

THE BRAHMO SAMAJ.

From the *Hindoo Patriot*, whose account is corroborated by the Press in general, we learn the following:—

"The fifty-eighth anniversary of the Brahmo Samaj does not seem to have passed off very smoothly. At the Brahmo Samaj of India there was an unseemly squabble about the right of certain ministers to preach from the *Vedi* in a certain form in which some members of the congregation had an opportunity of displaying their pugilistic acquirements and their proficiency at single sticks. We had heard and thought that these dissensions had come to an end, but it does not seem so. At the *Sadharan Brahmo Samaj* some disorderly rowdies created a row, which ended in a bit of exciting street fighting. The *Adi Samaj* fared better, and there was at the Jorasanko residence of Babu Devendranath Tagore the usual large gathering and solemn service on the 11th Magh."

This is a very sad state of affairs, and it would seem that the observations in the article upon the "Decay of the Brahmo Samaj" (January *Theosophist*) were fully warranted by the facts. The Samaj seems in a bad way, and it is possible that, upon the demise of the surviving leaders of the movement,

it will be resolved into its original elements. The state of the Arya Samaj is quite the reverse. Contrary to all reasonable expectations, based upon the dominant personality of the late Dayanand Swami, and the untimely decease of that great schismatic while the movement was in its infancy, as might be said, the Samaj is rapidly gaining strength and multiplying its Branches by scores throughout Northern India. The secret of the contrast is perhaps that the Arya Samaj, while very heterodox, is national to the back-bone: no Arya Samajist was ever led by it to discard his national dress or blush for his nationality. Swami Dayanand's influence was intensely patri-otic, and so even the most orthodox of his opponents never called in question his reverence for the Veda or his love for his country or his people. In this connection, by the way, an amusing fact may be noticed: his Samajists are preparing to convert him into an idol and his old clothes into objects of worship! How thoroughly Hindu! He plays the part of an Indian Luther, a would-be iconoclast, and reviles the orthodox Popeji from east to west, and his followers shortly after his death collect funds for a building in which to adore the garments he left behind when "taking Samadhi."

H. S. O.

CEYLON.

Ceylon is a small country in comparison with India, and it is natural to expect speedy results of honest theosophical work. A marked proof of the growing Buddhist revival is the fact that the people are rapidly transferring to the festival of Lord Buddha's birth-day, Full moon day of May (*Wessak*), the festivities they have been hitherto keeping on the Christian feast-day. The Colombo correspondent of the *Indian Mirror* says in connection with this subject:—

"We are glad to note that the great Christian festival was very dull this year, in fact duller than the last. In former years ignorant Buddhists of the town of Colombo joined the handful of Christians to celebrate Christmas, but the advent of the Theosophical Society to Ceylon brought those Buddhists to a true appreciation of their national religion, thus preventing them from taking any part whatever in Christian festivals. The organ of the Buddhists of Ceylon, the *Sarasavi Sanderasa*, had very able leaders on the subject of Bud-dhists observing Christmas, and the High Priest Sumangala supplemented these remarks in a public address he delivered at the Colombo head-quarters of the Theosophical Society during the latter part of last month. It is a cry-ing shame that only one day is allowed for the Buddhists as their national holiday. Government is well aware that the largest section of the population of Ceylon are Buddhists, and that they surely deserve more than one day for the celebration of their national festival. The allowance of even this one day might not have been granted, but for the strenuous exertions of Colonel Olcott, for whom the Buddhists of Ceylon feel more than grateful."

Each sect has its own sacred festivals and fasts, and it certainly seems most absurd that the Sinhalese should be celebrating Christian festivals and cling-ing to Christian names—imposed upon them by Portuguese and Dutch inva-ders, hence a perpetual badge of the national shame—when their own festivals recall the most sacred and splendid memories, and their own family and per-sonal names are the precious proofs of their direct descent from the Aryan forefathers. A stranger would never suspect that the DeSilvas, Pereareas, Don Philips, Don Davids, Don Thomases, Abrews, and Don Carolises, who cut their hair in European fashion, wear European hats, and keep Christmas, while neglecting *poiya* days, were in fact Buddhists of orthodox families and pure descent.

A DISCLAIMER.

R. H. Fryar, Bath, wishes it to be understood that he has "no confidence, sympathy, or connection" with the Society called the "H. B. of L.," and to cor-rect any suspicion of himself, arising from the insertion of the note at the end of the "Bath Occult Reprint Edition" of the "Divine Pymander;" he further wishes it to be understood that he has no antagonism whatever to the Theosophical Society.

A THEOSOPHICAL TRACT.

[ISSUED BY THE NEW YORK THEOSOPHISTS FOR DISTRIBUTION.]

No. 1.

An Epitome of Theosophy.

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions. Some of its fundamental propositions are—

1.—That the spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded, and decay being incident to all composite things, everything in man but his spirit is impermanent.

Further, that the universe being one thing and not diverse, and everything within it being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

2.—That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature;" this is as susceptible of culture as his body or his intellect.

3.—That this spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that this is a matter of both system and established law.

4.—That men thus systematically trained attain to clear insight into the immaterial, spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason; and hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

5.—That in the course of this spiritual training such men acquire perception of and control over various forces in Nature unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.

6.—That their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these Sages, we find as its main points:—

1.—An account of cosmogony, the past and future of this earth and other planets, the evolution of life through mineral, vegetable, animal, and human forms.

2.—That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible.

3.—The existence of a universally diffused and highly ethereal medium, called the "Astral Light" or "Akasa," which is the repository of all past, present, and future events, and which records the effects of spiritual causes and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

4.—The origin, history, development, and destiny of mankind.

Upon the subject of *Man* it teaches:—

That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate re-union with the Divine.

2.—That this incarnation is not single, but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.

3.—That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the spirit being therein prepared for its next advent into material life.

4.—That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the man has lived and *thought*; and that this law is inflexible and wholly just.

5.—That "Karma,"—a term signifying two things, the law of ethical causation, (Whatsoever a man soweth, that shall he also reap), and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what men call "luck" is in reality "desert,"—desert acquired in past existence.

6.—That the process of evolution up to re-union with the Divine contemplates successive elevations from rank to rank of power and usefulness, the most exalted beings still in the flesh beings known as Sages, Rishees, Brothers, Masters, their great function being the preservation at all times, and, when cyclic laws permit, the extension, of spiritual knowledge and influence among humanity.

7.—That when union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the *process* of spiritual development it teaches:—

1.—That the essence of the process lies in the securing of supremacy to the highest, the spiritual element of man's nature.

2.—That this is attained along *four lines*, among others,—

(*a.*) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in and effort for the good of others.

(*b.*) The cultivation of the inner, spiritual man by meditation, communion with the Divine, and exercise.

(*c.*) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

(*d.*) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine law.

3.—That while the above is incumbent on and practicable by all religiously-disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.

4.—That an extension of this process is reached in Adeptship, an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the *rationale* of spiritual development it asserts:—

1.—That the process is entirely *within* the individual himself, the motive, the effort, the result being distinctly personal.

2.—That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength.

As to the *degree* of advancement in incarnations it holds:—

1.—That even a more intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

2.—That still more is gained by a career of duty, piety, and beneficence.

3.—That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

1.—The object, use, and inhabitation of other planets than this earth.

2.—The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilization; the differences, physical and internal, between the various races of men; the line of future development.

3.—The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

4.—The existence of evil, of suffering, and of sorrow,—a hopeless puzzle to the mere philanthropist or theologian.

5.—The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyse endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune, and untimely death;—all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Re-incarnation.

6.—The possession by individuals of psychic powers, clairvoyance, clairaudience, &c., as well as the phenomena of psychometry and statuvolism.

7.—The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

8.—The failure of conventional religions to greatly extend their areas, reform abuses, re-organize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly-growing literature upon the subject. There are three stages of interest:

1.—That of intellectual injury,—to be met by works in Public Libraries, etc.

2.—That of desire of personal culture,—to be met partly by the books prepared for that specific end, partly by the periodical Magazines expounding Theosophy. The three leading ones are *The Theosophist* (Adyar, Madras, India; subscription $5); '*Lucifer*—the Light-Bringer' (15 York St., Covent Garden, London, England; subscription 12 shillings); *The Path*, (P. O. Box 2659, New York City; subscription $2).

3.—That of personal identification with the Theosophical Society, an association formed in 1875 with these aims,—to be the nucleus of a Universal Brotherhood; to promote the study of Aryan and other Eastern literatures, religions, and sciences; to investigate unexplained laws of nature and the physical powers latent in man. Adhesion to the first only is a pre-requisite to membership, the others being optional. The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

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.

APRIL 1888.

THE EXECUTIVE COUNCIL.

At its meeting at Head-quarters on the 4th March, ult., the following gentlemen were unanimously elected additional members of the Executive Council, subject to the action of the General Council in December next: M. R. Ry. N. Bhashyacharya, F. T. S., Pandit of the Adyar Library, M. R. Ry. C. Sambiah Chetty Garu.

An unanimous recommendation by the London Lodge T. S., that the Countess C. Wachtmeister, F. T. S., of Lanskrona, Sweden, be appointed an additional Secretary of the Theosophical Society, was, upon motion, acceded to, subject to the pleasure of the General Council.

THE PRESIDENT'S HEALTH.

It is gratifying to be able to state that Col. Olcott's health has improved sufficiently to permit his leaving Madras for Ootacamund for a much-needed rest, the first he has taken in ten years. He and his colleagues at Head-quarters are most grateful for the very numerous kind messages and enquiries made by telegraph and post during the past month that he has been confined to his room. As soon as his strength is recuperated he will sail for Ceylon.

AMERICA.

We are requested to publish the following, omitted from January Supplement. The new Branches are, however, included in second edition of Convention Report.

On April 24, 1887, a Convention was held in New York, at which all Branches were represented, and the American section was then organized.

BRANCH DISSOLVED:—The Gita T. S. of Alabama has dissolved, and on September 29, 1887, returned its Charter, which has been cancelled.

BRANCHES FORMED:—Krishna T. S., Philadelphia, Pa, May 17, 1887. C. F. Redwitz, Prest., Carrie E. Howard, Secy. 129 S. 15th St.

Pranava T. S., St. Louis, Mo., June 10, 1887. Mr. Throckmorton, Prest., 500, N. Commercial St., St. Louis.

Ramayana T. S., Chicago, Ill., July 27, 1887. W. P. Phelon, M. D., Prest., Miss A. M. H. Hatch, 629 Fulton St.

Arjuna T. S., St. Louis, Mo. published September 21, 1887, Charter dated September 17, 1882. E. B Page, Prest., Box 629, St. Louis, Mo.

Purana T. S., Santa Cruz, Cal., July 27, 1887. Mrs. L. U. M'Cann, Prest., Dr. W. Scott Hall, Secretary. Same address.

Ishwara T. S., Minneapolis, Minn., December 17, 1887. Dr. J. W. D. B. La Pierre, Prest., Julia Lovering, 225 South 5th St. Minneapolis.

Application is on hand for Charter for Branch at Grand Island, Nebraska, to be called Nirvana T. S. Another is expected from New Jersey to be called Narayana T. S.

The above list of Branches show what good progress is being made in America and speaks volumes for the energy of Mr. Judge and his colleagues. It is only a question of time for America to have as many Branches as India.

CINCINNATI THEOSOPHICAL SOCIETY continues active work. In December a paper entitled "Protens" was read. Some extracts from it will appear in the *Path*.

ARYAN THEOSOPHICAL SOCIETY, NEW YORK.—The weekly meetings are full of interest and well attended. The subject of Karma has been discussed, and Spiritual Culture taken up for consideration. The Library has increased in size and is much used.

CEYLON.

On Sunday, January 22, a party of Theosophists of the Colombo Branch paid a visit to Panadure, in response to an invitation from the leading inhabitants of that town. Mr. C. W. Leadbeater spoke on the importance of religious education to a very large gathering in the Buddhist school-room, and advised the immediate establishment of a Sunday School—a suggestion which, we are glad to say, has since been adopted.

During the month of January the Colombo Branch had the pleasure of receiving a visit from four Brahman brothers—Pandit Gopi Nath, of Lahore, Pandit Suraj Narayan, of Lucknow, Pandit Shama Narayan and Mr. K. Venkata Rao of Bellary. Pandit Gopi Nath and Mr. K. Venkata Rao delivered extremely interesting addresses to crowded audiences at the Theosophical Hall, Colombo. It would be difficult to exaggerate the good that our Indian brothers may do to the cause of Universal Brotherhood by visits such as these; we trust therefore that the good example of these learned Pandits will be largely followed.

We are glad to be able to state that since the date of our last despatch money contributions have arrived for the Fancy Bazaar Fund, which bring up the total receipts to a considerably higher figure than last year.

The *Buddhist Catechism* has just been published at Rangoon in Burmese. It has up to the present time appeared in the following languages: English, Sinhalese, French, German, Japanese, Arabic and Burmese.

Never before has there been so much healthy vigour in our movement in "Spicy Taprobane." Our semi-weekly vernacular paper, the *Sarasavi Sandaresa*, contains weekly one English editorial, devoted to the defence of Buddhism, or the exposition of its principles. Those which have appeared recently have been very able and at the same time succinct. A dastardly plot hatched against the Society by a noted but malicious priest, has resulted, naturally enough, in a strong reaction in our favour. Seven years of honest work cannot be ignored. The people of Anaradhnapura are waiting for Col. Olcott to come and organize a Branch Theosophical Society under the sacred shade of the Bo Tree, planted there by Princess Sanghanitta, daughter of the Wheel-king Dharma Soka, in the third century B. C., and conceded to be the oldest historical tree in the world.

BELLARY SANMARGA SAMAJ.

I am glad to communicate that, in addition to the already existing "Free Sanscrit School" and "Moral Class," which the Samaj has started, a new department called the "Bhagavat Branch" has been opened. Every Sunday evening "Bhagavat Gita" is read and explained with the commentaries of Sri Sankaracharya and Ramanujacharya, by Pandits of the Adwaita and the Visishtadwaita sects. The omission of the Madhwa Bhashyam should not be construed as partiality on the part of the Samaj, but it is to be taken as arising from the practical difficulty in procuring the services of a Pandit of the Madhwa sect, who will, free from prejudice and bigotry, explain the Bhashyam to the general public.

It is hoped that the scheme will meet with the approval and generosity of the public, with whose aid for the up-keep of the establishment of Pandits the Branch must be strengthened and the number of times increased from once a week to twice or thrice a week.

T. A. SWAMINATHA AIYAR,
Secretary.

FRANCE.

The *Societe Magnetique de France* has just been constituted. Its seat is at the office of the *Journal du Magnetisme*. 5 Boulevard du Temple, Paris.

Among its members we notice the doctors Ochorowicz, H. Vigouroux, Moricourt, Reignier, Luce, Deniau, Liebeault, Fonton, Perronnet, Alliot, Bonnefoy, Cornillean, David, Dupouy, Mora, Ripault, Anfossi, Babbitt, Bourada, de Das, Letoquart, etc., etc., correspondents;—W. Crookes, Eug. Nus, Eug. de Bonnemere, Delbœuf, Peladan, E. Yung, Stainton Moses, Durville, Papus, Fauvety, Mme. Blavatsky, etc., etc.

ENGLISH NOTES.

Madame Blavatsky's immediate *coterie* of friends and pupils is far from idle. Recently an expostulatory open letter to the Archbishop of Canterbury protesting against the prejudiced and ignorant attitude of Christians generally, towards esoteric philosophy and psychical science, the very pillars and foundations of religion—was issued, and 15,000 copies circulated. The Theosophical Publication Society, Limited, whose formation has been previously notified in these pages, begins its work by reissuing in tract form for popular circulation a number of the best and most instructive articles that have appeared in the *Theosophist*. This is an excellent plan, and in England or any other country where people are in the constant habit of buying and reading, it should be completely successful, and the tracts, if properly pushed sell by thousands. In India, an edition of a few hundred copies of anything is all the publisher can count upon; even the leading daily papers of the great cities do not do better, and the largest circulation of all is less than four thousand. The field is therefore small, and theosophical tract-distribution—a really necessary work—must be done through private munificence. Our theosophical movement has never yet been brought under general notice in Europe, but rather confined within the smaller circle of the *élite* and the highly cultured. Every timely and judicious effort to widen its activity is most welcome. We trust this is of that sort.

OBITUARY.

We have had the misfortune to lose by death another respected and influential member of the Society, in Rai Bahadur P. Jagannath Raz Sahib, Dewan to H. H. the Maharajah of Vizianagram, K. C. I. E., for more than thirty years past.

We regret to have to announce the death of Mrs. Anna Kingsford, well known to most of our readers by her works, and to many of them personally. It will be remembered that, in 1883, she was President of the London Lodge Theosophical Society. Her high intellectual attainments and deep spiritual insight made her one of the most valuable workers in Theosophical fields of thought. Her loss will be deplored by a large circle of friends, among whom it will be hard to find any one to take her place. We clip the following notice of Dr. Kingsford from the London *Times*:—

Mrs. Anna Kingsford, M.D., who died at her residence, Wynnstay-gardens, Kensington, on the 2nd inst., was the daughter of Mr. John Bonus, of Stratford, Essex. Born in 1846, she married, in 1867, the Rev. Algernon G. Kingsford, Vicar of Atcham, Shropshire. Mrs. Kingsford entered the communion of the Roman Catholic Church in 1870. She took a deep interest in medical and philosophic subjects, and she studied medicine for six years at the Faculty of Paris, where she took the degree of M.D. July 22, 1880. She became a vegetarian during this period, and chose for the subject of her doctorial treatise, "De l'Alimentation Végétale chez l'Homme." Soon after taking her degree Mrs. Kingford entered upon a vigorous crusade against vivisection and the consumption of animal food. Early in 1884 she founded the Hermetic Society for the study of religious philosophy. She made several appearances in the field of general literature, publishing "Beatrice; a tale of the Early Christians," in 1863; "Rosamunda, the Princess," in 1868; and "The Perfect Way; or, the Finding of Christ," being the substance of nine lectures delivered in conjunction with Mr. Edward Maitland, in 1881. Among her special medical treatises may be mentioned "A lecture on Food;" "Roi on Tyran," an anti-vivisectionist *brochure*; and "La Rage et M. Pasteur." Mrs. Kingsford was President of the Theosophical Society (London Lodge) for 1883."

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NOW READY.

COL. OLCOTT'S NEW BOOK.

POSTHUMOUS HUMANITY: a Study of Phantoms. By ADOLPHE D'ASSIER, *Member of the Bordeaux Academy of Sciences.* Translated and Annotated by HENRY S. OLCOTT, President of the Theosophical Society. Only Authorised Translation.

CONTENTS.

Introduction.

Chapter I.—Facts establishing the existence of the posthumous personality in man—Its various modes of manifestation.

" II.—Facts establishing the existence of a second personality in the living man—Its various modes of manifestation.

" III.—Facts establishing the existence of the personality in animals, and concerning a posthumous animality—Fluidic form of vegetables—Fluidic form of gross bodies.

" IV.—Character of the posthumous being—Its physical constitution—Its aversion for light—Its reservoir of active forces—Its ballistic.

" V.—The nervous fluid—Electrical animals—Electrical persons—Electrical plants.

" VI.—The mesmeric ether and the personality which it engenders—The somnambule—The sleep-talker—The seer.

" VII.—The mesmeric ether and the personality which it engenders (*continued*)—The turning-table—The talking-table—The medium.

" VIII.—The mesmeric ether and the personality which it engenders (*continued*)—Miracles of the ecstatics.

" IX.—The mesmeric ether and the personality which it engenders (*continued*)—Prodigy of magic.

" X.—The mesmeric ether and the personality which it engenders (*continued*)—The incubus—The obsessing spirit.

" XI.—Causes of the rarity of the living phantom—Causes of the rarity of the trans-sepulchral phantom—Resemblance between the phenomena of spiritism and the phenomena of the posthumous order—Lycanthropy.

" XII.—Glance at the ghostly fauna—Their pre-occupations—How they prolong their existence—The posthumous vampire.

With an APPENDIX containing a digest of the opinions of the people of all parts of India with respect to the condition of man after death, to phantoms, the Phantom World, etc.: as derived from original sources.

This is one of the most interesting and valuable works ever published, and its sale will no doubt be very large. By a special arrangement with MR. REDWAY, a cheap Edition in paper covers has been prepared for India. Price Rs. 2 As. 12. Orders, accompanied by the cash, filled strictly in turn. The books have arrived.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1888.

THE ADYAR LIBRARY.

Pandit N. Bhashyacharya, Director of the Library, has sent in his "Report for the quarter ending the 31st March 1888." Books to the amount of Rs. 222 have been purchased in London, Calcutta and Madras; and printed books and MSS. presented by Pandit N. Bhashyacharya, Pandit Venkata Ramasastri, and Messrs. Narainasawmi Iyer, Sri Ramamurti, and Atmukar Lakshmi Narasimmam, District Munsiff of Gooty. Very valuable and rare MSS. have been received from Mr. K. Seshiah Chetty Garu, Deputy Collector of Cuddapah. If all our other native official members would also take a little trouble, the Library would soon be one of the greatest and best in the world. The Director has completed the catalogue of works in the Eastern Section, and it will be sent to the printer. He says, in conclusion: "It is gratifying to see that some very important books on Medical and Occult Sciences and Vedic literature have been added to the Library during the present quarter."

BELLARY SANMARGA SAMAJ.

The first anniversary of the "Bellary Sanmarga Samaj" was celebrated on Sunday, the 8th April 1888. The anniversary address was delivered by Mr. R. Jagannathiah, F. T. S. In his address he roughly sketched the origin, development, and a forecast of the usefulness of the Samaj. The particulars of the origin, development, financial condition, publications and different departments of the Samaj were dealt with by the Secretary in his report. The total receipts of the year amounted to Rs. 190-12-4 and the expenditure to Rs. 122-2-3. There was also a Telugu address explaining the objects of and the work done by the Samaj. Prizes were distributed to the students of the Moral class by Mr. A. Sabapathy Mudaliar Rao Bahadoor who had the kindness to preside on the occasion. The proceedings closed with the distribution of *pan supari*, flowers, &c.

T. A. SWAMINATHA AIYAR,
Secretary.

CEYLON.

The influence of the *Sarasavi Sandaresa*, our semi-weekly vernacular journal, has so increased that it has been found expedient to enlarge the printing office. A third press and additional fonts of type are needed, and a subscription is being made for their purchase.

The *Ceylon Examiner* (an unfriendly paper) of 24th March, contained a malicious letter saying that "H. Sumangala" and another priest had declared in a local print that "the Theosophists are trying to root out Buddhism from Ceylon, and to convert it into the religion taught by Christians." This comical slander needs no reply, but since there was an implication that the Venerable High Priest Hikkaduwe Sumangala had turned against us; and as the Roman Catholic organ, the *Messenger*, has been comforting itself with the falsehood, and it is more than likely to be quoted in Western journals, we may as well reproduce for our friends the noble reply sent to the *Examiner* by our venerable and beloved brother. Here it is:—

"*Widyodaya College, Colombo, 23rd March.*

TO THE EDITOR OF THE CEYLON EXAMINER.

SIR,—Having seen a letter in your issue of the 22nd instant, in which it is stated that I wrote to a certain Sinhalese paper a letter condemning the Theosophists as teaching a novel and incorrect form of Buddhism, I beg to state that I have never written any letter whatever to the paper mentioned, nor do I believe the statements made about the teaching of the Theosophists in Ceylon to be well-founded.

I take this opportunity to inform you that the "H. Sumangala" referred to in the letter is Higoda Sumangala of Galle.

I am, yours truly,
H. SUMANGALA,
Principal, Vidyodaya College,
High Priest of the Peak and Galle,
and Member of the Italian Royal Asiatic Society, Florence."

What are the odds that the *Catholic Messenger* will notice the contradiction?

MADAME BLAVATSKY.

Mr. Bertram Keightley writes encouragingly from London about the health of our absent friend. He says "she is much stronger than at the beginning of the year, and, though suffering much from the derangement of the stomach, is wonderfully cheerful." The publication of the "Secret Doctrine" has been commenced, and as soon as the magnitude and, of course, the cost of the work can be definitively calculated, the price to subscribers will be fixed and a circular sent them giving them the option of taking it or receiving back their money, which has been lying in the Bank untouched ever since they paid it. The "Secret Doctrine" is so vast a theme and ramifies into so many directions, that its treatment involves enormous labor, with no possibility of fixing in advance the number or size of the volumes required. Hence the necessity of revising the Manager's contract with the subscribers.

OOTACAMUND.

Colonel Olcott, the President of the Theosophical Society, delivered, by special request, a lecture on "*Aryan Civilization*," on the afternoon of last Sunday, at "*Alexandra Hall*." Almost all the Brahmin residents and other Hindu gentlemen of Ootacamund were present, and General Morgan occupied the chair. One and all were pleased to hear the silver voice of the lecturer, and his masterly interpretation of the meaning of the word "Civilization." This discourse, I believe, has created in the minds of some educated young gentlemen of the place a heartfelt desire to become members of the Toda Betta Theosophical Society, and to work for the good of humanity and themselves.

Col. Olcott has accepted an invitation to lecture once at Ooty for a charitable object under distinguished patronage, and it was expected at latest advices that the majority of the European community would attend. The subject chosen for him was "The Noble Army of Ghosts and their Mansions;" the desire being, of course, that he should explain the mystery of hauntings and haunted houses.

OOTACAMUND, 10*th April* 1888 PANDIT T. VENCATARAMA AIYANGAR,
Secretary, T. B. T. S.

JAPAN.

Late advices from Japan state that the Buddhists are collecting useful and artistic articles as a fraternal contribution towards the Annual Fancy Bazaar of the Colombo Theosophical Society. Preparations are making also for the expected visit of Col. Olcott, which, in consequence of his ill-health, may have, after all, to be postponed.

Mr. Kinza Hirai reports that *The Golden Rules of Buddhism* has already been translated into Japanese and published by Mr. S. Sano.

HAYTI.

Our esteemed friend and colleague the Rt. Rev. the Bishop of Hayti, writes encouragingly about the speedy formation of our Branch in that West Indian island—the "Gem of the Tropics." It will be entirely composed of educated Negro gentlemen, Parisian in culture and language.

DONATIONS TO THE LIBRARY FUND.

The Committee acknowledge, with thanks, donations of Rs. 100 from the ex-Rajah of Venkatagiri and £20 from Mr. E. W. Parker.

AMERICA.

Mr. Judge writes to us from America that he has two applications for Charters for new Branches still on hand from St. Louis and San Diego, California. He also desires us to publish the accompanying complete list of Branches in America.

American Branches: Theosophical Society.

State.	Place.	Name.	Date of Charter.	President.	Secretary.	Address.
Mass.	Boston	Boston Theosphical Socy.	1886	J. Ransom Bridge	Herbert A. Richardson.	P. O. Box 1868.
Illinois	Chicago	Chicago T. S.	1884	Stanley B. Sexton	Mr. M. L. Brainerd	861, W. Monroe St.
Ohio	Chicago	Ramayana	1887	Dr. W. P. Phelon	Mrs. A. M. Hatch	629, Fulton Street.
"	Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Miss Annie Laws.	100, Dayton Street.
California	Los Angeles	Los Angeles T. S.	1885	Dr. C. W. Bush	Miss L. A. Off	ColladoSt.StationF.
Mass	Malden	Malden T. S.	1885	Sylvester Baxter	Frank S. Collins	97, Dexter Street.
Wis	Minneapolis	Ishwara	1887	Dr. J. W. de B. Lapierre.	Mrs. Julia A. Lovering.	225, S. Fifth Street.
N. Y.	New York	Aryan	1883	William Q. Judge	E. D. Hammond	P. O. Box 2659
"	New York	Occident	1886	Private	.....	.....
Penna	Philadelphia	Keystone	1886	Private	.....	.....
"	Philadelphia	Krishna	1887	Carl F. Redwitz	Miss C. A. Howard	129, S. Fifteenth St.
N. Y.	Rochester	Rochester T. S.	...	William B. Shelley	.....	.....
Missouri	St. Louis	Arjuna	1882	Elliott B. Page	.....	P. O. Box 659.
"	St. Louis	Pranava	1887	Wm. Throckmorton	Frank E. Dickie	900, Olive Street.
California	San Francisco	Golden Gate Lodge of the T. S.	1885	Theo. G. E. Wolleb	Mrs. M. Bangle	1278 10th Av., E. Oakland, Cal.
"	Santa Cruz	Purana	1887	Mrs. L. U. McCann	W. S. Hall, M. D.	P. O. Box 296.
Dist. Col.	Washington	Gnostic	1884	Dr. Elliott Coues	.....	1726 N. Street, N. W.
Nebraska	Omaha	Vedanta	1888	W. E. Copeland	Mrs. J. Shill	2722, Franklin St.
"	Grand Island	Nirvana	Feb. 27 1888 Jan. 7	Names to be reported : the founder is		Dr. M. J. Gahan, at Gr. Island.

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SUPPLEMENT TO
THE THEOSOPHIST.

JUNE 1888.

BOMBAY.

Mr. Tookaram Tatya has printed 1,000 copies of the "Epitome of Theosophy" that was re-printed by us from the *Path*, for free distribution in Bombay. He will send copies to any Branch applying for them. His address is 17, Tamarind Lane, Bombay.

RESIGNATIONS.

We are requested to announce that Mr. T. Subba Row, B.A., B.L., late President of the Madras Branch T. S., and Mr. J. N. Cook (late of the London Lodge) have resigned their membership in the Theosophical Society.

BANKOORA SANJIBANI THEOSOPHICAL SOCIETY.

Babu Dina Nath Ganguli, President of the Adi Bhoutic Bhratru Theosophical Society at Berhampur, paid a visit to Bankoora on some private business on Thursday, the 26th April 1887, and left the station by the Mail cart of the 27th at 6 P. M. His visit was sudden and his stay was short. Friday evening was the day for the weekly meeting of the Bankoora Branch, but the hour of his departure having been previously fixed, he could not present himself at the meeting, nevertheless he made it convenient to preside over a meeting convened in the afternoon at the house of Babu Hari Har Mukerjee, Government Pleader of the District. Some of the members of the Local Branch and many other educated gentlemen of the station attended. There was an interesting discussion on the Freedom of Will and Action as well as on the Law of Karma. Babu Dina Nath Ganguli greatly edified the audience by his learned discourse and conversation on the subjects. He concluded by saying that man must work out his salvation by his own exertion, raising himself higher and higher in the scale. He also answered the questions of many of the gentlemen present on diverse subjects.

Visits of such gentlemen as Babu Dina Nath Ganguli from time to time are very useful.

INDRA NARAYAN BISWAS, F. T. S.
Assistant Secretary Bankoora Sanjibani T. S.

AMERICA.

The following have been chartered as Branches since last report :—

VEDANTA THEOSOPHICAL SOCIETY.—Omaha, Neb. Charter given *Feby. 27th*, 1888.
President, Rev. Wm. E. Copeland.
Secretary, Mrs. John Shill.

ESH-MAGUN THEOSOPHICAL SOCIETY.—St. Louis, Mo. Charter given *March 6th*, 1888.
President, } *Private.*
Secretary, }

POINT LOMA LODGE OF THE T. S.—San Diego, California. Charter given *March 19th*, 1888.
President,
Secretary,

LOTUS THEOSOPHICAL SOCIETY.—Names to be reported later, Michigan. Charter given *April 3rd*, 1888.

THE ISWARA THEOSOPHICAL SOCIETY.—Mineapolis, Minn. Chartered *December 17th*, 1887, elected as *President*, Dr. Jas. W. B. La Pierre, and as *Secretary*, Mrs. Julia Lovering.

THE NIRVANA BRANCH OF THE T. S.—Grand Island, Neb. Chartered *Jany. 7th*, 1888, elected as *President*, Dr. J. M. Gahan, and as *Secretary*, Charles Rief.

(Signed) WILLIAM Q. JUDGE,
General Secreary.

Mr. W. Q. Judge and his American colleagues are sending us excellent tidings of the progress of Theosophy over there. Between the 14th February and 1st April forty-three new members joined and four new charters were applied for.

One of the most influential (and discourteous) writers among the Spiritualists confessed, in a frantic letter to a San Francisco journal of the 7th April, that Theosophy was so rapidly spreading in the United States as to threaten its speedy overthrow. "It is eating its way into the heart of Spiritualism, slowly undermining its doctrines and principles; and it threatens in time to cause the whole fabric of spiritual phenomena and philosophy to topple and tumble to the ground... It denounces and discourages mediumship; it denies the possibility of communication with the departed dead, except in the case of wandering "shells," fragments of humanity, and elementary spirits." He might have simply said that we are rapidly explaining to the Western nations the Hindu ideas as to the state of man after death, and as rapidly they are opening their eyes to the danger of unregulated mediumistic intercourse and the cruel selfishness of dragging back the dead to gratify our idle curiosity, feed our conceit, or assuage our unnatural and selfish grief. When one considers that many millions of Europeans have, since the outbreak of Modern Spiritualism in the year 1848, been doing their best to encourage this perilous intercourse between the two worlds, the importance of this quoted admission of the gathering force of the theosophical movement will be seen at a glance.

MORADABAD (N. W. P.)

It is pleasant to hear that the Branch at Moradabad is in a flourishing state, and that regular weekly meetings are held for the exchange of religious and philosophical ideas and the planning of good works. Our journal, *Jamaul-uloom*, which was founded by this Branch and is edited and managed by an excellent colleague Amba Prasada, is widening its influence in the Punjab and increasing its circulation.

RUSSIA.

From the frozen region of Nicopol on the Dnieper, one of our cleverest, most sincere and intellectual lady members, Madame Hæmmerli, sends us greetings which prove that the fervor of interest in our cause is sometimes not cooled by the most rigorous climatic surroundings. We are exceedingly sorry to hear, through her, that the health of both of those luminaries in the sky of German intellect, Dr. Carl du Prel, the philosopher, and Dr. Huebbe Schleiden, the editor of the *Sphinx*, is very precarious.

BUDDHISM.

The Colombo Branch sent as a present to the Sangharaja Vajiravana of Bankok, Siam, a copy of the new Buddhist flag introduced by our Colombo brothers into Ceylon, to be hoisted by him upon the Royal Temple on the 25th May—Lord Buddha's birthday—and the greatest festival of the Buddhist year. In Ceylon the day was celebrated with extraordinary rejoicings.

The *Buddhist Catechism* has been translated and published in the Burmese language at Rangoon, by Mr. Maung Tun Aung, B.B., S. C. S., and in Mysore into Canarese by the Editor of the *Karnatika Prakasika*. At the present rate, it seems only a question of time for it to go the rounds of the world in the vernaculars of many nations.

JAPAN.

Col. Olcott's visit to Japan is put off to a more convenient season, his presence at Head-quarters being required just now. He expects to leave Ootacamund early this month and to make a short tour *en route* to Madras, for the inspection of existing and formation of new Branches.

THE ADYAR LIBRARY.

Under an arrangement made at Ooty between H. E. the Dewan of Mysore and Col. Olcott, Pandit N. Bhashyacharya has gone to the capital of that great State to begin a search after valuable ancient MSS. and books. Much good may result to the Library and the public. It would be a most important gain to Oriental Scholarship and the cause of philosophical and scientific development if a common understanding could be reached by our principal feudatories—Kashmir, Indore, Gwalior, Mysore, Baroda, Travancore, Cutch, etc.—to mutually aid each other in searching out and rescuing from destruction the immense relics of Sanskrit literature still extant in India. By supplying each other with copies of every valuable ancient work and depositing a copy of each in the Adyar Library, the present great risk of their total loss would be quite removed. We hope to see this truly Holy League one day an accomplished fact.

COLONEL OLCOTT AT OOTACAMUND.

On the 16th of May Colonel Olcott delivered a lecture on "The Noble Army of Ghosts and their Mansions." The *South of India Observer* gives the following report:

Despite the races which drew the major portion of the public out of town, a good audience listened to Colonel Olcott's "able and eloquent lecture," as the Chairman, Colonel Hughes-Hallett justly styled it, on the creepy subject of Ghosts. Several ladies, H. H. the Gackwar, Prince Sampatrao, the Jagirdar of Arnee, the Dewan of Mysore, the Hon. Mr. Hutchins, Mr. Clarke, Mr. Archer the artist, General Morgan, the Nobles in attendance upon H. H. the Gackwar and H. H. the Maharajah of Mysore, and other noted gentlemen were present. The closest attention was paid to the speaker throughout his extemporaneous discourse upon this very abstruse topic. Colonel Hughes-Hallett, in his introductory remarks, expressed very impartial views, classifying the alleged ghostly phenomena under the false, the seemingly real yet illusory, and the real: the latter resting upon the overwhelming and apparently unimpeachable testimony of all nations and generations of mankind. He stigmatized as sheer effrontery the habit, so common among conceited persons, of pronouncing oracular opinions on things of which they were ignorant; and recommended the consideration of the present subject with the impartial mind. Colonel Olcott, first endorsing all that the Chairman had said, gave his audience to understand that he was not a Spiritualist: he had been one for many years, but ceased to be so upon learning the views of man and nature which are taught in Hindu philosophy. He now knew that all the phenomena which occur with mediums are capable of production by living persons without recourse to the spirits of the dead. He gave numerous very interesting illustrations, drawn from his own experience, with a scientific explanation of the principles involved. He affirmed that the materialistic theory was absurdly unscientific which was his chief objection to it beyond its terrible

effect upon the foundations of religion. Religion was the sheet-anchor, support and stay of man, his only guide to right living and to the future existence. The prime question to determine is whether man has another self than the physical body. For help to ascertain this we may apply to science; blind belief or conjecture are needless: it is a simple problem of fact and should be grappled in a common-sense way. He gave a most startling account of his own researches in America, exhibiting numerous sketches, taken on the spot by a New York *Graphic* artist, of many apparitions of the dead of several nationalities, which he had seen in company with some hundreds of other visitors.

At the request of many ladies and gentlemen, who were unavoidably absent yesterday, Colonel Olcott will again lecture upon Ghosts on Friday (tomorrow) at 4-30 P. M. at the Breeks' School. This time we are told he will give the ancient Aryan idea of Ghosts and apparitions and explain why houses and other places become haunted, and persons possessed. Tickets (Re. 1) can be had at the Library and at the door. The proceeds are to be given to the Aryan Library for the purchase of ancient MSS. and books.

The second lecture was on the same topic, but also covered some new ground. A much larger audience attended, despite the attraction of field sport elsewhere. Sir Oliver St. John, Sir James Hanbury, Surgeon General and Lady Hanbury, Lady Eva Wyndham Quin, Mrs. Hughes-Hallett and many other well-known members of Madras Society attended.

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SUPPLEMENT TO
THE THEOSOPHIST.

JULY 1888.

THE EXECUTIVE COUNCIL.

At its session of the 17th April, Dewan Bahadur R. Raghoonatha Row, F. T. S., late Dewan of Indore, was elected a Member of the Executive Council, *vice* T. Subba Row, resigned; and Sri Pandit N. Bhashyacharya, extra Member, was made a regular Member, *vice* Cook, resigned. Orders were also made as regards lecturers to this year's Convention, and other business transacted.

THE PRESIDENT'S MOVEMENTS.

Col. Olcott left Ootacamund on the 31st May, so restored in health that he walked five miles beside the cart in descending the mountains. En route to Madras he visited Coimbatore, Pollachi, Udamalpett and Palghat; lecturing at each place and forming new Branches at two of them, as elsewhere officially reported. Public interest in our work is as keen as ever, if the size and enthusiasm of the President's audiences afford proof. The monsoon rains were falling in torrents at Palghat, yet the largest hall in the place was crowded on the two successive days of the lectures. A Christian gentleman (an Englishman) who occupied the Chair, remarked, in seconding a resolution for a vote of thanks to the lecturer, that it had been made most clear to all that Theosophy was not the devil's bogey and savage foe to religion that many prejudiced Christians had declared it, but the friend of religion and public and private morality: Col. Olcott would take away with him the best wishes of all his auditors.

The President reached Head-quarters on the 12th June, and took up the work that lay ready for him.

POLLACHI.

At a meeting of members of the Theosophical Society, held at Pollachi, Coimbatore District, Madras, on the 5th June 1888, the President-Founder in the chair, it was upon motion of L. Ramachendra Aiyar, seconded by C. Sundaram Mudaliar,

Resolved, that a Local Branch be formed under the title of the "Pollachi Theosophical Society."

Upon motion, the following Committee was then formed to draft bye-laws: Muthu Ramasami Kalinga Raya Pillai (Zemindar of Uthkuli), C. Sundaram Mudaliar, and T. R. Venkatarama Aiyar.

The following were elected officers for one year: President, L. Ramachendara Aiyar; Vice-President, Muthu Ramasawmi Kalinga Raya Pillai; Treasurer, Kolandasawmi Vananaraya Kanandan; Secretary, T. R. Venkatarama Aiyar.

There being no further business, the meeting adjourned.

T. R. VENKATARAMA AIYAR,
Secretary.

POLLACHI, *5th June 1888.*

UDAMALPET.

At a meeting of members of the Theosophical Society, held this day under the Chairmanship of the President-Founder, it was unanimously

Resolved, that a local Branch be formed under the name of the "Udamalpet Theosophical Society."

2. The following officers were elected for the ensuing year: *President*, N. Kandasami Mudaliar, B. A.; *Secretary*, T. N. Subbaiyar; *Treasurer*, U. M. Minakshisundaram Pillai.

3. The following members were elected to form a Sub-committee to draft bye-laws. Messrs. N. Kandasami Mudaliar, B. A., Balakrishna Naidu, C. Devarajulu Naidu.

4. The Chairman gave some practical instructions, after which the meeting adjourned.

T. N. SUBBIA,
Secretary.

UDAMALPET, *7th June* 1888.

PROPOSED HINDU COLLEGE AT MADRAS.

M. R. Ry. R. Sivasankara Pandiya, B. A., F. T. S., is devoting himself with great assiduity to raising a fund for the foundation of a purely Hindu High School and College at Madras, where Hindu youths may get a thorough collegiate education and at the same time religious training according to the prescriptions of their own faith. This movement is the outgrowth of the recent uprising of students in the Madras Christian College, and deserves every encouragement. Let us hope that our ardent colleague will persevere until the end is realised, and not be disheartened by the obstacles he is sure to meet on every side. The lads have given striking proof of their nascent devotion to their national religion; it now rests with their elders to do their duty.

THE ADYAR LIBRARY.

Pandit N. Bhashyacharya sends most encouraging reports from Mysore, where he is receiving great attentions, respect, and assistance in his literary mission, from the enlightened Prince who occupies the throne, and his officials. He has finished his inspection of the Royal Manuscript Library, and selected a number of rare works to be copied for our Library at the cost of the State, as a present from His Highness. The Prince has received him most kindly, both in public Durbar and privately, and he has, by request, given public lectures to large audiences in the Sanskrit and Vernacular languages. He will remain in Mysore until he has finished inspecting all the great libraries of ancient books in that State. His equal as a pandit of progressive instincts can scarcely be found in India.

DEATH OF MR. FRED. C. JUDGE.

We greatly sympathize with our Brother, Mr. W. Q. Judge, in his recent bereavement by the death of his brother Frederick at Calcutta, of cirrhosis of the liver, at the age of 32.

STILL ANOTHER TRANSLATION.

Mr. Amba Prasada, F. T. S., of Moradabad, reports that he has translated the *Buddhist Catechism* into Urdu for publication in the magazine *Jama-ul-uloom*. It is now in English, Sinhalese, French, German, Japanese, Arabic, Burmese, Bengali, Canarese, and Urdu. Next?

BABULA'S LOSS.

Babula, the faithful boy who has served Madame Blavatsky and Col. Olcott since the first week of their arrival in India, and who is known personally to, and much liked by, most of our Indian members, has sustained a loss of nearly fifty rupees personal property that was stolen from his room at Head-quarters, while absent with his master at Ooty. Such servants as he one reads about in novels, but seldom encounters in these degenerate days.

LATEST FROM AMERICA.

Under date of May 21, Mr. Judge, General Secretary Am. Sec. General Council, T. S., reports: "A charter has just been issued for a Branch T. S. at Bridgeport, in the State of Connecticut, under the name of Varuna Theosophical Society, and is dated May 21st, 1888.

BABU MOHINI M. CHATTERJI.

The stupid hoax is still circulating that Mohini Babu has turned Christian, notwithstanding repeated denials by himself and friends. He is at home again in Calcutta after his five years' absence in Europe and America, ready to work for his country's interests as he understands them; and his learned father, Babu Lalit M. Chatterji, in communicating the fact to his old friend Col. Olcott, is good enough to conclude his letter by saying generally: "You have done a signal service to the *country*, for which the sensible portion of my countrymen *ought* ever to cherish a deep sense of gratitude."

A LONG PAYMENT AHEAD.

Babu Devi Prasad, President of the Dumraon Theosophical Society, forwards a sum of Rs. (30) thirty *only*, as payment of his annual subscription as a member of the T. S. for the thirty years, from 1883 to 1912, which he expects will be the full term of his life. This is a striking proof of his confidence in the perpetuity of the Theosophical Society. May he be spared to see it living and spreading like the banyan tree.

THE "THEOSOPHIST" MEDAL.

Let us hope that our readers are keeping in mind the fact that they will have the chance of voting a gold and a silver medal, respectively, to the best and next best article, story or other literary contribution, to the *Theosophist* during the current (IXth) Volume. Voting papers will be sent along with the September number to our registered subscribers, to be filled up and returned to the Manager on or before the 15th November, so that the awards may be announced in the December number.

RULES OF THE COCONADA THEOSOPHICAL SOCIETY.

I. The objects of this Society are the same as those of the Parent Society.

II. The officers of the Society shall be (1) a President, and (2) a Secretary and Treasurer; each of them may be elected at the anniversary meeting, when the past work of the Society will be reviewed by the President, or at an earlier period, when vacancy arises. The outgoing members are eligible for re-election.

III. The general meetings of the Society shall be held fortnightly at 5 P. M. on every alternate Sunday, when Theosophical books and subjects will be studied and discussed.

IV. All questions at the meeting shall be decided by a majority of votes —the President or, in his absence, the Chairman voted for the occasion having a casting vote.

V. Three members shall constitute a quorum at a meeting.

VI. The Secretary may, of his own accord, or shall, at the request of the President or any two members, give reasonable notice and convene a special meeting for the consideration of any theosophical subject.

VII. Every resident member shall pay a monthly subscription of not less than four annas to further the objects of the Society, and it should be paid before the 15th of every month. The Society may, for special reasons, exempt any member from the said payment.

VIII. The Secretary and Treasurer shall keep a record of all the proceedings of the Society and shall have charge of its property. He shall also keep an account of the moneys received and disbursed on behalf of the Society, and do all such things as are necessary for the up-keep and furtherance of the objects of the Society.

IX. Any Fellow of the Parent Society or of its branches may be admitted as a member of the Society on being recommended by two of its members.

X. Non-theosophists, if proficient in science or philosophy, may be admitted into the meetings of the Society on being recommended by two members.

XI. Any member who absents himself without any sufficient excuse from the meetings of the Society for a period of three months continuously, shall, after due warning, be reported to the Parent Society, for indifference.

XII. Any member whose conduct is considered by the Society to have been disgraceful, or who may be found to lead a life inconsistent with the rules and objects of the Society, shall, after due warning, be reported to the Parent Society, for its orders about him.

THE GOOTY THEOSOPHICAL SOCIETY.

A correspondent writes :—"The local Theosophical Society convened a public meeting on the 9th instant at the Sanskrit School, when Mr. A. L. Narasimham, B. A., B. L., F. T. S., delivered a lecture on Theosophy. Mr. T. Ramachendra Rao, B. A., B. L., President of the Nellore Theosophical Society, presided. There were present the Rev. B. Lucas, Messrs. S. E. Carapiett, J. Sreenivasaloo, P. Kesava Pillay, C. Runga Charlu, B. A., B. L., Natraj Aiyer, B. A., H. Sreenivasaloo, J. V. Martin, G. Singappah and many others. Mr. Narasimham, before delivering the lecture, observed that the meeting was specially convened in honor of Mr. Ramachendra Rao, their worthy Chairman, as a token of their grateful remembrance of his valuable services to Gooty and this institution, and their thankfulness for the warm interest he had taken in its movements and progress. In the course of the lecture he explained the objects of the Society, alluded to the good that the Society had wrought for India, and gave an interesting account of his visit to the Adyar Library. After the conclusion of the lecture, there was some discussion on Theosophy, in which the Rev. B. Lucas, of the London Mission, and Mr. J. Sreenivasaloo took the leading part. The Chairman, in concluding the proceedings, remarked that they might differ in their views, but they all should admit that the movement has mainly contributed to the revival of interest and earnest investigation and strong faith in Hinduism. The Rev. Mr. Lucas proposed a vote of thanks to the lecturer. Mr. P. Kesava Pillay, F. T. S., in seconding it, said, that he was happy that a gentleman of his culture and earnestness had joined the Theosophical Society, and hoped that with his assistance the local Society would be able to turn out better results. With another vote of thanks to the Chairman, and with the distribution of flowers, fruits, sugarcandy, and *pan supari*, the meeting dispersed."—*Madras Mail.*

THE THEOSOPHICAL PUBLICATION FUND.

THE KRISHNA YAJUR VEDA

OR

TAITIRIYA SAMHITA.

Printed for the first time in India. The price is purposely kept low to bring it within the reach of all students. If it does not find ready sale the price will have to be raised.

Price per copy, Rs. 3.

Postage and other charges, Annas 8.

Only 60 copies of the RIG VEDA SAMHITA remain unsold. Those who wish to have this work must send for it soon.

TOOKARAM TATYA,
MANAGER, Theosophical Publication Fund.
17, Tamarind Lane, BOMBAY.

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SUPPLEMENT TO

THE THEOSOPHIST.

AUGUST 1888.

THEOSOPHY IN EUROPE.

The theosophical movement is getting on so well in America on the plan of government adopted two years ago, that the Executive Council, in view of recent occurrences in France, have requested the President to go to London and organize an European section of the General Council, and clothed him with full powers to settle all existing difficulties in any Branches. He will, accordingly, leave at once so as to return in good season for the Convention. Letters will reach him at 17, Lansdowne Road, Holland Park, W., London.

BELGIUM.

The same post that brought us the lamentable news of the death of M. Dramard, F. T. S., of Paris, notified us of the adhesion to the Society of a Belgian publicist of wide fame and deep erudition. M. Pol de Mont, Professor at the Athénee Royal, and also at the Académie des Beaux Arts, is our new colleague. He is also President of the Folk-lore Society, and Editor of two monthly magazines.

BOMBAY.

Mr. Tookaram and his colleagues are indefatigable as usual. The Theosophical Publication Fund has circulated gratis 1,500 copies of Mr. Judge's *Epitome of Theosophy* in and about Bombay, and sent many copies to all our Indian Branches. The Hyderabad Branch has also been supplied with 500 copies at its own cost. The Fund has also engaged the services of our colleague Mr. Nirbhayanand Swami as a travelling missionary, and excellent reports reach us of the work he is doing.

SURAT.

Our local Branch at Surat has been profiting much by a visit from Swami Nirbhayanand, who has lectured in private and public upon the best methods of spiritual development, and vindicated the superiority of the ancient system of Sanatan Dharma (the Wisdom Religion of the Rishis). At his public discourse our respected colleague, Dr. R. S. Nariman, Civil Surgeon of Surat, occupied the chair. Our Branch is in a healthy condition, thanks to its excellent President, Mr. Navtamram Ootamram Trivedi.

BRANCH THEOSOPHICAL SOCIETY, UDAMALPET.

President.—N. KANDASAMI MUDALIAR, B. A. *Secretary.*—T. N. SUBBAIYAR. *Treasurer.*—U. M. MINATCHISUNDRAM PILLAI.

RULES.

1. The Branch Society formed at Udamalpet on the 7th June 1888 by the President Founder shall be called "Udamalpet Theosophical Society."
2. The aims and objects of this Branch Society shall be identical with those of the Parent Society at Adyar.
3. Ordinary meetings of the Society shall be held fortnightly on the 1st and 3rd Sundays of the month at 6-30 P. M.
4. No strangers shall be allowed to be present at the meetings.
5. The objects of the Society shall be promoted (*a*) by the opening of a library of Theosophical and scientific publications, (*b*) by holding discussions

and delivering lectures, and (c) by setting on foot such movement in the town or in the vicinity, as will promote the moral and the religious well-being of the community at large.

6. A subscription of not less than 4 As. a month shall be levied from each member in furtherance of the object.

7. The office-bearers shall be elected once a year and whenever a vacancy arises.

8. All questions coming before the meeting shall be decided by a majority of votes, provided that the President shall have a casting vote in case of equality of votes.

9. The meetings shall be presided over by the President, or, in his absence, by any member voted to the chair.

10. Three members shall form the quorum.

11. Special meetings may be convened by the President, or at the request of any two members of the Society.

12. The transactions of the Society shall be permanently recorded by the Secretary, and accounts rendered by him to the Society once every quarter.

13. These rules shall be subject to additions or alterations as circumstances may arise, with the approval of the President Founder of the Theosophical Society.

14. This Society shall be guided by the rules framed by the Parent Society for the conduct of branches as regards the admission or removal of members, &c.

T. N. SWAMY,
Secretary.

UDAMALPET T. S.,
8th July, 1888.

Approved, H. S. OLCOTT, P. T. S.

THE AWAKENING OF INDIA.

The silent yet potent effect of the theosophical movement upon contemporary Indian thought is graphically depicted in the paragraph hereunder quoted from the *Methodist Times*. Though the language was used in connection with the subject of one of its social evolutionary phases, the Congress, it yet applies in a preeminent degree to our movement as a whole. If anything ever had an epoch-making character, then Theosophy has. Says the *Times* :—

"As a rule, the greatest events in human history take place without exciting the interest, or even the attention, of those who are supposed to be wise and great. Preoccupied with their vain ambitions, and their foolish pursuit of wealth or pleasure, they are blind and deaf to the epoch-making movements which alter the foundations of human society. The educated gentlemen, the politicians, the soldiers, and the literary men of the Roman Empire despised and ridiculed the Crucified Carpenter of Galilee, who was destined to sway the destinies of the world when they were all forgotten. The same intellectual and moral blindness is exhibited to-day."

AN INTERVIEW WITH DEWAN BAHUDUR RAGHUNATHA ROW.

We are very pleased to find a Christian paper, the *Harvest Field*, speaking so kindly of our eminent colleague and councillor, the ex-Prime Minister of Indore, in the report of an interview sought for the purpose of eliciting his views upon various social and religious subjects :—

"There is no Hindu of wider or nobler influence than Dewan Bahudur Raghunatha Row. He has proved himself in many capacities, and not least as Dewan to the Maharajah Holkar at Indore. But his chief claim to the gratitude and respect of his brethren will ever be in the energy and persistence with which he has sought to introduce and further essential social and religious reforms. But while a zealous Liberal, he counts himself an orthodox Hindu, and he thinks that all which India needs to put itself into its right position among the nations can be had within the limits of the Shastra. Towards Englishmen and Christians the Dewan has always shown a cordial and appreciative spirit."

TO OUR CONTRIBUTORS.

As Colonel Olcott's engagements in foreign countries for the coming three *months* preclude the possibility of his writing for the magazine, our old contributors and other friends will do him a great favour by sending in to the Editor in charge original articles or translations of interesting and instructive works.

THE TWO PRIZES.

As notified last month, subscribers will kindly fill in the voting-papers sent with the present number, and return them as quickly as possible to "The Editor of the *Theosophist*, Adyar, Madras." It will be extremely interesting to see which of the contributions to Volume IX have pleased the greatest number of our readers. The *Theosophist* occupies a distinct literary field, in which we shall ever try to make it pre-eminent—the conversion of old Aryan wisdom into material for high modern thinking, by translations from Sanskrit and Indian vernaculars into English. We do not cater to the uneducated masses, but to that restricted class who think, analyze, synthesize, and lead contemporary opinion. Through them, we hope to reach and elevate the people. The same work that Western Orientalists attempt we attempt, but with the difference—and, we think, the advantage—that the meanings of the Aryan writers and teachers are explained for us by living commentators of the same blood, insight, and inherited aptitudes. To the superficial reader these translations may appear dry, but to those who believe the world's direst present want to be the uncovering of the old spiritual and moral treasures, they are full of life, interest, and power. The volumes of the *Theosophist* are in this respect like tanks full of clear water to the thirsty pilgrim: our series of Sanskrit translations give a permanent literary value to our periodical, and our volumes will always command a good price as the booksellers.' Should the vote sent in be large enough to encourage a repetition of the pleasant experiment, the same offer will be made of first and second prizes for contributinos to Volume X; of which the opening number will be that for next month.

H. S. O.

NOTICE.

As all subscriptions to the *Theosophist* are payable in advance, and a new Volume will commence with the October number, friends are requested kindly to remit their subscriptions at *once*. Full directions as to the form of remittance are given on the inside of the cover of the Magazine.

We are very anxious to reach a wider public, so as to spread the truths of Theosophy ever further and further. Will not our friends help us in this? We would ask each of our readers to make a special effort to induce some of his friends to subscribe, and to try, when renewing his own subscription, to send along with it that of at least *one* new supporter. Since the next number will commence our Tenth Volume, this is a peculiarly appropriate time for such an effort for the good cause. An extremely interesting translation of the Jain R— ...ewan Bahadur P. SRINIVASA ROW, will be commenced in *Oc*

CARD FROM THE MANAGER.

Without wishing to appear invidious, the undersigned begs permission, at the close of the ninth volume, to testify his great satisfaction with the business relations of his department with Messrs. Colby and Rich, of Boston, and W. H. Terry, and C. H. Bamford, of Melbourne, his agents. Their honesty, promptitude, and courtesy leave nothing to be desired.

THE MANAGER OF THE THEOSOPHIST.

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himself the honoured party in the matter, and offering to place his home at the service of the Branch meetings whenever any future necessity might require it. Mrs. Wight also spoke a few farewell words, which were so admirable and universal in their Theosophy that they deserve to be placed on record. They were as follows:—"At this last of our delightful meetings, I wish to convey to you some idea of the gratitude I feel for the great help you have all given me. Not one of you, from the oldest to the newest, from the most eloquent to the most silent member of this Society, could have been left out of my Karmic web, with the same results to me ..... for each one of us is some part of every other here, as the different members of my body are parts of it. If any one is unkind to me, it is as if *I* had hurt my own hand or bruised my own foot. It is *I* who have done it and not another. And as I carefully restore a physical wound with the blood of my heart, so I must give to that other wounded part of me the spiritual blood of the heart-love.

If another receive benefit and advancement, spiritual, intellectual or physical, it is a *part of myself* that has won the good, and I rejoice. If another lack what I have, and I supply the need, I have given to *myself* and desire no thanks. We can give nothing *away*, for it ever remains with *some part of ourselves*. And so, all the beautiful gifts that you—each and every one—have bestowed on me, are still a part of you and I shall guard them carefully for your service, always. Your combined influence has been like sunlight and rain that have hastened the growth of the hidden grains of truth within me. I may go from you to duties and trials of which I know nothing. I am an humble servant of servants, and to them give as absolute submission as cloistered nun to her superiors. The nun keeps out dangers to her peace with heavy walls: we travellers on the path must build our own walls daily, even in the rush and glare of clamorous life. But whatever duties come to me, I shall ever turn to you, who have helped me to find my soul, for further strength to aid me in the discharge of them. With us then, comrades, there can be no "farewells." We are all parts of each other, as also of the great whole. The realization of this is union with the higher self, and makes us as one *with all other selves*. Peace be with you!"

M. L. BRAINARD, COR. SECY., C. B. T. S.

THE DISS-DEBAR SPIRIT PICTURES.

Unsavoury in her moral character as she is, Mrs. Diss Debar seems beyond doubt the most marvellous of mediums for "precipitations." The American journals tell the strangest stories of her phenomena. For instance, once while bathing in a lake, a gentleman standing on the shore called out to her to make a picture appear in a notebook he held in his hand. She concentrated her gaze on it for a moment, then told him to look in the book, and upon opening the latter he found there in fresh colours, a portrait of one of his deceased friends! Mr. Marsh, though suffering the loss of some thousands of dollars by her pranks, testified in open Court his conviction that she was "the most wonderful spiritual medium in the world." She and her alleged confederate, Debar, have been sent to the Penitentiary for six months—which counts for little as proof of guilt in actions against mediums and other spiritualists—and there seems a great conflict of opinion among spiritualists as to their mediumistic guilt or innocence.

THE BUDDHIST CATECHISM.

Two of our brothers have just undertaken the translation of this most useful little work into the Hindi and Gujerati languages respectively.

THE INFLUENCE OF THEOSOPHY.

We extract the following item from the *Morning Post* of August 18th:—

"Many of the Mughs of the Chittagong Division, according to the Commissioner's annual report, ceased to drink country liquor after Colonel Olcott's visit to the district last year—a fact of which the scoffers at Theosophy should make a note."

Occultism and Theosophy now enjoy no inconsiderable vogue, and have a very respectable literature of their own, rejoicing, for example, in a "theosophical monthly" entitled *Lucifer*, "designed to bring to light the hidden things of darkness," under the editorship of H. P. Blavatsky and Mabel Collins.

Of the two volumes before us, *Light on the Path* and *Magic*, the first is a *brochure* avowedly "written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence." Mr. Laurence Oliphant, in his new book, *Scientific Religion*, quotes the last three rules in *Light on the Path*, and terms them the climax of a particular philosophy. Into Mr. Oliphant's question as to whether the philosophy itself is of use to humanity we do not propose to enter. So far as we can gather from the mystic language in which it is couched, *Light on the Path* is intended to guide the footsteps of those who have discarded the forms of religion while retaining the moral principle to its fullest extent. It is in harmony with much that was said by Socrates and Plato, although the author does not use the phraseology of those philosophers, but rather the language of Buddhism, easily understood by esoteric Buddhists, but difficult to grasp by those without the pale. *Light on the Path* may, we think, be said to be the only attempt in this language and in this century to put practical occultism into words; and it may be added, by way of further explanation, that the character of Gautama Buddha, as shown in Sir Edwin Arnold's *Light of Asia*, is the perfect type of the being who has reached the threshold of Divinity by this road. That it has reached a third edition speaks favourably for this *multum in parvo* of the science of occultism; and "M. C." may be expected to gather fresh laurels in future.

Dr. Hartmann's *Magic*, as compared with *Light on the Path*, is a bulky tome; and in its closely-printed pages students of occultism will find hints, "practical" and otherwise, likely to be of great service to them in the pursuit of their studies and researches. It was not the author's "object, in composing this book, to write merely a code of Ethics, and thereby to increase the already existing enormous mountain of unread moral precepts, but to assist the student of occultism in studying the elements of which his own soul is composed, and to learn to know his own physical organism. I want to give an impulse to the study of a science which may be called the 'anatomy and physiology of the Soul,' which investigates the elements of which the soul is composed, and the source from which man's desires and emotions spring." Dr. Hartmann's compendium is "an attempt to show the way how man may become a co-operator of the Divine Power, whose product is Nature," and his pages, as described by himself, "constitute a book which may properly have the title of *Magic*, for if the readers succeed in practically following its teachings they will be able to perform the greatest of all magical feats, the spiritual regeneration of Man." Dr. Hartmann's book has also gone into a third edition, and has developed from an insignificant pamphlet, "written originally for the purpose of demonstrating to a few inexperienced inquirers that the study of the occult side of nature was not identical with the vile practices of sorcery," into a compendious volume, comprising, we are willing to believe, the entire philosophic system of occultism. There are abundant evidences that the science of Theosophy has made vast strides in public estimation of late years, and that those desirous of experimenting in this particular, and in many respects fascinating, branch of ethics, have leaders whose teaching they can follow with satisfaction to themselves."

N. D. K.

AMERICA.

The following Report of the Theosophical Society of Chicago has been forwarded by the General Secretary in America.

The Chicago Branch T. S., on account of its increasing membership, has found it desirable to engage a room for its weekly meetings in the central part of the city. Heretofore it has met at private houses, and for the past year at the home of Mr. and Mrs. Sears and Mrs. Wight. On Saturday evening, May 26th, the last meeting was held at that place and resolutions were passed expressing the appreciation of the Branch of the cordial hospitality ever extended to it. The host responded by declaring

SUPPLEMENT TO
THE THEOSOPHIST.

SEPTEMBER 1888.

THE PRESIDENT'S EUROPEAN TRIP.

Colonel Olcott left Adyar on the 4th ultimo for Bombay, passed a day with our excellent Brothers there, and on the 7th sailed in the P. & O. Mail Steamer *Shannon* for London, *viâ* Brindisi. On the 26th he was to reach London, taking the overland route through Italy and France both ways to save the fortnight's difference in time—a matter of moment when he allows himself but twelve or thirteen weeks for the whole tour. It is just possible that his presence may be demanded in New York; in which case his absence would be prolonged about four weeks, and within the four months he would have been sixty days at sea and fifty-five ashore, in Europe and America. The round trip would involve journeys amounting altogether to twenty-one thousand miles: a severe task for a man of his years, and one which nothing but the imperative demands of the Society's welfare would have induced him to undertake at this particular time. It is hoped that the tour will result in the permanent establishment of our movement in Europe and America on the most stable foundation. The Society has already between thirty and forty Branches in Western countries, and exhibits signs of rapid expansion. The President's movements will be reported monthly by us until his return.

CEYLON.

The work in this Island is making steady progress. The recent visit of Mr. Leadbeater to Galle and the villages on the Galle Road was in every way a great success, several new schools being organized and much good work set on foot. An examination of the Society's school at Balapitiyamodara was recently held with the most gratifying results. The English High School at Colombo is working well, and its numbers gradually increase. Mr. Leadbeater has been obliged to leave the Island for a time, to act as editor of *The Theosophist magazine* during the absence of Colonel Olcott in Europe, but he will return as speedily as possible. He has just prepared the second part of the *Children's Buddhist Catechism* (which is intended as an introduction to the more elaborate one of Colonel Olcott) and it will be published as soon as it has been submitted to the High Priest for his approval.

THEOSOPHY IN EUROPE.

A few years ago almost every respectable journal in England thought it beneath its dignity to take notice of Theosophy, the Theosophical Society, or its publications. If any of these journals made mention of Theosophy, they immediately went into hysterics and degenerated into ignorant misrepresentation and abuse.

The *Saturday Review* four years ago was most bitter against [illegible] and its founders, but its wonderfully changed tone at present is [illegible] acknowledgment that Theosophy has become a powerful [illegible] thought that influences many of the educated minds in [illegible] of the other countries of Europe.

We give below an extract from the *Saturday Review* [illegible] "Occultism:" which will be read with satisfaction by every Theosophist.

COL. OLCOTT'S CELEBRATED LECTURES.

Theosophy, Religion, and Occult Science.

BY

HENRY S. OLCOTT,

PRESIDENT OF THE THEOSOPHICAL SOCIETY.

WITH GLOSSARY OF INDIAN TERMS AND INDEX.

CONTENTS.

Forewords. I. Theosophy or Materialism—Which? II. England's Welcome—an address delivered at Prince's Hall, Picadilly, London, July 21, 1884. **III. The Theosophical Society and its Aims**—an address delivered at the Framji Cowasji Hall, Bombay, 23rd March 1879. **IV. The Common Foundation of all Religions**—a lecture delivered at Patcheappah's Hall, Madras, 26th April 1882.—**V. Theosophy: the Scientific Basis of Religion**—a lecture delivered at the Town Hall, Calcutta, 5th April, 1882. **VI. Theosophy: its Friends and Enemies**—a lecture delivered at the Framji Cowasji Institute, Bombay, 27th February 1881. **VII. The Occult Sciences**—a lecture delivered at Colombo, Ceylon, 15th June 1880. **VIII. Spiritualism and Theosophy**—a lecture delivered at the Rooms of the United Service Institution of India, Simla, 7th October 1889. **IX. India: Past, Present and Future**—a lecture delivered at Amritsar, 29th October 1880. **X. The Civilization that India needs**—a lecture delivered at Tuticorin, 22nd Oct. 1881. **XI. The Spirit of the Zoroastrian Religion**—a lecture delivered at the Town Hall, Bombay, 14th February 1884. **XII. The Life of Buddhdha and its Lesson**—a lecture delivered at the Kandy Town Hall, Ceylon, 11th June 1880.

The Lectures upon India in this collection are known to the whole public of Bharatavarsha, and have made a greater sensation than any orations of modern times. Several have been translated into the vernacular tongues. Mr. Redway has received orders from all parts of the world and but a few copies are now available. Among the criticisms of the book is the following:

"This book, to which we can only allot an amount of space quite incommensurate with its intrinsic interest, is one that will appeal to the prepared student rather than to the general reader. To any one who has previously made the acquaintance of such books as Mr. Sinnett's 'Occult World,' and 'Esoteric Buddhism,' or has in other ways familiarised himself with the doctrines of the so-called Theosophical Society or Brotherhood, these lectures of Colonel Olcott's will be rich in interest and suggestiveness. The American [illegible]icer is a person of undoubted social position and unblemished personal [illegible]putation, and his main object is not to secure belief in the reality of any [illegible]henomena,' not to win a barren reputation for himself as a thaumaturgist or [illegible]onder-worker, but to win acceptance for one of the oldest philosophies of [illegible]ature and human life—a philosophy to which of late years the thinkers of the [illegible]est have been turning with noteworthy curiosity and interest. Of course, [illegible]ould the genuineness of the phenomena in question be satisfactorily estab[illegible]hed, there would undoubtedly be proof that the Eastern sages to whom [illegible]olonel Olcott bears witness do possess a knowledge of the [illegible] the physical [illegible]verse far wider and more intimate than that which has been laboriously [illegible]uired by the inductive science of the West; but the theosophy expounde[illegible] [illegible]his volume is at once a theology, a metaphysic, and a sociology, in whic[illegible] [illegible]marvels, as such, occupy a quite subordinate and unimportant positio[illegible] [illegible]annot now discuss its claims, and we will not produce any opinion upo[illegible] [illegible]; we will only say that Colonel Olcott's volume deserves and will repa[illegible] [illegible]udy of all readers for whom the bye-ways of speculation have an irre[illegible] [illegible]e charm."—*Manchester Examiner.*

[illegible]book, which is beautifully bound, will be sent by value Pay[illegible] [illegible]ost for Rs. 4-2. Address the Manager, *Theosophist* Office [illegible], Madras.