

## “That Art Thou.”

*Chhandogya-Upanishad.*

“This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

# THE LIGHT OF THE EAST.

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Vol. II.]

AUGUST, 1894.

[No. 12.]

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### KEYNOTES.

THE three primordial qualities from which the universe is said to have come into existence are the *Sattwa*, *Raja*, and *Tama*. It is also said that *Prakriti* is the state of equilibrium of these three qualities or forces. The *Sāukhya* philosophy takes the above view of evolution and in it alone the action of the above qualities holds a prominent place. This view accords with the doctrine of evolution as taught by Mr. Herbert Spencer. *Sattwa* denotes the state of equilibrium, *Raja* is the state of attraction, and *Tama* is the state of repulsion both in the physical and the mental world. When attraction and repulsion counter-balance each other they reach the state of equilibrium, *i. e.*, they become one with *Sattwa*. The latter alone remains. This is *Prakriti*. Says Mr. Spencer in his *First Principles*, ‘Hence this primordial truth is our immediate warrant for the conclusion, that the changes, which evolution presents,

can not end until equilibrium is reached; and that equilibrium must at last be reached.’

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The laws of physical world bear a striking resemblance to those of the mental world. Like planets which, impelled by the centrifugal force, fly from their centre, the Sun, and revolve at a considerable distance, so do the human souls, impelled by desire, leave their spiritual source to wander far away in strange regions. But still some spiritual attraction binds us to the spiritual Sun around which we revolve, and when the attraction will attain sufficient intensity we will become one with the great Light of Wisdom.

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Dr. Cook in the *May Arena* contributes a paper on “The Power of the Mind in the cure of Disease” in which he argues that some diseases may be cured by the mere exercise

of the will. He says, "The effect of the emotions upon the blood-vessels is well demonstrated in flushing from embarrassment and shame. Who has not had his face burn with indignation or has not felt his heart stop still and his face turn pale and limbs grow cold, from the crushing blow of some shame or sorrow? Who has not felt the heart bound with joy from some heaven-sent message of peace? \* \* \* It is equally well-known to the medical profession that violent mental emotions produce an acute dyspepsia or may cause jaundice and tint the face of the patient yellow; and how that oppressive thing, care, can so break Morpheus' magic spell that the eyes can know no sleep and the brain no repose. In my professional experience I have witnessed, many times a healthy body fade like a flower before a scorching sun, when the sweet calm of hope was withdrawn." Dr. Cook then passed on to the question, if the mind can thus *cause* disease, what can it do in the way of *cure*? He then enumerates several diseases in which *mental cure* may prove effective.

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A curious prediction regarding the birth of son of the Grand Duchess Constantine has been made in a Russian almanac. The story runs thus: "A great sensation has been produced at St. Petersburg by the following fact: A calendar, published at Moscow by Mr. Gatzug, is generally ready a few months in advance of the following year. It is ready for sale on the 1st of September, and therefore prepared in July or August. In the present issue 1894 on the page referring to the fifth of June, that day is announced as the birth day of the Prince Igor, son of Grand Duchess Constantine, and the little prince duly made his appearance on the June 5th, and was called Igor, a

very uncommon name indeed now-a-days, all as planned out for him eleven months before."

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The present Guru of Sringeri Mutt in the place of Sree Sankaracharya draws the following distinction between Buddhism and Vedantism: "In the case of a thing which you are unable to see, one of the following two views may be entertained—(1), either that thing does not exist at all, or (2), it exists but our senses are not able to grasp it. Buddhism and Vedantism take respectively the first and second views with respect to the existence of *âtma*."

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It may be proved that there can be nothing beyond the *âtma*, for it is the Light of lights. The physical light of the sun makes us conscious of the existence of all other objects, but what makes us cognizant of the light of the sun? Surely, the consciousness within me which illumines the whole universe. Nothing can illumine consciousness, because it is self-luminous. Therefore, there can be nothing beyond it.

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It is difficult to walk at one and the same time in many paths of life.

Clouds frequently obscure the sun, but the passions, the reasoning power.

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Verily as extensive is space, so is the vacuity within the heart. Both Agni and Vayu, both the Sun and Moon, as also lightning and the stars, and whatever else exists in (this universe) as well as what do not—all exist within this vacuity.

*Chhandogyâ Upanishad.*

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**Vivisection is the Inquisition—the Hell—of science.** All the cruelty which the human—or rather the inhuman—heart is capable of inflicting, is in this one word. Below this there is no depth. This word lies like a coiled serpent at the bottom of the abyss.

We can excuse, in part, the crimes of passion. We take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime. But what excuse can ingenuity form for a man who deliberately—with an unaccelerated pulse—with the calmness of John Calvin at the murder of Servetus—seeks, with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain?

The wretches who commit these infamous crimes pretend that they are working for the good of man: that they are actuated by philanthropy; and that their pity for the sufferings of the human races drives out all pity for the animals they slowly torture to death. But those who are incapable of pitying animals are, as a matter of fact, incapable of pitying men. A physician who would cut a living rabbit in pieces—laying bare the nerves, denuding them with knives, pulling them out with forceps—would not hesitate to try experiments with men and women for the gratification of his curiosity. *Ingersoll.*

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The Greek philologists record five epochs only in man's life, beginning with the seventh year, they determined that as the first climateric period; the second was  $3 \times 7 = 21$  years; the third was  $7 \times 7 = 49$  years; the fourth was  $9 \times 7 = 63$ ; and the fifth was  $9 \times 9 = 81$ . The two last were designated "grand climaterics" in which life was supposed

to have consummated itself. The change which frequently strikes our notice as taking place, during the period above referred to, is of two kinds. A wonderful renovation of power, or else a sudden decay of strength. In the former, deaf people recover their hearing, weak sight no longer requires spectacle, some newly formed teeth are out, the hair evinces a similar regeneration, grows again, or is restored to its pristine color; and the whole man is made young again. On the other hand, a sudden breaking up of the system may ensue and the individual gradually sinks into a state of general decay.

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The four great religions of the world, Hinduism, Buddhism, Christianity, and Mohomedanism, believe in the doctrine of *Karma* or fate. The Mohomedan word for fate is *Kismut*. "As you shall sow, so will you reap," is the chief tenet of Christianity. It is needless to say that Hinduism and Buddhism are fully saturated with the doctrine of *Karma*.

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The mind in the first instance should be sought to be restrained by the *Yogis* after the manner of a fisherman seeking at the outset to render that one powerless among the fish from which there is the greatest danger to his nets. Having first subdued the mind the *Yogi* should then proceed to subdue his ears, then his eyes, then his tongue and then his nose. *Vyas.*

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The meat eater's heart has 72 beats and the vegetarian's 42 per minute. The difference is 18,000 beats per minute  $\times 24$  hours = 43,200 beats less per diem in favour of the

latter. It is a fact recognized by Hindu physicians that the rate of breathing bears a proportion to the beating of the heart. The increase in the rate of breathing lessens the term of one's life.

## SOSI'S DOCTRINES.

The doctrines of Sosi, a Chinese philosopher, bear a striking resemblance with the Vedanta Philosophy. It is very interesting to notice the existence of the philosophy of the Upanishads in the Chinese soil. The reader will see what little difference there is between this philosophy and that of Sankara.

THE Japanese monthly *Richgozasshi*, of January, 1893, contains an article by Professor Inowye in which he compares Sosi's philosophy with Christianity, Spencerianism, Confucianism, and German pessimism. As Professor Inowye's article is inaccessible to those not familiar with the Japanese language, we here present a resume of Sosi's philosophy, which is too little known among Western scholars.

Sosi was born in the country of So, China, 400 years B. C. He was known as an eloquent orator, energetic writer, and learned philosopher. He left his noble work entitled with his own name, and it is read by all scholars in the literary line and admired by modern philosophers. By virtue of his doctrine, which partly coincides with Buddha's "Nirvana" and partly with Schopenhauer's pessimism, he duly belongs to the modern idealistic school. Sosi was no less a great thinker than Plato or Socrates, who lived in the same age. If his doctrine could be carefully tested by the Western philosophers, assuredly it would command their admiration and very likely give some light to philosophical controversies: it is for

this purpose that I bring this doctrine before you.

Sosi was born of a very poor family and lived under a constant pressure of poverty, by which, however, he was never depressed. Numerous opportunities for high positions were uncare for; he had no regard for money. We are told that King I, of So, sent a magnificent present to Sosi and offered him the office of prime minister. Sosi answered the king's messenger thus: "The thousand pieces of gold is a good income; the position of prime minister is high and honorable; but dost thou not know the fate of the pig that is fattened for the feast? It is carefully fed, daintily dressed, and finally guided into the temple where it is to be sacrificed. At this time it might desire to be a common pig, but how can it escape? Go thou away promptly; I would rather stay in a lowly home and enjoy its poverty, than to be held in bondage by the king."

The king was still anxious to secure him and sent two high officers, and repeated his demand by saying: "Please come and take the government in your hands." Sosi, who was fishing in the river Bokusui, answered without giving them any sign and respect: "I have heard there was a strange turtle which lived three thousand years ago in thy country, the skeleton of which the king carefully wraps up and

\* Literally means the "blowing out" of the mind. The extinction of the passions or mind reveals the higher consciousness.

keeps in his palace. Would this turtle rather die to be thus glorified by the king, or would it live to crawl in a muddy pond?" Then the two officers said: "We should think that the turtle would rather like to live in the muddy pond." Sosi replied: "Go thou away; I also would rather live in the muddy pond."

Sosi, wearing old shoes and soiled clothing, met with the king of Gi, who, having sympathy for the philosopher in his poverty, said to him: "How depressed thou art!" Sosi answered: "I am poor, but not depressed. If one has moral principles, yet cannot practise them, then he would be depressed; those who have tattered clothes and old shoes may be poor, but not depressed."

From the foregoing stories we learn for what he cared and for what he did not. His indifference to fortune is due to his doctrine.

How was he educated? And whose doctrine did he follow? These are important questions; there are two traditions about his early education. According to Kantaisi, Sosi was taught by Densiho, whose name is given in Sosi's book. Densiho, was taught by Sika, who was one of the principal disciples of Confucius, and in this respect Sosi was taught by Chosokosi, who was a pupil of Kan-insi, who was a disciple of Rosi; therefore Sosi must be a follower of Rosi, the great rival philosopher of Confucius. By examining Sosi's doctrine we may judge that he belonged to Rosi's School rather than to Confucius's, yet it seems that he first studied the latter, then the former, and finally built up his own system, which in its ethical application coincides with that of Rosi.

Sosi's principle is based upon Rosi's, but he discusses the subject more freely than his predecessor. However, his discussion is rather conversational than argumentative; consequently, his noble phrases are disjointly placed, and the treatise, as a whole, sinks into confusion.

Sosi recognises two kinds of existence: the one is distinguishable,\* and the other undistinguishable; the one is relative and finite, and the other is absolute and infinite; the one is the world of dependence and mutual maintenance, the other is dependent and self-existing; finally, the one is a false, temporal, and changing world, the other is a true, eternal, and fixed world.

All these notions are derived from the first couple of antitheses—distinguishable and undistinguishable. The same conclusion may be arrived at from a psychological point of view. Let me briefly discuss it.

When the state of things is distinguishable its various aspects reflect upon the mind and arouse the waves of thought, producing emotion, passion, and temptation. But where there is no distinction in the state of things, and all are equal like the perfect equilibrium of scales, there are no vibrations arising in our consciousness. The one is a state of perfect equilibrium, therefore its condition is fixed and peaceful; the other is out of balance, therefore its condition is changeable and struggling. Hence Sosi thought this real world not a very happy world. He said the distinguishable world is a temporary world of short lodging, and the undistinguishable world is the one which we should seek to attain.

Sosi derived this idea of two sorts of worlds from Rosi, who said in the

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\* Sankaracharya divides the whole existence into 5 classes: (a) *Nāma*. (b) *Rupa*. (c) *Sat*. (d) *Chit*. (e) *Ananda*. The 'distinguishable' existence comprises *Nāma* and *Rupa*; the 'undistinguishable' existence is equivalent to *Satchidananda*. *Ed. Light.*

first chapter of his book: "Non-name is the beginning of the world, and name is mother of the universe."

Here, by "non-name," Rosi means the undistinguishable world, and by "name" the distinguishable. Sosi divides Rosi's non-name into two, in order to make a clear separation of the distinguishable and said in the chapter of "Heaven and Earth:" "There was in the beginning of the world nothing-nothing, then non-name, and then name." Here by "nothing-nothing" he does not mean the world as originated out of nothing, but that there was such a thing that could never have properly been termed anything else than "nothing-nothing" which, in his view, is still existing and forming the true world.\* Here a question will naturally arise. If this real world of transiency was made from "nothing-nothing," why does it differ from the true world of "nothing-nothing"? This may be answered by saying, "nothing nothing" is creative while the real world is created; being modified, it retains no longer the first quality. "Nothing-nothing" may contain Rosi's "non-name" and Sosi's "invisible," and it well coincides with Spencer's "Unknowable."

According to Spencer, the Unknowable is beyond the reach of human knowledge, yet underlies everything. So it is with "nothing nothing." It is beyond human reach yet we are originated out of it; and we cannot be independent of it but it includes us all; as it is infinite and we finite,

we are simply its parts. This idea becomes clear when he claims his truth of "nothing-nothing" to be omnipresent.† Tokakusi asked Sosi, "Where is the Truth?" Sosi said, "The Truth is in ants." Tokakusi, being surprised with the answer, repeated his question. Sosi said, "It is in wheat, in brick, and in wall." Thus he evidently claims the truth of "nothing-nothing" to be in either organic or inorganic matter, and in every space and time. The universe, whether known or not, has a knowable character. We are like a frog in the bottom of a well, ignorant about the universe. But when we come up to the top we shall know more. Hence Sosi divided his distinguishable world or knowable universe into two, by calling them "name" and "non-name" according to whether they are conceived by human thought or not. Unknowable or undistinguishable is not that which is not known, but that which cannot be known. We may be with it when we reach that highest stage. To be with it is not to know it: to know it is to describe it relatively. But how can we speak relatively when there is nothing to compare?

Thus Sosi's classification was a great success; it made the distinction between knowable and unknowable very clear—the task in which Spencer failed utterly.

Sosi applied this same classification to humanity and said, "I have reached as high as "nothing" but

\* The ideas "nothing" and "emptiness," as is well known, play an important part in Lao-tze's philosophy. The Chinese conception of nothing, however, is different from that which is common among the Western nations. Nothing, in Chinese philosophy, is the absence of distinguishing features and the presence of all that which permeates with equal reality all existence. It is comparable to Hegel's Absolute, who also puzzled the world with his famous dictum that absolute nothing and absolute being are identical. Now Sosi's term "nothing-nothing" must not be construed to mean a negation of nothing, so as to denote something that is "not nothing," but, according to the Chinese idiom, it conveys the idea of a higher kind of nothing; it is, as it were, and to use the mathematician's slang  $0^2$ , viz. nothing to the second power, and we might translate it by "absolute nothing."—ED.

† There can not be an all-pervading Nothing. The 'omnipresent nothing-nothing' in the substance which pervades every atom of the universe. *Ed. Light.*

not "nothing-nothing"\* yet. Thus the essence of Sosi's doctrine is "nothing-nothing" and he regards it as the highest stage which we must strive to attain.

"How can we attain this state?" is the most important question on which his doctrine is based. Sosi answers this question with four words, *Kio mu ten tan*, which may be translated: "Sweep off all the impurity from thy heart, and store only the truth, which is 'nothing-nothing.' Therefore, in short, keep thy heart empty." To do this is to cast aside all worldly desire and to animate ourselves with the divine spirit. Is this not near the Christian teaching? Yet a spy of the enemy lies in the pleasing spot. Spirit is immortal, yet life is mortal. Spiritual life must be distinguished from physical life. The first is not a continuation of the second. Spirit simply rests in a living body and it does not give life to dead matter. This distinction is not clear in Christianity, yet it is very clear in Sosi's doctrine. He said, "Life is a combination or arrangement of elements; when the elements assemble, there is life; and when they scatter, there is death. Consequently life is that which we borrow and is therefore the dust." In the chapter of "Absolute Happiness" of his book, he gives us an interesting story, relating to his own conduct, which may astonish my reader. Sosi lost his wife. His friend Keisi came to mourn her death, but seeing Sosi lying down and singing, he was quite surprised and blamed him: "Thy wife was a faithful companion; she nourished thy children, became aged and now is dead; but thou art not only indifferent to her death but lie here and sing. What is the matter? Is this conduct not abomi-

nable?" Sosi answered, "No, since I lost my wife why should I give utterance to my sorrow? Think of her origin; she had no life, no shape, no spirit,† before she was born. Some things which were floating in infinite space were assembled, modified and formed elements: the elements modified and formed shape, and the shape modified and formed the living being of humanity. Now her body has taken a reverse order, modified itself and sunk into death. This is quite analogous with the passing of spring and autumn, winter and summer. O! my wife has gone into this 'Great Room,' the universe. If I cry and regret, I show my ignorance of 'Decree'; therefore, I do not cry." If he had been Schopenhauer he would very likely have requested congratulations upon her death, for, according to his pessimism, the birth of any one is to be regretted, because he must fall under the burden of bitterness of this melancholy world. Sosi did not go to such an extreme as Schopenhauer, but his dislike of the world was clear when he said: "The life-time in the world is not better than the time before his birth." Then he continues, "Death is better than birth."

This idea may be illustrated by an interesting story told of him. "Sosi went to So and saw a skull lying on the ground. He struck it and said: "Hast thou been covetous of life but finally art overcome by death? Hast thou been killed when thy country wast destroyed? Having committed some crime, hast thou killed thyself, fearing punishment and disgrace to thy family? Has thou died from hunger or cold? Hast thou been wearied by thy great age?" Speaking thus, Sosi went to sleep, taking the skull

\* This phrase reminds us of the epithet 'Neti Neti' which we meet with in the Upanishads. Ed. Light.

† Spirit in the above sentence, means mind. Probably Sosi did not mention the theory of re-incarnation in his system. Ed. Light.

as a pillow. At midnight Sosi dreamed of the skull who said to him: "All that thou hast suggested are distresses of mankind, but when one dies one has no trouble at all. Wouldst thou like to know what death is?" Sosi answered "Yes." The skull said: "If a man is dead he has no king, no subject, no change of climate, but freely floats in heaven; no king can enjoy such profound happiness." Sosi not without distrust asked the skull: "Wouldst thou like to be covered up with flesh and skin and sent back to thy home?" The skull clouded his brow, and said: "Why should I desire to

leave this happiness and return to the world and resume human distress?"

Such being Sosi's doctrine, its essential point is to leave or forget this toilsome world and embody ourselves with "nothing-nothing." But such an effort and passive nature can never be expected of man.\* For this reason Sosi's doctrine could neither progress nor be practised. And this is the main difference between Sosi's doctrine and Confucianism.

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## THE FAMOUS PROPHECY OF CAZOTTE.

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THE prediction of Monsieur Cazotte concerning the events of the french Reign of Terror, recorded by the celebrated writer, T. F. de La Harpe, the companion of Voltaire, in his posthumous memoirs published in Paris 1806, is in several respects the most satisfactory of modern prophecies. Prof. Gregory says: "It was well known in all its details, both in Paris and London at times when everyone thought it a mere dream. I have seen persons who heard of it very soon after it was delivered and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice that Cazotte, who was a man of a peculiar turn of mind, and much addicted to the study of occult science, was also subject to fits of abstraction, reverie or dreaming, in which he seems to have been clairvoy-

ant, and that this was far from being the only occasion in which he uttered predictions which were verified."

La Harpe says: "It appears to me but yesterday, and yet it was early in 1788. We were dining with one of the members of our Academy, a man of rank and talent. The guests were numerous, of all ranks. After some impious and libertine tales told by Chamfort and a deluge of jokes on religion, the conversation became more serious. They were full of admiration at the revolution effected by Voltaire and agreed that he had thus won the highest title of glory. He had given the prevailing tone to his age, and was equally read in the antechamber and the drawing-room. One of the guests told us with bursts of laughter that his hair-dresser had said to him: 'You see, Sir, although I am no more

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\* Only a man purified by Atanga Yoga is capable of reducing his mind to the condition of nothing. An ordinary man is quite incapable to do so. Ed. Light.



than a poor apprentice barber I have no more religion than the others.' It was agreed that the revolution would be completed; that superstition and fanaticism must absolutely give way to philosophy; and we set about calculating the probable time of its supremacy, and who among them would witness the advent of *the age of reason*. The Academy was above all congratulated on having prepared the *great work*, and having been the principal promoters of liberty of thought.

One alone of the guests had not taken part in the gaiety of the conversation, and had passed a few quiet jokes on our fine enthusiasm: it was Cazotte an amiable and original man, but unfortunately infatuated with the reverie of the Illuminate. He took up the conversation and in a serious tone said: 'Gentlemen, be content; you will all witness this grand and sublime revolution that you so much desire. You know I am a little inclined to prophecy. I repeat, you will see it.' They replied by the well known line: 'No need, to be a sorcerer to see that.' 'Be it so; but perhaps a little of the prophetic spirit is necessary to foresee what remains for me to tell you. Do you know what will be the result of this revolution—what will happen to you all? Do you know what will be the immediate practical effect, the recognized consequences to all here present?' 'Ah, tell us,' said Condorat, with his insolent and half-suppressed smile, 'a philosopher is not sorry to encounter a prophet.' 'For you Monsieur de Condorat you will die wretched on the floor of a dungeon; you will die of the poison that you will take in order to avoid the block; of the poison which *the happiness* of that time will oblige you to carry about with you.'

At first much surprise was exhibited but they presently recollected that the good Cazotte was subject to waking dreams and they laughed hear-

tily: 'Monsieur, Cazotte, the tale that you have told is not so agreeable as your *Diable Amoureux* (a novel of Cazotte's.)'

"But what devil has put the dungeon and poison and executioners into your head? What can that have to do with philosophy and the reign of reason?" "That is exactly what I am telling you; it is in the name of philosophy, of humanity and liberty, and under the reign of reason that you will thus end your career, and well may it be called the reign of reason, for she will then occupy all the churches, and there will not then be in all France, any other temples than those dedicated to the Goddess of Reason." "By my faith (said Chamfort with a sarcastic laugh) you will not be a priest in those temples." "I hope not, but you Monsieur de Chamfort, who will be one, and a most worthy one, will open your veins with 22 razor cuts and yet you will not die for some months afterwards." They looked at each other and laughed again. "You, Monsieur Vicq d'Azyr, will not open your own veins, but you will have them opened six times in one day in an attack of the gout in order to be sure of your end, and you will die in the night; you, Monsieur Bailly on the scaffold; you, Monsieur de Malesherbes on the scaffold." "Ah heaven be thanked (said Ruoher), this gentleman, it seems, only wants the Academicians; he has made a great slaughter; and myself, for mercy's sake?" "You? you also will die on the scaffold." "Oh! what a guesser; he has sworn to exterminate all of us." "No, it is not I who have sworn." "But shall we then be conquered by Tartars and Turks?" "No, not at all, I have already told you, you will then be governed by philosophy and reason alone. Those who will thus treat you will all be philosophers; will have at the time on their tongues the same phrases that you have uttered during the last hour; will repeat all

your maxims and like you, will recite the verses of Diderot and La Pucelle."

Everybody was whispering, "you see he is mad," for he was perfectly serious and solemn. "It is easy to see that he is joking and he always introduces the marvelous into his jests." "Yes (replied Chamfort) but his marvelousness is not gay; it savors too much of the gibbet. But when is all this to happen?" "Six years will not have passed before all that I have said will be accomplished."

"You talk of miracles (and now it was I who spoke), but you have not included me in your list." "You will then be a miracle, no less wonderful, for you will then be a Christian." At this there were many exclamations of surprise.

"Ah, (said Chamfort) I am relieved. If we shall only perish when La Harpe becomes a Christian, we shall be immortal." "As for us (then said Madame la Duchesse de Grammont) women are very happy to rank for nothing in revolutions. When I say for nothing, I do not mean to say that we do not meddle a little, but our sex is exempt." "Your sex ladies, will not save you this time; you had better meddle with nothing, for you will all be treated as men, without the least difference." "But what do you mean, Monsieur Cazotte? you are preaching to us the end of the world." "I know nothing about that but what I do know is that you Madame la Duchesse, will be taken to the scaffold, you and many other ladies with you in the executioner's cart with your hands tied behind your back." "Ah, I hope in that case I shall at least have a carriage hung with black."

"No madame; ladies of higher rank than yourself will, like you, go in a cart with their hands bound behind them." "Of higher rank! What! Princesses of the blood!" "Of still higher rank!"

At this the company began to be agitated and the brow of the host

grew dark and lowering: All began to feel the joke grew serious. In order to dispel the cloud, Madame de Grammont, instead of noticing this reply, said in a lively tone: "You see, he will not even let me have a confessor." "No Madame; neither you nor any one else will have one. The last of the condemned who will have one as a special favour, will be"—he hesitated. "Well, who is the happy mortal that will enjoy this prerogative?" "It is the last that will remain to him—it will be the king of France."

"The master of the house hurriedly arose and all was confusion. Approaching M. Cozotte, he said to him impressively: "My dear Monsieur Cazotte, we have had enough of this mournful farce. You carry it too far, and will not only compromise yourself but the whole company." Cazotte made no reply, but preferred to depart, when Madame de Grammont, who was always merry turned towards him and said: "Sir Prophet, you have told us all our good fortunes, but you have said nothing of your own." He mused for some time with his eyes cast down. "Madame have you read The Siege of Jerusalem in Josephus?" "Oh, certainly who has not? But tell me as though I had not read it." "Well Madame, during the siege there was a man who for seven days and nights walked on the ramparts incessantly, in the sight of the besiegers shouting in a sad and loud voice, 'Woe to Jerusalem!' And on the 7th day he cried: 'Woe to Jerusalem! Woe to myself!' At that moment an enormous stone cast by the enemy's machines, struck him and crushed him to death." On saying this, Cozotte bowed and retired."

These predictions were wonderfully fulfilled to the very letter within six years. Professor Gregory, M. C. Comte, A. de Montesquieu, Madame de Genlis, Baron Delamothe Laugon, vouched for the

above predictions. The son of M. Cazotte stated that his father was gifted in a most remarkable manner with a faculty of prevision, of which he had numberless proof; one of the most remarkable of which was that on returning home, on the day on which his daughter had succeeded in delivering him from the hands of the wretches who were conducting to the scaffold, instead of partaking of the joy of the surrounding family, he declared that in three days he

should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of September, 1792, at the age of 72.

The above is the most satisfactory of modern prophecies and it clearly shows that the events of our life are guided not by chance but by an invariable Law—the great Karmic Law which deals even-handed Justice to every being according to his past actions.

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## BHAGABAT GITA WITH SANKAR BHASYA.

(Continued from page 303.)

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**A**S a man uses fresh clothing leaving the old ones when they become worn out and un-serviceable, even so does the *Dehee* (the true self living in the body) take other new bodies leaving the old ones worn out with age and disease. 22.

Sankara. The real fact about the *Atmá* and the *Deha* shall be told here. In the previous sloka, the immortality of *Atmá* has been premised. How is this to be made out? It is as follows: as a man does not die, if his clothes are torn into pieces, so the soul is not destroyed with the destruction of the body. [Lest Arjuna thinks, granted the soul is immortal, why should I kill the bodies of my friends and revered elders,—bodies with which high spiritual treasures have been earned, Bhagaban introduces this sloka. In a fight for the victory of virtue like this, the death of the bodies of Bhishma, Drona &c., would only lead to their having better and

happier (heavenly) bodies without the pains of entering into the womb, as in Sruti, "*Ananyabattaram kalyantaram rupam kuruté Pitryam bá Gándharbam bá Daíbyam bá Prájápatyam bá Brámham bá*" (higher and happier bodies do they possess, either in the *Pátri, Gándharba, Deva, Prájápati* or *Bramhá lokas*). When this fight will benefit virtuous men, such as Bhishma, Drona &c., what incalculable good will it cause to the wicked, such as Durjodhana &c., who in virtue of their death while fighting in a battle-field are sure to be participators in that divine beatitude in common with all virtuous people. *Madhudana*.]

Weapons cannot cut through It. Fire cannot burn It. Neither can water drench It, nor air dry It. 23.

Sankara. How is *Atmá* unchangeable? For Its shapelessness It cannot be divided by weapons; fire cannot reduce It into ashes and water, which

decomposes a thing by disjoining its members, has no effect on this inorganic substance, and air, for the absence of humidity in It, cannot dry It. (This Sloka is but a modification of the Sruti "*adeergham asthula-mananu ashabdham asparsham aroopam abyayam tathá arasam nityamagandhabatcha*).

It cannot be divided, It cannot be burnt, It cannot be made wet, It cannot be dried. It is always the same, It is the all-pervader, It is inert, It is motionless, It is eternal. It is unmanifest, It is unthinkable, It is immutable, (so say the wise). 24.

Sankara. As It remains unaffected by all material influence, *Atmá* is *Nitya*. But atoms also are said to be *Nitya*, therefore has *Atmá* been called 'all-pervader' which atoms are not. To distinguish It again from ether which is called all-pervader, It has been qualified as inert, which ether is not. Earth and stone &c. may be called inert but chemical actions take place in their constitution, therefore they cannot be called motionless as *Atmá* which is not agitated by any energy, force or motion, whatever. Thus It is eternal not arising out of any cause, like air. There is tautology in this sloka as in II. 20, almost the same things have been said. But this is not to be regarded as a fault in as much as the subject is exceedingly difficult and therefore Bhagaban Vasudeva has thought it proper to allow slight repetitions of words and ideas to make it more easily intelligible to the world. It is unmanifest in as much as It is beyond the senses and unthinkable because beyond mind. It is immutable because It is shapeless and infinite.

Therefore, knowing It to be so, (as described in the preced-

ing slokas) you should not lament. 25.

Having explained to Arjuna the immortality and immutability of *Atmá*, Bhagaban ends his teachings in this sloka (begun in II. 11.) with the request to forego all sorrow and heartburn for the death of his friends. *Anandagiri*.

Or, if you consider It to be always coming into and going out of existence, still, you should not—a mighty warrior as thou art,—mourn for It. 26.

Sankara. Having in the previous Slokas shown the immortality of *Atmá*, Bhagaban concedes to Arjuna, for argument's sake, as it were, the liberty of viewing *Atmá* in whatever light he may desire, viz., as mortal, growing and dying with the body. Still there is seen no ground for Arjuna's mourning. Who can avoid the inevitable?

All born (animals) must die and all dead (animals) must re-incarnate; therefore knowing this process to be unavoidable you should not mourn. 27.

Bhagaban Sankara's commentary on this Sloka is very brief. Indeed he gives only the meanings of the words and nothing more. The other commentators say, that with the exception of *Jivanmuktas*, all persons must continually be under the wheel of birth and death for the fruition of their Karma. This is the general rule. They also quote Gita and the *Dharma Shástras* to show, as Bhagaban has later on said to Arjuna, that with his exception only all shall die (XI 32.) and that He had killed them beforehand (XI 33.), that there is no higher duty of a Khetria than a fair fight (II 31.), that he should do the same

without hope and fear (II 37), that in fighting no sin for the killing of enemies can attach to a warrior (Goutama), that a warrior fighting for a just cause goes to heaven like a Yogi (Yagnavalkya), and that Arjuna should not shrink from his unpleasant duty. But the question still remains unsolved for the sceptic—what is the proof that the dead shall be born again? That every mother's son dies we see clearly enough, but how does it follow that every dead person is born again? To the uninformed wrangler believing in nothing which he cannot sense, this is an insurmountable barrier, except indeed with the forcible argument of the prophet; but for the sceptic who is so much enlightened as to recognize a law of evolution obtaining in the plan of Nature the answer is comparatively easy. What is evolved? Certainly not the flesh, blood and bones which regain their normal condition as soon as the change called death takes place, —but something less mortal than these—some portion of the animal which survives the physical disintegration. Every life-form in its whole organisation,—in its structure, instincts and habits, refers back to the biological past through which it has travelled. On the other hand, every plant and animal form, is again, as it were, prophetic and shows the direction in which development by modification of structure, by further differentiation of organs, by changes of habits and instincts will proceed. So that in every life-form, be it mineral, vegetable, or animal, we detect a something which not only survives the death of the form but in itself contains \* \* \* the whole past and the whole future and

holds the helm and guides, so to speak, the ship which is to sail on the waters of evolution. It will, however, be enough for our purpose here if we can show that something survives the physical death of every organism; and if that be clear from the above considerations, we must have to admit the continual re-incarnation and re-embodiment of the thing, until it climbs to the highest rung of the ladder, where no further evolution is possible. So if the human plane be not considered the *ne plus ultra* of evolution, he must even, as said by Bhagaban, have to reincarnate every time he passes through the process called death.

Oh Bharata! (these) life-forms (that you consider to be your relatives and friends) remain unmanifest (unknown) in the past (before embodiment) and are known (only) in the middle. (They become) unmanifest (again) after death —then why mourn for them? 28.

Sankara. (Having previously shown the folly of mourning for the Atmá), Bhagaban points out the uselessness of mourning for the death of the bodies even. Where do these friends and relatives remain before the formation and after the disintegration of their bodies? *Adarsa nātūpatitah punaschādarsanagalak; Nāson taba na tasya twam brithá ká paridebaaá.* (This a *Pouránic* Sloka, quoted most aptly by Sankara. It reminds us of the memorable speech of a noble of

\* In the reptile—like fishes—the later kingdom of actual reptiles is, as it were, pre-announced; so in the kingdom of birds by the numerous kinds of Pterodactyles dug up in the Jura; the Amphioxus is, as it were, a general programme for the succeeding vertebrate kingdom; and in the family of apes is the final member of the biological evolution announced: man, related by his foot to the Gorilla, by his hand to the Chimpanzee, by his brain to the Orang—the best proof, by the way, that he descends from no one of these forms. *Philosophy of Mysticism, Vol. II. P. 118.*

Edwin, the Anglo-Saxon King, while he was deliberating on receiving the Christian Missionaries:—"The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, when you sit with your Generals and Ministers. The hearth blazes in the middle and a grateful heat is spread around, while storms of rain and snow are raging without. Driven by the chilling tempest a little sparrow enters at one door and flies delighted around us till it departs through the other. Whilst it stays in our mansion it feels not the winter storm; but when this short moment of happiness is enjoyed, it is forced again into the same dreary tempest, from which it had escaped, and we behold it no more. Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it." The Sloka means, "It (the life-form spoken of above) has dropped from the unknown, and has vanished into the unknown; it is not yours, nor are you of it, in vain do you mourn for it. It is just like an illusion. In illusion we see a thing before us, while it was not really there, a little while after it is seen no more. The same is the case with the world we are connected with. There is nothing to mourn for in it. [By the argument that "what does not exist in the beginning and in the end does not also exist in the middle, and also according to *Násatobidyuté bhába* (II. 16.), sorrow for the destruction of material existence is useless and foolish. It is as good to weep for sights and scenes of dreams and illusions. The above Sloka (II. 28.) is also applicable to the *Mahábhutas* (Ether &c., whole cosmic matter). Before their expansion at the time of creation and finally when they merge in their cause, the material world does not exist. In the middle also its existence is conceived by the

ignorant only. Therefore you should not grieve for this illusory show. Arjuna is addressed Bhárata, to remind him of the noble and highly purified (spiritually wise) family he belonged to. *Mudhusudama.*]

Some look at It with amazement, others speak of It overtaken by surprise; some again listen to It with astonishment while others cannot know It even after hearing of It. 29.

Sankara. It is exceedingly hard to know this real Atmá. It is not that you alone do not know It, but the generality of mankind is ignorant of It. Some see this Atmá with amazement—as something strange and unheard of and unseen by any in the past. Some speak of It with wonder (themselves knowing not It's nature). Some hear of It with astonishment while there are others who do not know It even after hearing, seeing, and speaking of It. Or (the above Sloka may mean) that the person who sees Atmá is a wonder (rare); he that speaks of It and he that listens to It (such a person) cannot be found among a million. The purport of the Sloka is that it is exceedingly hard to get an insight into the nature of the Atmá.

The above Sloka is but the 7th mantra of the 2nd Chapter of Katha Upanishad with an altered reading. The sense is identical. Cp: *Srabhánáyápi bahulhirjo na labhyah Srinwantó'pi bahavo janna bidyuh, áshcharjgo'sya baktá kushaló'sya, labdhá, áshcharjgo guátá kushalá-nushistuh.* "Of whom but a few can hear, and among many such hearers but few can know. The speaker of It is rare and the gainer of It must be a perfected person. Few can know It after receiving instructions from a perfected Guru."

## A FEW FORGOTTEN TRUTHS.

*(Continued from page 192.)*

**Q**uestion may now naturally be asked as to what connection we earthly beings have with the other Planets, as regards such abstinences for spiritual progress. Yes, we have, when we want to enter on that path. Before we enter into the details of Planetary influences derived from such abstinences, let us first briefly examine the Shastric formation of this cosmos. According to Gáyatri, the mother of all Vedas, this phenomenal universe (Bramhanda) is divided into three parts viz.—Bhu, Bhuva, and Swah. The “Bhu” is the earth, “Bhuva” is, according to an Upanishad, the space between the earth and the highest summit of the snow-capped Peak of the Himalayas and the “Swah” is the space between the Himalayan Peak and the Sun, the Lord of the Planets. In like manner, man (Pindanda) is also divided into three parts viz:—the Sthula, Shukshma, and Karara Shariras; the Sthula is the physical, Shukshma, is the astral or mental, and the Kárana is the causal or spiritual part of a man. When death occurs, the Physical part (Sthula Shariram) of the man is destined to rot on Bhu, the earth, or the physical plane of Bramhanda, his astral part, (Shuksma Sharira) in Bhuba, the astral plane of the cosmos, and finally his causal or spiritual part (Kárana Sharira) in Swah, the planetary system, which is in reality the spiritual plane of this universe. The so-called death is, therefore, the separation of the three parts of a whole man and their dissolution in three different planes of this Bramhanda enumerated above. There are four other parts

of this universe just above our Swah, known by the names of Maha, Jana Tapa and Swatya. But as they are not phenomenal to our present organism of matter, we need not go into their full details here. The individual soul (Jiva-átmá) is a distinctly separate entity from these parts of man. It is a boiler, full of ever-lasting steam of Ahangná, nam (egoism). It carries the three trucks loaded with animal passions and selfish desires, and leaves them behind their respective stations, of Bhu, Bhuba, and Swah, when they become out of order and entirely incapacitated for further journey.

The influence of the planets has more or less effect, not only on the mineral, vegetable, and animal kingdoms but also on these three bodies of man. It is but an undeniable fact that the lunar influence affects very appreciably the physical part of man, when he suffers from Gout, Rheumatism, Scrotal Lumour, Elephantiasis, Goitre, Dropsy and Chronic fevers, on certain Thithis of the month. Rheumatism, for instance, is a physical disease which attacks only the fibro-serous membranes and is migratory in its character, because it leaves one joint to seize another. In like manner, the Lunar influence has the same direful effect over the Shuksma Sharira or mental part of man. To quote Sir William Moore, K. C. I. E. “The mental excitement or insanity is developed by moon-light in persons constitutionally predisposed. Lunatics are noisy and excitable in the brilliant moon-light of the tropics than at other periods, not only does the light *per se* interfere with sleep,

but a tropical moon-lit night is more noisy than a dark night. Animals, birds, and insects are more restless. Crows caw, dogs bark, and various insects which on a dark night are quiescent often show activity. As mental excitement is thus caused to the confirmed Lunatic, so those predisposed to insanity are kept awake and excited." We need hardly remind our reader that the word Lunacy is derived from the Latin root Luna, the moon. When it has universally been admitted as an axiomatic truth that the influence of the moon has such cognisable effects on both physical and astral bodies, analogy demands that the influence of the planet should have a corresponding effect over the Káraná Sharíram or spiritual part of man, yes, it has, and that is the only secret why the Shástras so judiciously prescribed such abstinences from wife, wine, animal food and always from certain vegetable dishes on certain *thithis* of the month in order to enable the abstainer to derive the most beneficial effects. This influence of the planets cannot be described but can always be perceived by one who observes these rules systematically. There are, besides the Devas, seven classes of Pithris, who have passed, in strict obedience to the evolutionary law of Nature through the Human kind of previous Manwanthara and are how the regulators of the destiny of both individual man and the entire race of our earth planet. Agni Swathya Pithara (solar pithris) and Shomya Pithara (Lunar Pithris) have special influence over the heart and brain of man. These abstinences are simply means and methods to enable the recipients to receive the spiritual currents, as we have already stated, from these Devas and Pithris. Those who have spent a couple of nights on Dharna at the sacred shrine of Tarakeswar or some other holy tem-

ples, after observing the total abstinences noted above and fixing their minds on one object, though entirely selfish, are the proper persons to explain how their powers of clairaudience and clairvoyance were developed for the time being to receive such influences from those invisible beings ruling our destiny below. Kuhunishá, the night of the new moon when fallen either on Tuesday or Saturday, is the most auspicious and favorable night for the spiritual practices of practical spiritualists of both the Hindu and Buddhistic worlds. Astrology is the practical science of the ancient Hindus. It gives us the minutest details of the influences, not only of the sun and moon alone, but also of all the constellations of zodiac over the destiny of men and nations of the globe. To prove the truth of this science we may safely quote the prediction recently made by Sepharial in his article of mundane astrology published in the Theosophist for March 1894 in connection with the solar eclipse of 6th April last.

"The eclipse is central at noon in longitude  $113^{\circ}-42'$  east of Greenwich and in latitude  $47^{\circ}-23' N$ .

"The eclipse will therefore fall close upon the meridian of the great cities of Peking, Hankong and Canton in the Empire of China."

"As the eclipse at the time it passes over India, will be on the wane, the effects will not be so marked and disastrous as they will be in China, where great troubles may be expected almost immediately on the heels of the eclipse." Now we actually see that the prediction is fulfilled to its very letter. The celestial Empire is most bitterly suffering from the epidemic in Honkong and war with Japan.

Now let us see what is the opinion of the best medical men of Europe on the subject of vegetarianism alone, not speaking of other absti-



nences. We quote the following from the pen of an eminent physician of the age, Dr. A. De Neuville on vegetarianism.

"One of the causes which have led people to reject the doctrine of vegetarianism, is the idea that it is inspired by pictiness, religious convictions, and monastic mortification. But this is a grave error, for the natural vegetarianism of today is entirely scientific and dictated by the sole desire to follow a system conforming to the law of Nature. It has science on its side and only the force of habit is opposed to it. The muscles becomes soft, the size diminished, humanity degenerated and is kept in working order only by sedatives and tonics. The numerous maladies of the stomach and the intestines from simple catarrh to the most serious diseases of the organs, are often due to our appetite for meat and other stimulants. Vegetarianism we are told by Dr. Bonnejoy does not consist solely in vegetable food, but is based on three dietetic axioms. (1) The general rebuilding power lies in cereals, seeds, vegetables, tubers, fruits, eggs, milk and other derivatives; (2) The food, the air and in general everything that is introduced into the body, should show absolute purity, freshness, and entire absence of falsifications, even in the smallest quantities; (3) It is necessary, as far as may be possible, for each one to manufacture his foods and drinks at home, in order to reach the desired results.

"These are the principal dogmas of the vegetarians. Man is not intended to eat meat, his jaw is made to grind grains and fruits. His hands are made to gather them. The Darwinian theory does not permit us for an instant to doubt the frugivorous nature of man. His intestinal canal is also a proof. In the Lion, this is three times as long as the body; in man, seven or eight

times as long and finally, among the herbivora, it is more than twenty-eight times as long. Thanks to the voice of instinct, says Dr. F. W. Dock, a great part of humanity adheres to a vegetable diet. Children in whom the instincts are less corrupted than in older people, care little for meat or stimulants and among grown up people there are many who do not like meat, while it would be very difficult to find people having an aversion to vegetable food. In establishments in which vegetable food has been introduced, the hygienic, intellectual, and moral results have been most gratifying.

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"The dry vegetables, peas, lentils, beans containing a great deal of nitrogen (almost twenty-five per cent) are very nutritive, for they comprise only thirteen or fourteen per cent of water, while meat contains seventy-five.

"The human body is a machine, which to be kept in good working order, should be nourished according to scientific rules, and not at the desire of our fancies. Four classes of substances are necessary for the maintenance of life the albuminoids, the carbo-hydrates, the fats, the minerals. Now meat contains but three of these, while the vegetables contain all four. Vegetable food is also necessary for our intellectual life, for as Moleschott has said, without phosphorus there is no thought. The phosphorus contained in vegetable food is almost double the quantity contained in animal food."

In all departments of Nature, we find that the herbivora of air, earth, and water, are more intelligent and thoughtful than the carnivora. Are not the herbivorous elephants and horses, bullocks and buffaloes, goats and sheep, we ask in the name of common sense, more sensible and intelligent than the carni-

vorous tigers and leopards of the land? Who can deny that the frugivorous birds of air are not more sensible, better singers, and more elegantly clad than the vultures and eagles of prey? And in like manner are we not justified in saying that there is also a vast difference in usefulness between the fishes and the crocodiles and whales of the water. When we find such gratifying physical and intellectual results so natural in the herbivorous animal creation of God, we would ask our honest reader to think for himself whether the same beneficial and gratifying results would not be achieved by a man if he would merely refrain himself from meat alone, not only in physical and intellectual but also in the spiritual plane of his existence.

One word more, and we have done with the tenet of catholicism. The Hindus are catholic to their very back-bone. No Chela of *Gnân* and *Bhakti margas* will be initiated in the higher grade of his order, unless he practically realizes the truth of *Vasudhaiv a Kutumbakam*. The whole universe is his relative and *Atmavat Sarva Bhutesu*, his own self is in all living beings in Nature. The followers of *Karma Marga* and the mass in general are catholic, not only by not destroying the human and animal lives so indiscriminately as their western brethren do, but they are spiritually catholic to the spiritualists of all nations without distinction of creed, color, caste, and sex. They still offer betels and nuts, sweets and flowers to the Buddhist Stupas and to the tombs of Mahamedan Fakeers as their humble homage and tribute in honor of the psychic powers these spiritualists achieved. They can justly ask if any nation on the surface of the world has ever shown respects and honor to the spiritualists of alien faiths. They can also prove the catholicism of their reli-

gion by quoting the concluding *Manthra* of their daily *Tarpan* :—

*Abramh Sthamba parjantam jagat threpyatham*. Let the whole universe from the most subjective Bramh down to the objective straw be appeased with this humble offering of water of mine. Does this *manthra* exclude any caste, creed, or sex? Does it not impart the most eclectical idea that any western creed can ever conceive, in the hearts of the performers of *Tarpan*? If this is not catholicism in the strictest sense of the word, we admit, we do not know what catholicism is.

But now our western brethren may very naturally ask us the question as to why the Hindus, if they are so catholic in their views, do not partake any food cooked or touched by foreigners. In reply we can assure our brethren that the practice is simply based on scientific grounds to avoid the contact of animal magnetism of others, which according to *Shâstras*, is most detrimental to one's own spiritual progress and more especially in a tropical country like India, where the human and animal magnetism is more easily contracted owing to the intensity of heat, than in colder regions. Magnetism is the essence or effluvium of mind emanating through animal or human bodies and it is therefore so justly called *chhata* in Sanskrit derived from the root *chhadh* to radiate. Every man has a magnetism of his own either good or bad, curative or destructive, and congenial or uncongenial, according to his dress, diet, temperament and other surroundings amidst which he is brought up. Is there any educated person at the far end of this scientific age of the nineteenth century, who can deny the existence of such magnetism latent in every objective organism in Nature and the difference of its quality and quantity? Who can

deny that the magnetism of a vegetarian teetotaller is not different from the magnetism of a beef-eating drunkard? And in like manner, can any man who has a particle of common sense say that there is no difference between the magnetism of a vegetarian teetotaller celebrate and that of a beefivorous demoralized besotted drunkard. Certainly these two magnetisms are like Heaven and Hell, diametrically opposite to each other. The true initiated Bramhan will, not only reject his simple food, if touched by his sons and daughters, but if it is cooked by his wife while she is in her angry mood.

Magnetism exercises a great deal of influence over the physically weak patients suffering from certain diseases. To quote a physician. "It may be well to state that asthma has been known to be excited by the smell of ipecacuanha, also by the effuvium from horses, wild beasts, guinea-pigs, rabbits, cats, dogs, even from the skins of animals." And so the physically etherial Bramhans and Hiudu ladies do never touch these animals in order to avoid the contract of their bad magnetism. The Hindus know its proper use. Their daily *Arathi* to an idol is the constant supply of good magnetism of a spiritually advanced priest to the image, formerly magnetised by certain higher class of Bramhans.

Their *Barana* to bridegroom and bride is to impart the good magnetism, emanated from the heart of a loving mother through the tips of her fingers, fire, water, betel to the newly married couple. Their *Ojha* is a trained magnetiser, who can cure very many diseases by sheer force of his curative magnetism, imparted to the patients through his breath and fingers.

We again take the liberty to assure our western brethern that mere partaking of food with each other on the same table does not beget catholicism or love of humanity in the individual or in the national minds. Had there been a truth in this statement, then all the Christian nations of modern Europe of Industrial civilisation would not have armed themselves up to the teeth, nor they would have preached to the world at large the most selfish and inhuman doctrines of "might is right" and the "survival of the fittest" in place of the most sublime and heavenly principles of "universal love of humanity" taught by the sage of Nazareth and the "universal love of universality,"

"Ahimsá parama dharma"

OF

BIHAGWAN BUDDHA.

(To be continued.)

SREENATH CHATTERJEE.

## A THEOSOPHICAL TALE

### THE TALKING IMAGE OF URUR

BY

DR. FRANZ HARTMANN.

(Continued from page 340.)

A tremendous noise by native musicians aroused Pancho from his sleep at daybreak. He arose and stepped on the veranda, when he saw the same man, who the night before had addressed him as Mahátma Krashibashi, approaching the house. He was closely followed by Mrs. Honeycomb who introduced him to Pancho as Captain Bumpkins. "He was a man of about fifty years, but still full of vigour; and his martial bearing seemed to indicate that it would not be safe for any member of the society for the Distribution of Wisdom to contradict him or to doubt the existence of the mysterious Brotherhood. Nevertheless he was very kind-hearted and good-natured, and if it was true that the Talking Image was *all brains* and no heart, it might be said with equal sincerity that the Hierophant Bumpkins was *all heart*; for he was exceedingly anxious to increase the welfare of mankind. There was nothing so ridiculous which he would not have undertaken to do, if it seemed to him that humanity could be benefited thereby. Magnetism was his great hobby; it could accomplish everything, from the mending of a boot to making one's self invisible. The society of which he was the Founder and President, was an organisation having for its object the prosecution of philosophical researches and the advancement of humanitarian interests. *As such*, it was a good institution. It claimed to be based on universal freedom of thought, and there would have been nothing impracticable in that, *if its members had been capable of doing their own thinking*. But the vast majority of its members could no more live without creeds than a fish without water. They were attracted by a desire to gratify their curiosity and to obtain favours from the mysterious Mahatmas. "They had given up their old superstitions merely to replace them by new superstitions." These pictures are so ably drawn and so true to nature that the identification of the society and its Founder and President presents no difficulty at all. But the identity of his illustrious colleague is not quite clear. Persons unacquainted with the early history of the society may find it difficult to see through the TALKING IMAGE. They may wonder what is meant by the narrow escape of the IMAGE from the "dissection" that would have brought its amazing career to an end owing to the timely interference of Pancho, by the troubles it gave its custodians by the regular changes observed in its weight or grossness, by its *echoing* that *seemed* like oracular replies and were accepted as such by its fond admirers, by its utterance of something acceptable and agreeable *just in time* to humour the judge and thereby induce him to

rule against its dissection, and a number of other statements about the Image, one of which refers to what Dr. Hartmann calls "the master of the Image." But the author has openly declared elsewhere that the **TAKING IMAGE OF URUR** is the personality known as Madame Blavatsky, and the master of the Image her higher self. That settles the question of the identity as regards that mystified personality. We shall now proceed with the sketch.

"I congratulate you," said Captain Bumpkins to Pancho, "that you have been selected by the mysterious Brotherhood to carry on the work for the cause of truth." Being asked if he believed in such existence, Bumpkins replied that Mahatma Krashibashi paid him a visit "only last night." We have mentioned about that visit in the preceding article. It was the visit in which Pancho was addressed as Krashibashi with all the honours due to the exalted (?) position he occupied in poor Bumpkins' eyes, or rather in his "imaginative faith."

"Do these Adepts visit your often?" asked Pancho.

"There is not a day in the year," answered Bumpkins, "when I do not see some of them in their astral, and sometimes they come to me in their physical forms. Occasionally, when they wish to talk to me, they take possession of somebody that happens to be around. Once I met Krashibashi in the form of an apple-woman; at another time he took possession of a policeman, and once I had a long talk with him while he got inside of a lightning-rod agent."

"How could you tell that it was Krashibashi talking to you?" asked Pancho.

"He always gives me certain passwords and masonic signs, by which I know whom I am talking to. This is just as good as if he were to show his diploma."

Pancho wanted to know the best way to develop one's spiritual perception, and in reply he was offered a magic mirror for fifteen dollars. Pancho could not see what magic mirrors had to do with spiritual perception. Bumpkins explained, "it is all done by *self-hypnotisation*." No doubt, *self-hypnotisation* is at the bottom of the great majority of the experiences and extravagancies of the disciples of the **TALKING IMAGE**; but we, think, that is not the only form of hypnotism those poor creatures are subject to.

As for Pancho, he was not yet edified; he enquired about the way of joining that mysterious Brotherhood. "To do so, you will have to become an Adept," replied Captain Bumpkins.

"How is that done?"

"I dare say," explained Bumpkins, "you know what is meant by the term *suggestion*. In ordinary cases a magnetiser *suggests* to a patient that he is well, and then the patient gets well. In cases of Adeptship, the person magnetises himself and *suggests* to himself that he is an Adept, and when the *suggestion* is strong enough, he becomes one."

We know a number of such Adepts in Bombay, members of the Esoteric Section, not full-blown yet, but big enough to have specific hallucinations and frequent "intuitions (!) that *never* deceive," although circumstances not unfrequent prove them altogether fallacious. But we must not lose sight of our Hierophant Bumpkins. He continued: "Of course, if you can get one of the Brothers to magnetise you, the thing will be done much "quicker." He was also ready with a prescription to attract their special attention." To secure that privilege, Pancho was advised to join the moral regiment.

"What is the regiment?" asked Pancho.

"It is a new institution," replied

Captain Bumpkins, "which I have recently organised after the pattern of the Salvation Army.....Last night I offered to Krashibashi the general ship of the regiment, and he promised to accept it. He will find out immediately if any one tells a lie."

Verily some facts of theosophical hallucination are stranger than fiction. One is apt to consign them to the dreamland of fiction, considering it altogether incredible that a society of educated men of a religious turn of mind could be party to so gross a materialisation, ayé prostitution of spiritual conceptions, so painful a desecration of sacred ideals. We wish the whole story were a fiction. *As such*, one would heartily enjoy it. But to do so, one needs overlook "a certain historical aspect," to use Dr. Hartmann's own words. In that *historical aspect*, lies its tragic element. It is mournful to see a large number of innocent earnest souls duped, deceived to the extent of becoming mere magnetised tools in the hands of two or three designing individuals; it is mournful still to notice clever men like Dr. Hartmann fostering their dogmas in diverse ways, and mercilessly enjoying the fun with closed doors, to be opened at times only to allow other disenchanting souls to partake of the merriment, with due provision, in the event of some still enchanted soul coming in by mistake, to tempt him out by another door more mystified than ever. To be sure, Dr. Hartmann is not the only person dealing with such a serious affair in a sportive, merciless, easy-going way of his own, which *he only* knows how to justify; or, perhaps, "he even knows it not." We know an old theosophist, who talks quite seriously in the face of believers, about communications and teachings from the Tibetan Mahatmas; but no sooner they have turned their back than

he laughs at their folly and calls them blind "for believing in such humbug." This old theosophist knows all about the fraudulent methods of the late Madame Blavatsky. When asked why he supported the humbug to the extent of bearing personal testimony to it, he coolly and in a business-like way replied: it was because "the cause is good." *The cause is good!* The cause that has been woven up into a tissue of falsehood, hypocrisy, and hallucination, so inextricably that the best of its supporters feel obliged to sustain the whole fabric for fear of tearing it to shreds in attempting to cleanse it, the only alternative open to them being to give up the whole thing in despair, and turn their energies to some other channels where they can *honestly* work for humanity *without blunting their moral "sense of truth"*; the cause that has been the wreck, we *know*, of so many truthful careers, the death of so many noble aspirations, the agony of so many loving hearts, the divorce of many a sacred tie, the hot-bed of hallucination, the nursery of secret intrigues, the desolation and despair of lovely homes and hearths, and the desecration of India's most sacred and most sublime ideals; *that cause is good!* and *therefore* its advocates feel justified in trifling with serious topics, turning the sublime into the ridiculous, and abusing the loving trust of their younger "brothers" who look up to them for guidance, and confide in them with child-like simplicity. And that confidence is demanded as a condition of membership in the moral regiment and the member is warned against allowing it to be shaken on any account. Let us see what Pancho has to say on the subject. Some members did not like the flags, the badges, the tom-tom, and the blue elephants at the door. They presented a petition to the Hierophant, but before Mr.

Green had finished reading it, the sound of a gong was heard, whereupon the cry arose: "A message from the shrine! A message from the shrine!" Mr. Malaban then entered the room in hot haste, holding in his hand a paper which he presented to the Hierophant, who received and opened it with due ceremony, and read:

"The elephants and the flags may be dispensed with; but the badges and the music must remain:—KRA-SHIBASHI."

"This settles the question," said the Hierophant, "the meeting is dissolved." After that, he explained: "this dissatisfaction among certain of our members is the work of Black magicians." He further explained how the occult letter came up so soon. An astral Chela was listening to what was said; he saw him standing behind Mrs Honeycomb's chair; and "accepted Chelas are authorised to sign the names of their masters to any document they like."

Now we come to the Anniversary Meeting of the Society for the Distribution of Wisdom. Captain Bumpkins made an eloquent speech. "There was a great deal of truth in what he said and also a great deal of error." We think it is because of that truth that the society lives, attracted by that truth, some really earnest and thoughtful men work in the society for a time and contribute to its vitality. Charmed by that truth, they fail to see the monstrosity of its errors for some time. The Hierophant's speech is characteristic of an officer of the moral regiment, but in justice to him we must add that his connection with the scheme of organising that regiment is formal. A few short extracts from his speech will indicate the general tenour of it:

"LADIES AND GENTLEMEN, BROTHERS AND SISTERS, I address you all without any distinction of colour

or race... Upon us and upon us only are centred the hopes of the world... Let me ask you in all sincerity, what is the use of anyone trying to do his own thinking if he has a mysterious Brother who can give him all the information he wants and whose veracity can be relied upon; an Adept, I say, who can magnetise knowledge into his brain much faster than he could ever learn it by going through all sorts of experiences. Do those people who want to find out everything themselves, imagine that they are wiser than the mysterious Brotherhood? Do those sceptics and scoffers believe that they can teach an Adept? Villains and rogues they are sunk in the swamp of materialism and doubt. Their day of reckoning is near, when they will be rooted out of existence.. I know of more than one fine fellow whose prospects of becoming a Chela have been entirely spoiled by his having a wife. Confound these women! They are an everlasting botleration and a drawback in the attainment of the honours which may be bestowed by the mysterious Brotherhood."

Mr. Green looked more solemn than usual. He felt the dignity of a future Hierophant swelling within his breast. As for Pancho, he could now see *even without the aid of a magic mirror* that the society was not exactly what he imagined it to be. "He could see that there were few members, if any, who cared anything for *truth for its own sake*, but only for the benefits that would arise from its possession." After a pause the Hierophant continued his speech. He said that he had received reliable information from the mysterious Brotherhood, that a band of Black magicians were leagued together, bent on the destruction of the society, and that the Adepts had given him orders to establish a Secret Committee of Defence

to devise and employ means to frustrate their schemes. He selected Mr. Green, Pancho, and Mrs. Honeycomb to serve on that Committee. Pancho retired to his room and asked himself: "Can it be imagined that persons in possession of supreme wisdom should refuse to do something useful, but find time to descend from the mountains to give orders about the blue elephants?"

Mr. Green entered the room, followed by Mrs. Honeycomb. He considered himself and Pancho greatly honoured in being appointed members of the Secret Committee; Mrs. Honeycomb seemed bent upon doing the work at once. "The first thing to be done," she said, "is to find out who the black magicians are. I therefore propose to get a good magic mirror and to see how they look." Mr. Green observed: "There may be some of them right here in this room." Mrs. Honeycomb was determined to keep them away and was "going to put a vessel of vitriol" in her room for that purpose. Mr. Green thought the best plan would be "to take a strictly legal course"; but Mrs. Honeycomb reminded him they had to deal with astral bodies." At this moment Mr. Green observed Madame Corneille standing near the open door; whereupon he sharply rebuked her and promptly slammed the door in her face. The appointment of the Committee of Defence formed the main topic of conversation on that day in Urur. Some persons thought that these Black magicians were Dugpas residing in the Gobi desert; others imagined they were members of the society for the discovery of unknown sciences i. e., the society for Physical Research that exposed the fraudulent phenomena of the late Madame Blavatsky at Adyar; and again others believed that it was a society of the Jesuits. Only one little lady

had a theory of her own, and while sitting at the dinner-table she whispered to Pancho, "I know who these Black magicians are. They are Madame Corneille and her familiars."

We now come to the TALKING IMAGE. "It was an imposing figure resembling somewhat a woman in a state of trance... From the eyes downwards it seemed to be dead, unmovable, heartless, petrified. From the eyes upwards it was alive, at times conscious, and sometimes even of superhuman intelligence."

This description of the appearance of the IMAGE is followed by an elaborate statement of what the author calls its true nature which, he informs us, its friends as well as its enemies have failed to understand. We do not know what warrant he has for so sweeping an assertion; perhaps he has clairvoyantly read, or has imagined that he has so read, the views of *all its friends and enemies*. We should like to know *all the views* entertained on that subject by its friends and enemies very few of whom have hitherto opened their hearts to the reading public. How far the author possesses the "clairvoyant power" he boasts of, we cannot tell. As a rule, we have noticed that persons, really endowed with any quality worthy of admiration, *never boast of it*, and *they that boast of it do not possess it*; and we see no reason why we should make an exception to that general rule in favour of the author of the TALKING IMAGE. At any rate, the theory he has advanced with a good deal of pomp bears not on the face of it the faintest indication of the exercise of "clairvoyant power," unless it be that pseudo-clairvoyance, aptly termed "hallucination," which plays so prominent a part in theosophical experiences and so-called intuitions. Our author's accurate observation and vivid description of what passed before his



eyes bears a remarkable contrast to his faulty reasoning and false inference. Like all other men, our author has his strong points and his weak points too. He is a good biographer but a weak philosopher. We have seen how well he has observed and depicted those changes in feature and in mental mood that are generally associated with mediumship, also the heartless disposition, stupidity, and passivity that many mediums display while in the lower mood, together with the tokens of high intelligence beaming with light they give at times in some higher mood.

Let us now see the conclusion to which the puzzle of phenomena like these has driven our author with the help of the "clairvoyant power" he has displayed, of course, not without due ceremony. His conclusion is that the individual in question has virtually ceased to be a human creature. Here are his words: "While in human beings there is usually no marked line of demarca-

tion between the high and the low, it seemed as if in the IMAGE the two natures had become separated from each other. It was in fact like.....without the intermediary human element between the two poles."

Thus, in our author's fancy, the IMAGE is at once too bad and too good, too low and too high to be what she really is, viz., a human being. We wish the author had taken care to understand *something to the point* regarding the phenomena of hypnotism, mesmerism, spiritualism, mediumship, black magic, and *self-hypnotisation*, before displaying this "clairvoyant power." In that case his mind would not have been driven to the extreme of suggesting the theory of "an animal and a god," and his wonderful "clairvoyant power" would not have been taxed to work out that suggestion.

J. K. DAJI.

(To be continued.)

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## THE ARYA AND THE HINDU.

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THE epithet 'Hindu' has been given by the Mahomedans to the people of India whom they conquered. It is vocally derived by some antiquarians from the word Sindhu, indicating the well-known river. But the term is a very misleading one. It can not be applied to the whole mass that populates India, nor to the particular section of the community which preaches the faith of Vedanta and the Upanishads only. Pundit Dayananda Saraswaty and his followers have been nick-named "Arya." Is then the term "Hindu" more sublime

than "Arya"? Without entering into details of such an intricate question, we can safely assert that the faith of the forefathers of the so-called "Hindus" of India when they first migrated into the land watered by the five rivers, was more catholic and liberal than that of their degenerated descendants, that they could more clearly and effectually conceive the idea of one God pervading through all nature, that the state of their society which was then making very rapid progress towards perfection was pure and free from every sort of superstition

and bigotry, and that notwithstanding anything and everything that can be alleged against them, their puny faith and broad views, their superhuman qualities and great civilisation at one time dazzled the eye of all the then known world. They were in fact so much powerful and so very spiritual that even their name only would cast a magic spell over the rest of the world and is still most awfully revered by the civilized nations of the globe. It will not be the least exaggeration to state that they could ascend in the air without the balloon, come to know in a moment what takes place in the remotest part of the world without the electric battery, pass over any space within a twinkling of the eye, and having fulfilled the mission of their individual and national life, were at last absorbed into the eternal soul of the universe.

Under these circumstances one cannot but feel some sort of glory as being descendants of the hoary forefathers of the Vedic age and as thinking himself an 'Arya.' But time can change everything and it has made very sad changes in everything in India, especially in her ancient faith, manners, and customs. It is now an admitted truth and repeatedly tried in every page of the world's history that the religious faith, the general culture, and the sound civilization of a country are closely connected together; so much so that the progress of each entirely depends on that of the other. Thus as long as the 'Aryas' remained what they were, their power and prestige remained untouched too. Up to the Pauranic age, the Vedas only taught the simple 'Aryas' their faith, their rites and their other duties of human life. The 'Vedic people' meant then 'Aryas' only. Long after the Arya colonization in the Deccan, long—long after the battle of Kurukhetra and the classical age of India, everything

besides those recommended by the Vedas, was rejected and ejected alike even by the mass. We could have quoted passages from the Ramayana and the Mahabharata in support of our views but that would be unnecessary in the present case and mere waste of time and space only. Every reader can find it out there for himself.

However, as soon as the Vedic period passed away and for the love of power and some such other reasons on the part of the Brahmans, the Vedas were set aside and the Purans and the Upanishads took their place, the strength of the society began to decline and by and by the whole people plunged headlong into the gulf of superstition. After a while Buddha was born; he prescribed very good medicines, but the delirious patient threw it away. Here out of the enthusiasm of opposing the Buddhistic views the people went far and farther, grew more and still more superstitious until they have become what they are now. Had an 'Arya' of the Vedic period been alive this moment, he would have been astonished, nay, puzzled to enumerate the signs of hurricanes and cyclones that blew over the Indian communities before they have assumed their present form. However firm and sound may be the basis on which our wise forefathers set the footing of the society, we repeat here, that all-destroying time has changed everything and made the poor Indians learn the distinction between an 'Arya' and a 'Hindu.' No great similarity whatever whether in faith or in manner or in general behaviour can be traced now between the 'Arya' of the Vedic period and the 'Hindu' of the Pauranic age. The commandments, the teachings, nay even the aims of the holy scriptures of the two different periods are partly different. Let the Vedas be the inspired and simple songs of the

Somarasa-drinking tillers of ground in Bramhabarta and Bramharshi or trace their origin in way of devotion and faith from the personal creator of the universe, they are now partly disregarded by the mass which professes so-called 'Hinduism.' It is no doubt a matter of great regret that even the most bigoted 'Hin lu' now driven into altogether different channels of faith by the principles of the Purankars after the Buddhistic age, will without any hesitation on his part, prefer at present the showy and grand ceremonies of the Tantras to the simple rites according to the Suktas of the Devas, and if faith designates the people then in the true sense of the word, a 'Hin lu' now-a-days has very little of the Aryan in him. We should try to illustrate this remark of ours in a small compass by some concrete questions.

Non-sacrifice is the basis of all religion. It is the soul of purity, the very life of humanity, and it distinguishes man from beast. Some of our countrymen who advanced far in another direction may say whatever they please; but it is equally true that in the Vedas this spirit of non-sacrifice is too admired to deny it. From the secular point of view the Vedas did no doubt allow the cow-sacrifice in particular cases. But even there among annotators of profound learning, the dispute arose very frequently as to the final settlement of this practice. Besides there are very many passages which clearly forbid and strictly prohibit it. In the Mantra 13, Sukta 162, Mündal 1 of the Rig Veda there is a passage which when translated word per word stands thus;—"Those are skillful cooks who do not use their utensils for meat. Again in the *Yujurveda* there are passages in the 43rd, 44th and 47th Muntras of the 13th chapter (Adhyāya) to the effect;—"Thou shall not kill the sheep or

goat or any biped." "Protect animals," and "I shall look upon all the creatures with the eye of a friend," are the injunctions of the *Yujurveda*. "O Purifier, thou protectest grain food," "The vegetable world supports wise men," "He who studies the nutrient foods with Rishis, eats wholesome food, pure and delicious food oxygenated for purification," "This knowledge gives him milk, butter, honey, water, purifying, refreshing, delighting and strengthening. It gives us the food of Brahmins, which satisfies our desires, purifies the mind, and gives felicity; such a scholar eats pure food and obtains happiness." (Wilson's edition of the *Sāma Veda* Vol. I).

In the *Atharva Veda* too there is a passage in the 28th Muntra of the 7th chapter which means that human beings should live upon the products of agriculture. We could quote many other passages all to the same effect, but that is not necessary. The thing which I intend to explain to the reader by the cow-question is that the Hindus while they themselves discard this sacred spirit of non-sacrifice of the Vedas on one hand, do not hesitate for a moment to suppress the practice of cow-killing by the Mahomedans. Thousands upon thousands goats daily and occasionally more than that number are sacrificed in the temples of Kali with great pomp and ceremony; the heart-rending bleating of the innocent creatures is sunk under the rourings of drums and 'Jai mā. Kali' of the devotees, and a Hindu can not but feel glory in it. Yet they can not brook the 'Bukrid' festival of the Mahomedans which comes off only once a year and they prefer the rigorous imprisonment in the British Jail to the toleration of the faith. The *Purnakars* teach the 'Hindus' that cow is the most sacred animal as the cat was with the ancient

Egyptians, and the killers of cows are the most detestable of all sinners. But are not goats and sheep of the same class with your cows? Are they not created by the same Author? You may argue that oxen and cows are more useful to man. Then and there only you are correct; but that is apart from the religious point of view. But why should you talk of religion and Shastras in perpetrating an abominable practice of saving the one and killing the other which you do for the sake of your earthly interest only. If the Vedic people used meat, they took oxen and sheep, cow and boar alike, and when they gave up this habit, they gave it up

once for all (when and why shall be treated in another article) and became solely vegetarian. But the Hindu, deluded by long-established customs, which always set one class against another, can not do anything in a straightforward manner; perhaps, we shall not go further from the truth if we remark here that this want of simplicity and straightforwardness is very nearly connected with the degraded position of the present Hindu Society.

(To be continued.)

The above article is from the pen of Babu Roghunath Chatterjee, the editor of the well-known vernacular paper *Somprakash* and the winner of the gold medal of the I. C. B. Society for his best English Essay on the Cow.

## CLAIRVOYANCE.

(From the German of Dr. Carl du Prel.)

### 1. THE INTUITIVE PERCEPTION OF CLAIRVOYANCE.

A further disadvantage of the intuitive perception of clairvoyance is that the pictures are provided with no sign by which the time of their future occurrence may be determined; symbolical pictures alone furnishing to some extent an exception. Even among the prophets of the Old Testament we seldom find that the date at which their prophecies are to be fulfilled is fixed beforehand, indeed it is often stated that the time of the fulfilment is known to God alone,\* or the date itself is made the subject of the prophecy.† Since the clairvoyant vision is spread out in space like a picture, it remains undetermined as to time, just as the

starry sky gives us no information as to the different distances of the stars, and the beams of light that reach us differ by centuries in the date of their origin. Thus in Jeremiah the conquest of Babylon is given side by side with the final downfall of the kingdom, which occurred a thousand years later,‡ just as the moon's crescent appears over the top of a tree with nothing to show the distance between the two. In the New Testament, too, the apostles ask when will come the time of the fulfilment of a prophecy.§ In clairvoyance, several events of a single life-time are represented in one picture, the sequence in time is

\* Zechariah XIV. 7.

† Isaiah VII. 8.

‡ Jeremiah LX. 51.

§ Peter I. 10—12.

changed into co-existence in space, and the intervals of time remain undetermined.

This intuitive perception may also lead to positive error, inasmuch as somnambulists often confuse the past with the future. Hufeland mentions an example: "It is remarkable that she always spoke of to-day as yesterday, and of what happened to-day as events of yesterday." When she spoke of to-day's events, which had not yet taken place, as having happened yesterday, it was understood that she spoke of the future, and this always proved correct as to what she said about her bodily state.\* Dr. Teste was told by a somnambulist that she had broken a porcelain plate, but she denied it on awaking; no one was to move the plates and then it would be found that none were missing. She went away and counted the full dozen. Teste left the place, but had not gone far when he heard a noise, and returned to find the lady in tears. A plate had just slipped out of her hand; she had confused the past with the future.†

Lastly the intuitive perception of the picture itself is not always complete, and only becomes plainer on repetition. When the clairvoyance diminished in Dr. Haddock's somnambulist, Emma, she borrowed a simile from the physical world and said: "My glasses are darkened."‡

Since the material which leads to clairvoyance is usually made over to the brain, it may serve other functions there, *e. g.*, abstract thinking, or it may arouse the central seat of

the organ of hearing. Hearing at a distance, or clairaudience, is not very rare. Bende Bendsen says: On the day that Director Paisen of Kletteries in Fuenen died, Karsten the bailiff was seated at table in Lindholm, with his wife and son, and they heard quite distinctly a horse trot into the yard, and uttered in a hollow voice, the words, "Old Paul is dead." An hour later the servant of the deceased arrived on horseback, and announced the death in the words previously heard.§ In this connection may also be mentioned the death-cry of the Scotch, the so-called *Taisk*.|| Wierus tells us that, in the house of his uncle, a hop-dealer, he always knew beforehand when the merchants were coming, by hearing at night-time a noise on the hop-ground.¶ Hearing at a distance also takes place in space. A clergyman was preaching in a church, and at the same time a possessed person, in another church two kilometers away, repeated the words of the sermon as they were delivered.\*\* A somnambulist says the words which the wife of the clergyman of the place is then uttering; another†† repeats word for word what her boy is saying four rooms off, the doors being closed.‡‡ The boy Richard describes the tune and verses that are being sung in a distant quarter of the town, and these, on enquiry, prove correct.§§ In other cases clairaudience is only aroused by association and appears as a subjective element in combination with vision. Such associations appear even in the usual dreams and hallucination. We

\* Hufeland: "*Ueber Sympathie*," 189.

† Chaignon: "*Physiologie du magnetisme animal*," 307.

‡ Haddock: "*Somnolism*."

§ "*Archiv fur tier, Magnetismus*," VIII, iii. 97.

|| *Ibid.* VI. iii. 109.

¶ Kieser *loc. cit.* II. 58.

\*\* Mirville: "*Des esprits*," II. 232.

†† *Archiv.* VIII. ii. 161.

‡‡ *Ibid.* XII. ii. 112.

§§ Gorwitz: "*Richards magnetischer Schlaf*," 91.

see the roses that we pluck in dreams, we smell their perfume, and feel their thorns.

As an element of somnambule life, clairvoyance ceases on the awaking of the seer, and it then also disappears from memory. It remains however latent, and this is proved by the fact that it can be aroused by association, as for instance when we meet with some of its elements in reality, and recognise it when fulfilled.

Haydn writes in his diary: On 25th March 1792, at the concert at Herr Barthelmann's, there was present a clergyman who, on hearing an andante composed by Hadyn, became deeply dejected, because he had in the previous night dreamed that this andante would announce his death. He went home, laid himself down, and died soon afterwards.\* Aterius went to Syracuse to be present at the gladiatorial games, there he dreamed that, at a similar show, he would be stabbed by the sword of a gladiator. At the games he recognised, in the person of a retiarius, the gladiator who had stabbed him in his dream. He was very anxious to leave the place, but those around him succeeded in calming him. The retiarius, in the course of his fight, drew near the place where Aterius sat, and, raising his sword to strike his adversary, unfortunately struck Aterius, who was killed.† An Englishman once visited one of Ricard's somnambulists, and directed his clairvoyance to a house in Paris—a false method, it may be remarked, as it does not exclude telepathy. In the place indicated the somnambulist saw a sick lady lying on a bed. Some days after a lady came to the somnambu-

list, and in her he recognised, through the rapport set up by holding her hands, the sick person whom he had seen as above.‡ Remigius tells us that a certain merchant was robbed of six pieces of linen. In the night he saw the thief in a dream. Several days after he met in the street the thief, accompanied by a porter carrying closed box. The merchant followed him, and as he was about to have the box put on board a ship, summoned an officer of justice, and the stolen goods were found in the box.§ Nietsch, a bailiff, dreamed that there stood before him an old man who, baring his breast, complained of pain, and he said in reply that he was unable to help him in any way. The old man then begged him to lay his hand on the place with a firm determination to help, and with confidence in his power to do so, adding that then health would be restored. Some days afterwards an old man entered the bailiff's office, to get some keys; he groaned heavily, complained of pains in the chest and begged for advice. The bailiff shrugged his shoulders. Then he remembered his dream, and when the old man brought back the keys, he placed his hands upon him as he had none in the dream. The sick man then spoke, using the same words as in the dream and said, "Good Lord! How well I feel; all the pain is going away." The bailiff, thus made aware of his magnetic healing power, used it thence forward for the cure of various maladies.|| A girl dreamed she was lying sick in bed, a man came into the room and said: "So you are still sick?" He then made passes over her from head to foot, whereupon she lost consciousness. Three days later the clergy-

\* Kerner: *Magikon*, III, 757.

† Valerius Maximus, I. 7.

‡ Ricard: *Traite theoretique et prat.* 455.

§ Remigius: *Demonohistria*, II. 448.

|| Kerner: *Magikon*, II. 308.

man sent to tell her that Dr. X. had come to visit her. She was unacquainted with the doctor, but when he entered the room, she recognised the man she had seen in her dream. Using the same words, he made passes over her, and when she succumbed to the influence, he promised to begin a magnetic cure. The emperor Gratian gave Theodosius the chief command over the Goths. The latter dreamed that Meletius, as patriarch of Antioch, clothed him with the purple, and crowned him emperor. He afterwards really became emperor of the East, and when in the same year, the Council of Constantinople was held (B. C. 380) Theodosius recognised among the bishops, Meletius, whom he had never seen before, and who crowned him.\* Harvey, when on his way to Italy, was, without any reason being assigned, kept a prisoner by the governor of Dover to whom he had shown his passport. The governor knew Harvey merely by reputation, but in the previous night he had a dream, warning him not to allow a person, whom he recognised as Harvey, to cross over to Calais. The boat by which Harvey would otherwise have crossed, was wrecked and the passengers drowned.†

Similarly, places that have been seen in clairvoyance are afterwards recognised, and the seer finds his way by following the remembered directions taken in his dream.‡ A theological candidate, long before he obtained his post as private tutor in Pommerania, saw in a dream the room afterwards assigned to him—a long narrow apartment with a single window, looking out on to a beautiful park, with a gymnasium on the

right. When he arrived, he was struck with the resemblance to his dream, only the gymnasium was missing, but was erected during his stay, on the spot where he had seen it in his dream.§ A lady dreamed of a town. From the description she gave, her husband recognised it as Zurich. When she afterwards actually went to Zurich, she recognised her dream-picture, the exact appearance of the interior of a house and the view over the lake. Seated on a bench was a woman who had a heavy bundle of wood to carry. The lady wanted to ask her husband to help the woman, but refrained from doing so in order to see whether the end of the dream would be fulfilled, for she had seen another gentleman in white stockings give the necessary assistance, and this is what actually happened.||

Another remarkable example takes the form of a double dream. A schoolmaster dreamed of a lottery number, but forgot to purchase the ticket. When the numbers came out he wanted to see whether the house in which the lottery-office was established corresponded with the one he had seen in his dream, which turned out to be the case. He was addressed by the clerk as "Mr. Schoolmaster," and, on being questioned, the clerk said he recognised him because he had seen him just as he was then standing, in a dream. Both dreams occurred in the same night.¶ Emile Deschamps, the poet, wrote in 1836 to a Paris newspaper giving some particulars about himself. Among other things he said that in a dream he saw a town, he walked about in the streets, read notices posted on the walls, and so

\* Ammianus Marcellinus. I. 29.

† Beaumont : "Traktat von Geistren," VIII. 9.

‡ Du Prel : "Philosophie der Mystik," 352.

§ Spittlergerber : "Schlaf und Tod," I. 86.

¶ Kerner : "Blätter aus Prevorst," VI. 161. 164.

¶ Kerner : *loc. cit.* V. 73.

on. Until he left Paris he could not get rid of the picture. Arrived at Orleans he found that everything corresponded to his dream and that he knew his way about perfectly. He states that he had met other persons who were clairvoyant.\* Felix Ikwirsky, an official in the ministry of war, once rescued a woman from drowning in Warsaw. She was very grateful to him ever afterwards. About a year later he dreamed that he went past her house where a great crowd was assembled, and the women ran out to him and complained that she had been robbed and

had lost all her property. He awoke and forgot the dream, but remembered it afterwards when he went out, passed the house, and found everything as in the dream. He related the dream to the assembled persons and added that he had replied to the woman's complaint with the words: "Doubt not; all that has been stolen from you will be found in the vault of the monastery under a stone." They went to the spot indicated, and there, in a hollow under a stone, they found every one of the stolen articles.†

*Theosophist.*



\* Perty : *Die mythischen Erscheinungen*, II. 264.

† Kerner : "*Magikon*," III. 74.