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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

CHAPTER XXIX.

OUR H. P. B. was, even in her youth—to judge from her early portraits—a plump person, and later in life became very corpulent. It seems to have been a family peculiarity. In her case it was largely due to the manner of life she led, taking next to no physical exercise whatever, and eating much unless seriously out of health. Even then she partook largely of fatty meats and used to pour melted butter by the quantity over her fried eggs at breakfast. Wines and spirits she never touched, her beverages being tea and coffee, the latter being her especial favourite.

Her appetite, while I knew her, was extremely capricious, and she was most rebellious to all fixed hours for meals, hence a terror to all cooks and the despair of her colleagues.

I remember an instance at Philadelphia which shows this peculiarity in an especial degree. She had one maid-of-all-work, and on this particular day a leg of mutton was boiling for dinner. Suddenly H. P. B. bethought her to write a note to a lady friend who lived at the other end of the city, an hour's journey each way, as there were no direct trams or other public conveyances going direct from the one house to the other. She called in trumpet tones for the maid, and ordered her to set off instantly with the note and bring the answer. The poor girl told her that the dinner would be spoilt, and

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty-one, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

she could not possibly get back until an hour beyond the usual time. H. P. B. would not listen and told her to begone at once. The cook looked despairingly at me, but I motioned for her to go, and she went. Three-quarters of an hour later H. P. B. began complaining that the stupid idiot of a girl had not returned ; she was hungry and wanted her dinner, and sent all Philadelphia servants to the devil *en masse*. In another quarter of an hour she had grown desperate, and so we went down to the kitchen for a look. The pots of meat and vegetables, of course, were set back on the range, the fire was banked, and the prospect of dinner was extremely small. H. P. B.'s wrath was amazingly vehement, and so there was nothing for us but to turn to and cook for ourselves. When the maid returned she was scolded so roundly that she burst into tears and gave warning ! At New York, if any nice visitor chanced to be there, either the dinner would have to wait indefinitely, or he or she or they—for it made no difference—would be asked to come in and dine, and the portions provided for us two had to be divided and sub-divided for perhaps four people. At Bombay it was worse : one day the dinner would be put off two hours and another H. P. B. would demand to be served an hour before the time ; and then frighten the wretched Goanese servants into fits, because the vegetables were half-boiled and the meat half-cooked. So when we removed to Adyar, I determined to put a stop to this bother, and I built a kitchen on the terrace near H. P. B.'s bed-room, gave her a set of servants to herself, and let her eat or go without as she pleased.

I found, on visiting her in London after her removal there, that the same old system was in vogue, H. P. B.'s appetite having become more capricious than ever owing to the progress of disease, although every possible delicacy was provided by her friends to tempt her. Poor thing ! it was not her fault, although her ill health had been largely caused by her almost life-long neglect of the rules of digestion. She was never a vegetarian while I knew her, flesh diet seeming to be indispensable for her health and comfort ; as it is to so many others in our Society, including myself. I know many who have tried their best to get on with vegetable diet, and some, myself for example, who have followed up the experiment for several years together, yet have been forced finally to revert to the diet they were brought up on, though much against their will. Some, on the contrary, like Mrs. Besant and other prominent Theosophists I could name, have found themselves much healthier, stronger and better on non-flesh food, and gradually acquire a positive loathing for meat in any of its forms. All which verifies the old proverb, "What is one man's meat is another man's poison." I think that neither blame is warranted in the one case nor praise in the other, because of the regimen one chooses by preference. It is not what goes into the mouth that defiles a man, but what lies in his heart. A wise old saying, worth remembering by the self-righteous.

H. P. B. was, as all the world knows, an inveterate smoker. She consumed an immense number of cigarettes daily, for the rolling of

which she possessed the greatest deftness. She could even roll them with her left hand while she was writing 'copy' with her right. Her devoted London physician, Dr. Mennell, has the most unique present she could have given any person: a box, with his name neatly carved on the lid, which contains several hundred cigarettes that she rolled for him with her own hands. She sent it to him just before her death, and the Doctor has it laid by as a souvenir of doubtless his most interesting and illustrious patient.

While she was writing "Isis Unveiled" at New York, she would not leave her apartments for six months at a stretch. From early morning until very late at night she would sit at her table working. It was not an uncommon thing for her to be seventeen hours out of the twenty-four at her writing. Her only exercise was to go to the dining-room or bath-room and back again to her table. As she was then a large eater, the fat accumulated in great masses on her body: her chin doubled and trebled; a watery fat formed in her limbs and hung in masses over her ankles; her arms developed great bags of adipose, which she often showed visitors and laughed at them as a great joke; a bitter one as it proved in after years. When "Isis" was finished and we began to see ahead the certainty of our departure, she went one day with my sister and got herself weighed: she turned the scales at 245 lbs. (17 stone 7), and then announced that she meant to reduce herself to the proper weight for travelling, which she fixed at 156 lbs. (11 stone 2). Her method was simple: every day, ten minutes after each meal, she had a wineglass of plain water brought her; she would hold one palm over it, look at it mesmerically, and then drink it off. I forget just how many weeks she continued this treatment, but finally she asked my sister to go again with her to be weighed. They brought and showed me the certificate of the shopkeeper who owned the scales, to the effect that "The weight of Madame Blavatsky this day is 156 lbs!" So she continued until long after we reached India, when the obesity reappeared and persisted, aggravated with dropsy, until her death.

There was one aspect of her character which amazed strangers, and made her very attractive to those who loved her. I mean a sort of childish delight that she exhibited when certain things pleased her very much. She was sent into transports of joy on receipt of a box of caviare, sweet cakes and other delicacies from Russia, while we were at New York. She was for having us all taste them, and when I protested that the fish-roe had the flavor of salted shoe-leather, she was almost ready to annihilate me. A crumb of cake that chanced to be in a home newspaper she had had sent her, served as a memento of the entire home life at Odessa. She described to me her beloved aunt Nadjajda, sitting late at night in her room, reading the papers while nibbling one of those very same sweet biscuits; and then the different rooms in the house, the occupants, their habits and doings. She actually wrapped the crumb in a bit of the newspaper and

laid it under her pillow to dream upon. In my Diary of 1878, I find an entry for Sunday, July 14, 1878, about a seaside trip we took with Wimbridge. It says :

“A superb day, bright sun, cool, pleasant air, everything charming. We three took a carriage, drove to the beach and all bathed. H. P. B. presented a most amusing appearance; paddling about in the surf, with her bare legs, and showing an almost infantile glee to be in such a splendid magnetism.”

At Madras she received the present of several toys in scroll-saw fret-work, from her aunt. Some of comical design she brought out to show all visitors until the novelty had worn off. One, a wall-pocket in ebony and calamander wood, hangs in her old bed-room at Adyar, where I am now writing.

On her table in New York stood an iron savings-box, modelled like a Gothic tomb or temple—one cannot say which—which was to her the source of constant delight. It had inside a slit in the dome, an innocent-looking round table-top on a pillar. This was connected with a crank on the outside, and if a coin were placed on it and the crank turned, the coin would presently be swept off through a slot and fall inside, from whence it could only be removed by unscrewing a certain small plate at the bottom. We made this our collection-box for the Arya Samaj, and H. P. B.—but I shall let the reporter of the *N. Y. Star* speak for himself on this point. In that paper for December 8, 1878, it is written:—

“Madame Blavatsky, or, as she prefers to be called, H. P. B. (she having sent the title of ‘Madame’ to look for that of ‘Countess,’ which she threw away before) was enraptured with the idea. ‘I will fill my little temple with dollars,’ she cried, ‘and I shall not be ashamed to take it to India.’ The temple she referred to is a small, but intricate structure, with an entrance, but no exit, for money contributed to the Arya Samaj. It is solidly constructed of cast-iron, and is surmounted by a small ‘Dev.’ H. P. B. kindly explained to the reporter that ‘Dev’ was a Sanskrit word, differently interpreted as god, or devil, or genie by different nations of the East. The casual visitor to the Lamasery is frequently invited to place a small coin on the top of the temple, and to turn a crank. The result is invariably the great glee of the Theosophs, the discomfiture of the casual visitor, and the enrichment of the Arya Samaj, for the coin disappears in the process.”

The same writer, I find, says something nice about the mural picture in dried leaves, of a tropical jungle, that I made in our dining-room, and that was described in a recent chapter. We thought of making a lottery among our friends of the furniture of the Lamasery, and this was to be one of the prizes. The *Star* reporter says:—

“Perhaps one of the most remarkable things in all the collection of unique prizes is one which has no claim to be considered magical. It is a mural ornament, so elaborately beautiful and yet so simple, that it seems strange that it is not fashionable. On one of the walls of the dining-room of the now famous flat is the representation of a tropical scene, in which appear an elephant, a tiger, a huge serpent, a fallen tree, monkeys, birds and butterflies, and two or three small sheets of water. It is neither painted nor drawn, but the design was first cut out in paper and then autumn leaves of various hues were

pasted on, while the water was represented by small pieces of broken mirror. The effect is remarkably beautiful, but the winner of the prize will probably need magical art to remove it in good condition, for it has been in its place so long that the leaves are dry and brittle."

The jocund side of H. P. B.'s character was one of her greatest charms. She liked to say witty things herself and to hear others say them. As said above, her *salon* was never dull save, of course, to those who had no knowledge of Eastern literature and understood nothing of Eastern philosophy, and to them time might have dragged heavily when H. P. B. and Wilder, or Dr. Weisse, or some other *savant* were discussing these deeper depths and loftier heights of thought by hours together. Yet even then she spoke so unconventionally, and formulated her views with so much *verve* and startling paradox, that even if the listener could not follow the thread of her thought, he must admire it; as one may the Crystal Palace pyrotechnics, although he does not know the chemical processes employed to manufacture the pieces. She caught up and made her own any quaint phrase or word as for, instance, "flapdoodle", "whistle-breeches," and several others which have come to be regarded as her own invention. In our play-times, *i. e.*, after finishing our night-work, or when visitors came, or, rarely, when she wanted to have a little rest, she would tell me tales of magic, mystery and adventure and in return, get me to whistle, or sing comic songs, or tell droll stories. One of the latter became, by two years' increment added on to the original, a sort of mock *Odyssey* of the Moloney family, whose innumerable descents into matter, returns to the state of cosmic force, intermarriages, changes of creed, skin and capabilities, made up an extravaganza of which H. P. B. seemed never to have enough. She would set me going in presence of third parties, much to my disgust sometimes, and enjoy their surprise at this rough and ready improvisation. It was all recited in an Irish brogue, and was a mere fanfarronade of every kind of nonsense; dealing extravagantly with the problems of macrocosmic and microcosmic evolution; the gist of the whole thing being that the Moloneys were related by marriage to the Molecules, and that the two together generated the supreme potency of Irish force, which controlled the vicissitudes of all worlds, suns and galaxies. It was, as compared with the trifling story from which it developed, like the giant Banyan tree as compared with its tiny seed-germ. She got at last to call me Moloney, both in speaking and writing, and I retaliated by calling her Mulligan. Both nicknames were caught up by our friends, and my old boxes of archives contain many letters to her and myself, under those Hibernian pseudonyms.

She was a splendid pianist, playing with a touch and expression that were simply superb. Her hands were models—ideal and actual—for a sculptor and never seen to such advantage as when flying over the keyboard to find its magical melodies. She was a pupil of Moscheles, and when in London as a young girl, with her father, played at a charity concert with Madame Clara Schumann and Madame Arabella

Goddard in a piece of Schumann's for three pianos. During the time of our relationship she played scarcely at all. Once a cottage piano was bought and she played on it for a few weeks, but then it remained closed ever after until sold, and served as a double book-shelf. There were times when she was occupied by one of the Mahâtmas, when her playing was indescribably grand. She would sit in the dusk sometimes, with nobody else in the room beside myself, and strike from the sweet-toned instrument improvisations that might well make one fancy he was listening to the Grandharvas, or heavenly choristers. It was the harmony of heaven.

She had a bad eye for colors and proportions in her normal state and very little of that fine æsthetic taste which makes a woman dress herself becomingly. I have gone to the theatre with her when I expected the house to rise to us. She, a stout and remarkable-looking woman, wearing a perky hat with plumes, a *grande toilette* satin dress with much trimming, a long, heavy gold chain about her neck, attached to a blue-enamelled watch, with a monogram on the back in cheap diamonds, hanging from it, and on her lovely hands a dozen or fifteen rings, large and small. People might laugh at her aside, but if they caught her stern eye and looked into her massive Calmuck face, their laugh soon died away and a sense of awe and wonder possessed them.

She was at times generous to the extreme, lavishly so, at others the very opposite. When she had money she seemed to regard it as something to be got rid of soon. She told me that she spent within two years a legacy of 85,000 roubles (about 1,70,000 rupees) left her by her grandmother, in desultory wandering over the world. A good part of the time she had with her a huge Newfoundland dog, which she led by a heavy golden chain!

She was a most downright, plain-spoken person, when not exchanging politenesses with a new acquaintance, at which times she was *grand-dame* to her finger-tips. No matter how untidy she might be in appearance, she bore the ineffaceable stamp of high birth; and if she chose, could be as dignified as a French Duchess. But in her ordinary, everyday life, she was as sharp as a knife in her sarcasm and like an exploding bomb in her moments of anger. The one unpardonable sin, for her, was hypocrisy and society airs. Then, she was merciless, and the sources of various languages were exhausted to cover the victim with contumely. She frequently saw as in a mirror, clairvoyantly, the secret sins of men and women whom she encountered; and if they happened to be particularly prone to speak of Theosophy with disdain or of herself with contempt, she would pour the vials of wrathful candour upon their heads. The 'ower gude' folk were her abhorrence, but for a poor, ignorant but frank person, whether reputable or the opposite, she had always a kind word and often a gift. Unconventionality was with her almost a cult, and nothing pleased her more than to do and say things to shock the prudish. For example, I find an entry in my diary to the effect that, on a certain evening, she put on her night-dress, went to bed,

and received a roomful of company, gentlemen and ladies. This was after the fashion of royal and noble dames of pre-revolutionary days in Europe. Her palpable sexlessness of feeling carried all this off without challenge. No woman visitor would ever see in her a possible rival, no man imagine that she could be cajoled by him into committing indiscretions. She swore like the army in Flanders, but meant no harm, and if her uncommon predilection in this respect had not been so much noticed and denounced by the sticklers for propriety—themselves, as she clairvoyantly saw, sometimes smug sinners behind closed doors—she would doubtless have given it up. It is in human-nature, and was in her nature superlatively, to keep doing forbidden things just out of a spirit of revolt. I knew a lady once whose child caught from the farm servants the habit of saying wicked words. The mother, a most exemplary lady in every respect, was heart-broken about it. Whipping and other punishments only made matters worse, and no better result was obtained from the last expedient of *washing out the child's mouth with bar soap* after he had been heard swearing. At last some sensible friend advised the parents to try what would come of paying no attention whatever to the bad language. The plan was a complete success, and within a few months the culprit swore no more. H. P. B. felt herself in revolt to every conventional idea of society, being in beliefs, tastes, dress, ideals and behaviour a social helot ; so she revenged herself by showing her own commanding talents and accomplishments, and causing society to fear her. The world was to her an empty sham, its prizes but dross, her waking life a lugubrious existence, her real life that of the night when, leaving the body, she would go and sit at the feet of her Masters. So she felt little else than scorn and profound contempt for the blind bigots and narrow-thinking men of science, who had not even a stray glimpse of the truth, yet who would judge her with unrighteous judgment, and conspire to silence her by a conspiracy of calumny. For clergymen as a body she felt hatred, because, being themselves absolutely ignorant of the truths of the spirit, they assumed the right to lead the spiritually blind, to keep the lay conscience under control, to enjoy revenues they had not earned, and to damn the heretic, who was often the sage, the illuminatus, the adept. We had one scrap-book into which we used to paste paragraphs from the newspapers telling of the crimes of clergymen and priests who had been brought to justice, and before we left for India there was a large collection of them.

H. P. B. made numberless friends, but often lost them again and saw them turned into personal enemies. No one could be more fascinating than she when she chose, and she chose it when she wanted to draw persons to her public work. She would be caressing in tone and manner, and make the person feel that she regarded him as her best, if not her only friend. She would even write in the same tone, and I think I could name at least a dozen women who hold her letters saying that they are to be her successors in the T. S., and twice as many men

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whom she declared her only *real* friends. I have a bushel of such certificates, and used to think them precious treasures, until after comparing notes with third parties, I found that they had been similarly encouraged. With ordinary persons like myself and her other associates, I should not say she was either loyal or staunch. We were to her, I believe, nothing more than pawns in the game of chess, for whom she had no heart-deep love. She repeated to me the secrets of people of both sexes—even the most compromising ones—that had been confided to her, and she treated mine, I am convinced, in the same fashion. In fact, she once blurted out to a drawing room full of guests, not one of whom I should have dreamt of taking into my confidence, the story of my domestic trouble, and when I hotly resented it, called me an idiot before them all, and said that the whole thing had been most creditable to me and I was a fool for wishing to keep it secret! But she was loyal to the last degree to her aunt, her other relatives, and to the Masters; for whose work she would have sacrificed not only one, but twenty lives, and calmly seen the whole human race consumed with fire, if needs be.

Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringer H. P. B. ? Where can we find a personality so remarkable and so dramatic; one which so clearly presented at its opposite sides the divine and the human ? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of good and bad, light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch. To have known her was a liberal education, to have worked with her and enjoined her intimacy, an experience of the most precious kind. She was too great an occultist for us to measure her moral stature. She compelled us to love her, however much we might know her faults, to forgive her, however much she might have broken her promises and destroyed our first belief in her infallibility. And the secret of this potent spell was her undeniable spiritual powers, her evident devotion to the Masters whom she depicted as almost supernatural personages, and her zeal for the spiritual uplifting of humanity by the power of the Eastern Wisdom. Shall we ever see her like again ? Shall we see herself again within our time under some other guise ? Time will show.

H. S. OLCOTT.

THIROO-MANTRA.

BY THIROO MULAR.

ON INITIATION.

1. *Descending from Heaven and in redemption of Karmas, assuming a body, placing His gracious feet with earnestness on my head, and melting me with his tenderness. He pointed out to me interior happiness and removed my impurities.*

COMMENTARY.

This verse is in reference to what his Guru did to the author.

“Descending from Heaven.” The Guru is treated with as much reverence as God himself, for he is Paramâtma *plus* a corporeal body. Paramâtma is Sat-chit-ânanda, *i. e.*, truth, knowledge, or jnânam, and beatitude. The Guru, spiritually speaking, is all these. Incarnation or the assumption of a bodily frame, is an act of descent from a celestial or non-material spiritual condition to a plane lower down where gross material elements predominate. Evolution of Paramâtma is an act of descent from a higher to a lower plane, and involution is just the reverse. Noâli observed, when you touched a human body, you touched heaven. This is quite true.

Assumption of a body is in redemption of Karmas. Every person has to undergo birth or births on account of his Karmas. In the body thus assumed, enjoying or suffering what Karma necessitates, he is able to get rid of further births and deaths by following a course of practice calculated to bring about involution backward into the spiritual condition.

Considered from a comprehensive spiritual point of view, Paramâtma takes a body as he wills, but his choice is not limited by conditions external to himself. Creation itself is a matter of His will. So a Guru identical with Paramâtma takes a body of His own accord, and has no type of frame forced on Him. In a less comprehensive sense, the future body determined to a person is in accordance with His independent desires, in spite of external forces to the contrary, or when external pressure is absent or being present is indefinite.

“Placing his gracious feet with earnestness.” Grace is one of the characteristics of Paramâtma. The five acts ascribed to him are creation, preservation, destruction, retention, and distribution of grace. The primordial creation is merely a matter of “divine play.” Periodic subsequent creations after each Pralaya or Mahâpralaya, are the result of divine grace, which confer boons upon individuals in proportion to the extent and nature of their Karmas in a prior creation. The Guru as a special incarnation of Paramâtma, aiming at the spiritual liberation of his disciple, shows a special grace to him. Hence the expression in the verse.

The placing of feet on the head is indicative of two things. Firstly, the highest point from which a disciple begins is the lowest from which

the Guru has developed himself, or from which he is to develop his disciple till the latter attains the height of his Guru's advancement. In other words, it means that any height which a human soul attains is but natural to man, and he has simply to climb a succession of steps in order to reach it. Secondly, that the starting-point of progressive development lies in humility combined with devotion. Placing his feet on the head is the usual act whereby a Guru evinces his approbation of his disciple.

The Guru must place his gracious feet on his disciple. Without a gracious disposition towards his disciple, the Guru cannot achieve any substantial development in him: earnestness in the Guru's attitude towards his disciple acting as an incentive to progress in the disciple. "Melting with tenderness", is a token of intense love. In that element everything is fused; impurity is eradicated and the soul is purified. In this process of fusion, and purification, there occurs the dawn of higher intellection and divine beatitude.

The act of fusion and purification being an internal act, the source of happiness must be internal also.

2. *Our Nandi with the forehead-eye removed our impurities. He did so by causing the eye of grace to be opened and by showing a streak-like, tapering light which impurities cannot approach, and fixed coral in a crystal.*

COMMENTARY.

Nandi means one who is an embodiment of bliss, or one who distributes beatitude. We showed in the last verse that the removal of impurities is incidental to the development of internal light and jñānam and bliss in us. The forehead-eye is the "third-eye," or the spiritual eye which every person develops in the course of yoga practice. It is called a forehead-eye, as the light develops in the forehead between the eye-brows at a point called Brahmaraudhram. Valianthar says that the seat of Nandi is the circular fire in the middle between the eye-brows.

Liberation from impurities, which a yogî attains, is the result of divine grace. The inception and the end are in grace. The Guru as Paramâtma, by his grace, opened the way of liberation for the disciple, and the disciple combining love with abstraction, is the fittest object of divine grace and so gets it and attains spiritual liberation in unification with Paramâtma.

Impurities are betokened by darkness or ignorance (Avidyâ). Darkness cannot approach the light developed in a yogî. It must flee from it. Light is the symbol of knowledge. It is in the inner light that develops in a yogî, that true jñānam begins. Hence the impurities which are the results of ignorance cannot approach the light developed in him.

The light appearing in a yogî is said to be a streak of tapering light by a constructive process only. First, a spherical light appears

and the eyes see it just in contact with the point midway between the eye-brows in the forehead. As the process of concentration is carried on, the circular light becomes smaller and smaller and thus the mental function is by degrees neutralised. A series of circles each smaller than the one preceding, must ultimately taper to a point and hence the description in the text. The above significance is embodied in the caste-marks of the Hindus.

Crystal is an index of transparency or clearness. When clearness results, muddiness or illusion ceases and true jñānam develops. We saw true jñānam resulting from the development of light in us. The light which appears above the forehead is white, or yellow, or red. What appears inside the head is of diverse colors. Out of poetic taste, the author has compared it to coral which is itself diverse in color. The appearance of light in knowledge is like the presence of coral in a glass. Coral is said to be fixed in glass, as by fixity of attention alone complete merger takes place and the light and jñānam are developed.

3. *Of the three things called Pati (Lord), Pas'u (Life or Jivātma) and Pās'u (Illusion or Māyá), Pas'u and Pās'am are alike co-eternal with Pati; Pas'u and Pās'am remain as such till they approach Pati or Lord. When they approach Pati, they cease altogether.*

COMMENTARY.

This verse disposes of the cosmological and ontological questions that have been engaging human attention from time immemorial. In one sense the view expressed in the above verse represents the Sidhānta (சித்தாந்த) School of thought. But it is capable of harmonizing all difference of opinion on the matter. According to the author in another part of his work, Pati, Pas'u and Pās'am co-exist together eternally. The meaning of the verse can be best understood in the light of the following passage from Sūta Samhitá :—

“What disappears or incurs destruction is Māyá. It is but a creation in chit or jñānam itself. All created things undergo destruction. Liberation is attained by persons on seeing Pati.”

Vikāra or modification in Paramātma for creation, &c., is said to be a tendency inherent in Him. Being inherent in him, the tendency is in one sense co-æval with Him. In another sense the tendency assuming form in Him is, in point of time or sequence, subsequent to Him and so it is not co-æval with Him. Māyá disappearing in Him at the time of Pralaya, or cosmic or individual merger, it is not a real thing. Māyá being the result of a tendency, or rather a tendency itself inherent in Him, it cannot be reckoned unreal. So it is both real and unreal. The same reasoning holds good in the case of Pas'u. The disappearance of Māyá (Pas'u) and Pās'am at the time of merger is disappearance in the presence of Pati. In the case of individual merger, in so far as the particular Pas'u merged is concerned, Māyá and Pas'u have disappeared, and in respect of other individuals concerned, they are

still existent. Hence except in the case of universal merger or dissolution, the disappearance of Pas'u and Pâs'am are only relative. In the case of individual dissolution, the individual dissolved resumes all the elasticity possessed by Paramâtma himself and becomes all in all, one with Himself. These observations, when closely borne in mind, will reconcile all apparent divergences of schools of thought except the realistic school which recognizes distinct dualities that strict logic would show untenable. The matter treated in this verse is so wide and comprehensive that it is scarcely feasible to compress it in the limited compass of a note.

4. *As fire originates in a bamboo by friction, so God residing in my body as in a temple, removes my impurities with greater tenderness even than a mother, becoming a bright sun, an embodiment of grace and compassion.*

COMMENTARY.

Fire is latent in a bamboo. So God is latent in the human body. Fire is developed out of the bamboo by friction, so by a conflict or friction between the material and spiritual tendencies of man, when the spiritual tendency predominates, Paramâtma becomes more and more visible to Him. Fire is not distinct from the bamboo, but it is a subtle power inherent therein and developed out of it, being in part identical with it. So is God in relation to man.

The human body is the temple of Paramâtma. Temple-construction and temple-pûja are symbolic of the seat of Brahman or Paramâtma in the human body.

The presence of God in the human body is only natural. The Divine element pervading everywhere, must be found in the human body also. This is a rough way of justifying the proposition in the text. The more refined form may be stated thus. God is Sat-chit-ânanda. That is, God is in the form of jnânam with bliss. As jnânam, he must be known in knowledge only. The source of that knowledge is in the body. So God resides in the body.

God removes impurities. God is caught in the net of love or Bhakti. That is, he loves his disciples with as much love as that with which his disciples love him, nay more. It is by His grace that Avidyâ and Mâyâ are removed and souls find liberation. Yoga-practice and jnânam resulting from it are, according to Vedavyâsa, the means of securing Divine grace and thereby Moksham, but not the direct cause of salvation. The symbolical aspect of God supporting His devotees is found in the Purânic description of S'iva bearing Mrigam (the deer) in his hand. Mrigam is literally one who aspires after God, that is, His disciple or devotee. The proposition that God removes impurities is confirmatory of my observation that the Guru is God *plus* a corporeal body, inasmuch as the Guru is capable of removing His disciple's impurities.

God becomes a bright sun. It is in the resplendent light that appears in us as the result of Prânâyâman, Pratyâhâram, Dhâranâ, Dhyânam and Samâdhi that we are able to see Paramâtma or Brahman *per se*.

The last part of the text needs no comment.

5. *As in the case of a burning-glass and cotton, the burning-glass is not able to burn cotton by itself, but only in the presence of the sun ; so in the presence of the Aryan (excellent person) my impurities are destroyed.*

COMMENTARY.

The Aryan or superior person herein referred to is either God or the Guru. The meaning varies slightly according to the interpretation. In the sense of God, impurities disappear when Jîva goes into the presence of God. (*Vide* verse 3, *ante*.) In the sense of Guru, the meaning is that the Guru enables the disciple to clear away impurities by initiation. The simile adopted in the verse shows two things :

(1) that impurities however accumulated are capable of destruction by the grace of God or by the favour of the Guru ; and

(2) that Self, though in possession of the necessary powers, needs to be propelled by the external agency of a Guru or supported by the grace of God.

6. *"I have cleared away all impurities,"—so saying, he removed them or kept me apart, showed me grace, and purified my body and 'S'iva-become' senses. Then in the temple there arose the sense of happiness, and in the realisation of this felt I gratified internally.*

COMMENTARY.

"I have cleared away all impurities." This expression shows the power of the Guru with whom to will is to do and achieve. The very will of the Guru to clear away the moral impurities of the disciple amounts to his having effected such a clearance.

The expression "kept me apart" shows that the Guru selected me as a fit object of purification and psychical liberation.

"S'iva-become senses." The following lines from Sûta Samhitâ III. will perhaps make the meaning of this expression clear.

"I pervade all things everywhere and I am a witness to all that is not everywhere. I am always comprehending what is known and what is not known. But these do not understand me ; for they possess but a broken knowledge. There is nothing which knowledge does not comprehend and nothing beyond knowledge. For vessels, &c., are but forms of knowledge, without knowledge themselves. There is nothing beyond knowledge, and knowledge does not differ from knowledge. In case of difference the non-knowledge will become knowledge, and this is impossible."

Knowledge and what possesses knowledge are identical.

The whole universe is an emanation from S'iva through His will. The senses too as a part of the universe are an emanation from God. The cosmic emanation from Him does not exclude his element in it.

It is His Vikáram that has been translated into the universe and this Vikáram is a part and parcel of himself. Generally speaking, my senses are the translations of His modification and so they are "S'iva-become senses." Speaking in a limited way, my senses are but the result of my modifications, which in nature do not differ from the nature of S'iva's modification. I am S'iva, and my senses possess the element of S'iva.

7. *The knowledge of the five senses is like the depth of water in unknown places. Knowledge is destroyed in knowledge itself and the Great Guru points out the mark.*

COMMENTARY.

The knowledge of the disciple is till initiation a sense-given knowledge only. The disciple is till then under the impression that his knowledge is very great. But this impression of its magnitude is akin to the fears of a traveller as to the depth of water in unknown places, which though shallow is supposed to be deep by him. The very ignorance of the traveller is the cause of the "increased depth" of the water. A person moving and having his being in the universe with sense-given knowledge only is a person travelling in unknown places, really ignorant of what is there. The Guru first tells his disciple that his sense-given knowledge is no real knowledge. After pointing out this fact, the Guru initiates Him into the true-knowledge wherein the apparent sense-given-knowledge disappears. Hence the expression in the text "knowledge is destroyed in knowledge itself." Then the Guru points out to the disciple the main mark of practice.

The mark herein referred to is the process of Pránáyám with its marks or seals (Mudra), three in number, viz, Bhairavî, S'ámbhavî, and Khecharî. These processes and Mudras cannot be taught in words.

8. *As the swan (Hamsa) separates milk from water, so Self in the isolated temple, standing alone involved in the several Karanas, with daily increasing fire, possesses in itself the seed capable of destroying re-births.*

COMMENTARY.

It is a belief among the Hindus that out of a mixture of water and milk the swan has the power of separating the milk. As water and milk mix together apparently in an inseparable manner, so Soul and Karanas are found co-existing in apparently inseparable connection. As water mingled in milk is capable of being understood as milk itself, so the soul also is capable of being understood as Karanas, or as what results from the co-operation of Karanas.

The soul is said to stand alone in an isolated pagoda, for it is the only reality in the universe, and there is nothing similar to it or second to it. It *stands*, that is, it is the only permanent reality; every other thing being subject to change.

The soul has in itself the power of destroying re-birth. So long as a person is subject to the round of re-birth, he does not obtain liberation or Moksham.

9. *Destroying the seed and growing in the process of separation, sure Turiyam originates. S'iva-yogis lie like dead bodies, with senses, life and body all merged in seeming unconsciousness.*

COMMENTARY.

The seed herein referred to is the seed of birth. That is, desires and all those acts done with an aim to the consequences. S'iva-yogis are said to be like dead bodies. That is, as the result of Yoga practice, sunk in Dhyána or Samádhi, they lose all external activities, the power of their senses becomes altogether dormant and the function of their mind or Manas ceases.

The process of separation referred to in the text can be understood more by a practical student than by a verbal reader. As Yoga practice is carried on in solitude, free from external noises or any disturbance, in a condition of Dhyána or Samádhi, Nádams or sounds arise in the practitioner, and while absorbed in them the power of his senses becomes weakened and the process of separation from Karanas goes on.

G. RAMASWAMY IYER.

(To be continued.)

DREAM-INITIATION.

WAS it a dream? I was alone. In profound darkness. The air I was breathing was pervaded by a subtle aroma. I was indisposed to move. Perfectly tranquil in mind and body. Reflecting on many things. At length my thoughts turned to myself. Where was I? How had I reached my present position? For what purpose was I there? I tried to move but could not. Was I powerless in myself or subjected to any kind of restraint? I seemed to be in an uncovered stone receptacle, which compassed me on all sides. Was this a box? A bear? A sarcophagus? Was it in a vault? Had I been buried alive? The smell of the incense suggested that I had been buried. Recently buried. My mind was a blank as to what had preceded and accompanied my burial, if I was really entombed. Was I actually dead? Strangely enough I had no fear. I simply fell into a state of speculative wonder.

As I so wondered I became conscious of the influence of an unseen and unknown presence, and an intimation reached me, how or by what means I cannot tell, that the hidden course of nature was about to be manifested to me. From that moment an attentive expectancy took possession of me.

Suddenly the darkness which surrounded me was filled with brilliant sparks in rapid motion. These I was made to understand represented the Revealers of life—of a life otherwise unknown. The

revealers they represented were the heavenly bodies. The life these revealed was the otherwise unmanifested life of space. Of this life space was the substance. Of this substance the heavenly bodies were the organs. The unmanifested life was sustained by the substance in which it was concealed—by which it was veiled. This substance was the medium through which that life acted : by which it was supported. That life, acting on and through this substance by its own life processes, the composition of the substance was changed. The portion acted on was decomposed and germinal matter constituted. If this germinal matter were suffered to accumulate, it would gradually obscure the transparency of space and destroy its life-sustaining power. The function of the organs of space is to gather up this germinal matter, or Cosmic dust, from the space in which it has been sent forth and the regions in which it is diffused. Having gathered it up, these organs submit it to uses and pass it through changes which prepare it for reunion with, and ultimately restore it to space, once more fitted to sustain the unmanifested life thereof. These processes constitute that hidden course of nature about to be unfolded, whose outcome is manifested life ; whose agency, the use of that life.

Having fulfilled their mission by imparting the lesson transmitted through them, the sparks suddenly vanished.

Then, in the midst of a darkness blacker than ever, a luminous point appeared in the far distance. As it seemed to draw nearer, this point increased in size until it looked like the sun shining through a mist. But it had this peculiarity. Light in itself, it did not give out light, but served to make the darkness still more intense.

This, it was suggested to me, shadowed forth *El Elohim*, the God of gods.

As I gazed with surprise at this wondrous, this awe-inspiring vision, three more luminous points came into view, and as gradually assumed the form of solar orbs. These, the *Elohim* or gods, were smaller than *El Elohim*, the God, paler and less imposing, and on a diminishing scale as regards size, the third being much the smallest of the three. They were passing round *El Elohim*, and their changing relations, as they passed and repassed each other, suggested that the second of the three was circling round the first, and the third round the second, as they pursued their combined course in a common path round the first seen orb, which thus became their central sun.

From this their central sun, *El Elohim*, a life-sustaining energy, in the form of pulsating rays, proceeded, which upheld them from itself and withheld them from each other.

These four bodies, it was intimated to me, represented the manifestors of life and the agents through which manifested life took form and being.

As I watched the individual and combined movements of these several bodies with unwearying attention, I realized that a gradual change was taking place in the fourth and last of the series—the third of the *Elohim*. It became more luminous, was not only light in itself, but gave out light which surrounded it like a luminous atmosphere; and as it did so its three companions seemed to be slowly withdrawing from view: not that they entirely disappeared, for I was still able dimly to discern their positions.

While I was pondering over the meaning of these changes, the vision received a further extension, for I was now able to distinguish a succession of seemingly non-luminous bodies circling round the persistently luminous orb. That is to say, I concluded that they were circling round it, because they continuously passed and repassed as though oscillating to and fro across it as it advanced in its course. These were illuminated by the light flowing from this their central luminary, which indeed had rendered them visible to me; and reflected this light upon each other: and from the varying brilliancy of the light they thus reflected, I assumed that they varied in their distance from the sources of this light (and therefore from each other as well as from myself) as they passed round it. Some of these were accompanied by smaller bodies, seemingly circling round themselves, thus constituting systems subordinate to the system of which they were members.

Presently my attention was drawn to one of these non-luminous bodies by a series of remarkable changes through which it was passing. At first it resembled a watery globe, surrounded by an atmosphere whose movements ruffled its surface. Then from the surface of his globe flashed vivid flames, followed by dense clouds of black smoke and other products of combustion, as though the interior of this body, acted upon by a disintegrating and upheaving fire, kindled by the pressure concentrated on its centre, was struggling to free itself from the superincumbent mass of water. Slowly the ball of smoke was dissipated, so that the light of its central luminary once more reached it. When thus re-illuminated, I perceived that this hitherto watery globe had assumed a different aspect, and was now divided, as to its surface, into land and water; high mountain ranges and deep seas being complementary each to the other.

Was there a purpose in this division?

Most certainly! For this rudimentary globe was thus transformed into a triple matrix in which the three physiological elements, water, air, earth, produced by earlier evolutionary phases, were, as to their bulk, separated from each other and so prepared for further changes.

These physiological elements, aggregated in their separateness, suggested an individual and collective physiological development, for which they had been constituted the suitable menstrua.

The possible consequences of this primary individualization caused me to concentrate my attention on the changes that were still going on.

So far this developing globe seemed to be devoid of life. If it had a life of its own, that life showed no indications of consciousness; gave no expression of volition. The only evidence that it might be a living entity was to be found in the evolutionary changes through which it had already passed, and those into which it was entering, if these produced a coordinated outcome.

This was the point I was now impelled to consider.

The water first attracted my attention, I was enabled to see what was going on therein to its greatest depth. Certain changes were taking place. At first it seemed to shape some of its particles into minute vesicles like tiny bubbles. These increased in number till the waters seemed full of them. After a time some of these were crystallised, and so became inorganic cells. These, by aggregation, and cohesion, assumed crystalline forms. In the profound depths they accumulated and, under pressure, became crystalline rocks and mineral deposits. The consequence of physical and other forces, operating on and in the globe simultaneously, was that successive depositions, having assumed a stratified form, were broken up into irregular masses by the upheavals to which they were subjected. While imbedded in the several strata, the remains of a higher evolution, simultaneously going on and shortly to be indicated, were more or less abundantly scattered.

Presently certain of the uncombined cells underwent another evolutionary change and became organic in character. Each organic cell, I perceived, was a minute cellular organism. I thus learnt that cell development was the basis of progressive evolution. But how was cell development produced? Was its cause wholly withdrawn from cognition and to be regarded as a mystery of nature? That each successive stage in advance had an initiating cause, whether cognizable or incognizable, was self-evident. As I reflected on the possible channels through which this unperceived and possible unperceivable cause might act, it was intimated to me that this cause was, in each instance, an emanation from one of the manifestors of life.

The evolution as a whole was an outcome of the energy of *El Elohim*, the central sun, which sustained it throughout.

The vesicle was an unfertilized product of the developing planet, and was the result of the planet's unaided efforts to induce the manifestation of life.

An emanation proceeding from the first of the *Elohim*, or Polar Sun, the second manifestor of life, and acting through their planetary mother on such of the vesicles as were fit for the evolution it was about to introduce, produced the inorganic cell and promoted crystalline and mineral evolution.

An emanation proceeding from the second of the *Elohim*, or Equatorial Sun, the third manifestor of life, acting through their planetary mother on such of the inorganic cells as were fit for the evolution it was about to introduce, produced the organic cell and promoted vegetal and

animal evolution in its numerous, diverse and complicated developments, from and through which it finally euded the human form.

An emanation proceeding from the third of the *Elohim*, or visible Sun, the fourth manifestor of life, and acting directly on each human being fit for the evolution it was about to introduce, initiated the psychicizing process and promoted the evolution of the soul in such of its subjects as by their lives rendered this possible.

The fundamental guiding principle here consisted in this, that the several successive emanations were attracted by the subjects fitted to receive them, and by no others. This principle permeated the whole field of evolution and held the place of an absolute law.

The fitness of the subject for the action of the emanation was determined by the use it made of the state through which it was passing, each successive advance being gained by the subject itself—unconsciously gained in this way. Thus natural evolution was necessarily selective. Owing to this selection each step in advance reduced the number of advances to the next stage, as compared with the vast numbers that might have advanced had all made a right use of their opportunities by following the qualifying course.

This subject, having passed through the several successive phases of physical and chemical evolution, entered the organic cell.

In the organic cell a higher principle was introduced. Each organic cell was a germinal organism. Each germinal organism had a double or twofold capability. It was constituted to lead an independent, and then to enter into a combined, life. In the combined life it was at once the constructor of the more complicated organism and the material out of which that organism was constructed. During independent life some of these cellular organisms so developed themselves as to be able to take the lead in introducing more complicated organizations. In their simple cellular life they had developed rudimentary appetites which needed further channels for indulgence. These channels they sought in combination and combined action. One qualified to take the lead induced others to join it in building up and building it into a germinal organized form, in which and through the life uses of which it became an individualized being—each of the combined cellular agents in this being subordinating self to the greater good of the whole under the control of the one: the being which by their combined action they were constituting and sustaining.

The appetite of the one stimulated by the appetites of the many now became the occasion of the indulgence of that appetite, the preparation for the development of that appetite by continuous indulgence the incentive to further advance. Each of the combined cellular organisms shared in degree in the gratification obtained through indulgence. But the life of each cellular organism was brief, as compared with the life of the being into whose constitution it entered. They were the sustainers of the life of the cellularly organised being, and passed in

a continuous stream through that being, giving up their own lives in this passage to maintain its life.

The cell was a primary vehicle. That of which it had been the vehicle passed from it into, was absorbed by, and combined with the substance of the unmanifested being in whose organic manifestation it had taken part: for the unmanifested being was constituted of the substance of the cells which had formed and sustained the life of its manifesting organ.

The unmanifested being was shaped in the form of its manifesting organ or body. This was developed in the process of evolution, by the addition of organ to organ and member to member, until man, if not the most complicated certainly the most perfect organized form, was created.

The creation of this most perfect organized being was the developing aim of natural evolution. When the advancing being had so developed appetite, in its then stage of evolution, that it needed further organs for the increased indulgence thereof, the organisation or manifesting body was abandoned at what is known as its death, the advancing unmanifested being then passing from it to seek an organisation capable of giving its advanced appetite full indulgence.

This advanced organization it gains through a parentage suited to its purpose. It modifies the form and organization of this parentage, within certain limits, to make it still more suited to its purpose; and it is by the modifications thus successively introduced that evolution is carried on and form progressively developed and advanced.

During the gestative period of embryonic life, the advance in form and organization which constitutes evolution takes place: for this is the creative period.

During the independent life of the thus advanced being, appetite is developed.

By the indulgence of appetite the advanced form is brought to and maintained in its most perfect condition, the developing appetite itself becoming at the same time the incentive to further evolution.

In the fully organized being two agencies are operating. The one, the organizing, controls the health of the organization and keeps it in proper working order, operating through a special nervous system—the sympathetic. The other, the volitional, which uses the body, also acts through a special channel—the cerebro-spinal nervous system. In normal advance the agents of these agencies change places on each reorganization, the actuating agent of the one life becoming the organizing agent of its successor, and so on, alternately. But the two advancing agents do not necessarily continue their advance in the same bodies.

It was now intimated to me that the order of evolution was in this wise. Some of the primary organic cells attached themselves to the soil with which they were brought into contact, and, attracting others

to themselves. by combination, cohesion, cleavage and multiplication, built themselves up into vegetal forms, which, spreading from the water to the land and taking various shapes, gradually covered their parent with verdure. The advance here was from the herb to the tree. The peculiarity of this order of life, that it showed no signs of consciousness or volition, save in rare and exceptional instances in which tendency to advance in these directions was indicated, in this way foreshadowing what was to come.

While this was taking place other changes were going on in the depths of the seas. By a gradual transition, noticeable through differences in structural adaptation, by which a rudimentary preparation was made for the development of consciousness and the exercise of volition, some of the organic cells built themselves or were built up into a variety of organized forms, of which the more elementary attached themselves to the rocky bottoms, while others were free to be moved or move in any direction. All of these organisms were at first rudimentary: were germinal, in fact, preparing the germs of a higher order, which were to follow.

I thus learnt that the starting-point of evolution was the water. In this the vesicle was formed. From the vesicle the inorganic cell was produced. From the inorganic the organic cell was educed. This was the germ of organic life. From these, even as they developed the life proper to themselves, sprang the lowest orders of vegetative, reptilian, insectiform, and animal life, whether occupying the water, the air or the land. But the germinal life, permeating each of the three physiological elements, having been once gained, the evolution of each order of life proceeded in its own line and with reference to its own sphere of activity.

It was shown me that the initial type of vegetative forms was crystalline. The incentive which induced arborescent crystallization, whatever it may have been—most probably a germinal appetite—seems to have passed into the vegetative germ and carried on vegetable evolution from the lowest to the higher forms, until the highest was reached. The same incentive would seem to have actuated or determined the structural direction of animal evolution, when the details of the organic structure it produces are considered, for of the organs of which its several forms are constituted, the continuously branching tree is the type.

Passing over transient forms, I learnt in this way that the fundamental structural difference between vegetal and animal organisms consisted in this, that while the nutritive, respiratory and other organs of the vegetal growth are external, its roots attaching it to the soil while its nutrition is absorbed from without, the analogous organs of the animal are internal, its roots, so to say, being planted within itself, the nutriment to be absorbed by, being prepared for and brought to them by organs adapted to the purpose: so that evolution in the animal had for its root-principle involution of the vegetal function.

The germ, whether of vegetal evolution or of animal involution and evolution, was in the cell. The organic cell was the single source from which a double evolution was to flow. Of these, the vegetal necessarily preceded the animal to provide the requisite aliment for the sustenance and development of animated life. The death of the one was necessary to the life of the other, the animal restoring to the soil elements required for vegetal growth. In this way the two lines of evolution were mutually interdependent for persistent advance, though the vegetal evolution might endure without the animal, whereas the animal evolution is absolutely dependent on the vegetal.

In the first instance, the cells are produced, or at any rate their production is promoted and their fertilization effected by an emanation flowing from a solar body and acting on and through the planetary body in which they are produced, so that the inorganic cells, with the subject of the incipient evolution veiled therein, is the offspring of the solar body and planet concerned—the vesicles being the unfertilized offspring of the planet.

In the second instance, the organic cell is the resultant product of an emanation flowing from another solar body and acting directly on the inorganic cell: so that the cells, whether inorganic or organic, with that of which they are the vehicle, are the offspring of cell-suggesting orbs.

The cells, as the offspring of cellular or cell-suggesting orbs, are the instruments and agents of evolution. Of them, the advancing forms, commencing with the most rudimentary and proceeding to the most advanced, are built up. In each order the higher springs from the lower. The more complex from the less complex. Who are the builders of the advancing forms? Who the authors and promoters of evolutions?

Are the cells simple vehicles? Do they bear the same relation to the form into which they are built that do the bricks to the building into whose construction they enter?

Not exactly, for they are physiological instead of mere material bricks: that is to say, they are agents in the constructing as well as the material out of which the construction is formed. Thus they are in a sense the builders. But they are builders, acting under guidance and control, even as ordinary builders, who give effect to the plans of the architect—which they may mar but cannot mend.

Who are, what is it that guides and controls the working cells?

Evidently in each instance the one for whom the building is being constructed.

From this point of view it would appear that something, some being, is advancing with the advancing form: is advancing through the advancing form: is itself the unmanifested subject of the manifesting evolution of form.

Tracing this unmanifested advance through the manifesting advance which is its instrument, it would appear that the unmanifested subject of evolution, engendered in a cellular form, passes through inorganic to organic being; and then through successively advancing vegetal and animal forms to the human state. That in the crystalline and mineral forms it had merely the attributes of the crystal or mineral. In the vegetal form, the attributes of each order in succession through which it advanced. In the animal form, the attributes (whether of insect, reptile, fish, bird or beast) of the form in which it found itself for the time being, of the series through which it was passing: until in man it acquired the attributes of humanity.

During these transformations, by adding organ to organ and use to use, it added attribute to attribute and quality to quality, advancing these in succession through the use, in its successive lives, of the organs progressively acquired. In this way it passed from the unconscious to the conscious, from the non-volitional to the volitional, from the inactive to the active state. Then, through the conscious use of volitional activity, it became an intelligent, a self-conscious, idealizing and reasoning being in human form. As man it passed through the several orders of mankind to the highest condition humanity is capable of reaching.

The instrument through which this advance was secured was appetite. Its instrumentality, self indulgence. Thus self indulgence, inducing a growing appetite (which as it progressed needed, and therefore, produced and developed further organs) was at once the cause of natural evolution and of the cruelty and suffering resulting from the sacrifice of the least fit to the most fit in the struggle for existence thus initiated.

In this way I learnt that reckless indulgence of appetite was necessary to the evolution of form, and therefore good in itself *in the creative stage of evolution*.

But this struggle, in which the weak were sacrificed to, by and for the good of the strong, was not to go on for ever. To nature, at this stage of her work, it seemed good. Measured by its results, it was a sufficient agency for the end sought, and certainly produced the resulting evolution. For to nature that only is good which promotes the attainment of her aims. That only evil which retards the required advance.

The knowledge of good and evil is essentially a human attribute. It came gradually to man as humanity was slowly developed in him. With this knowledge his ethical evolution is commenced. He learnt the value of affection. The dawning influence of love took the place of indifference. Sympathy supplanted antagonism. Through these he became human, and perceived that the duty imposed on him by humanity was to supersede violence by gentleness, that humanity might become the reorganizer of life.

But the perception of this truth came at first only to the few. These found it very difficult to spread the humanizing impulse. The

habit of self-seeking has become so thoroughly ingrained in the race that emancipation from it is difficult, to the majority all but impossible. Those whose lives are actuated by this impulse are alone fitted to enter that phase of being for which natural evolution is but a preparation. Their unconscious guidance here is love, expressing itself through forgetfulness of self in thoughtfulness for, and sympathy with others.

Unconscious selection is the working principle of evolution.

Of the primary vesicles, only those which, by their uses of the vesicular state, have fitted themselves for it, receive inorganic vitalization.

Of the inorganic cells, only those which have similarly fitted themselves for it receive organic vitalization.

Of the organic cells, only such as have in like manner fitted themselves for it receive the animating vitalization.

All the cells not fitted for further advance lead cellular lives, or take part in the organization and promote the advance of the subjects of physical evolution. In this they are utilized, according to their fitness, in the structural formation and efficient maintenance either of the osseous framework, or of the muscular or nervous substance of the rejected organizations, into whose constitution they enter in their retrograde course.

Of the subjects of physical evolution which reach the human form, only those which by their uses of life qualify themselves for further advance, receive psychic vitalization and enter on the psychic evolutions. This promoted by humanizing life-uses, enables them, on the death of their physical organization, to pass into a higher order of being in another sphere.

Of the non-psychicized subjects, the highest class—those which have spiritualized themselves—enter the spiritual state, through which they ultimately pass to and become one with the substance of space, from which they were originally separated.

All others re-pass through the lower orders of being, on a descending scale, until reduced to the elementary state of their mother, the planetary orb from which they were originally produced, into whose framework they are incorporated.

While considering this prolonged vision, and reflecting on the interpretation with which I had been favoured, it was intimated to me that I had now received a full measure of the knowledge imparted on final initiation. This intimation aroused me. Had I been sleeping? Was my vision only a dream? I cannot say.

HENRY PRATT, M. D.

CURIOSITIES OF HEALING.

(Concluded from page 611).

DISEASES not cured by medicinal agents or presenting any extraordinary symptoms are attributed to super-human powers. Small-pox and other exanthemata are attributed to their special goddesses and named after them : and as certain trees, or substances, are considered to be the localities of those superior powers, they are worshipped instead. As, for instance, when a child gets small-pox or measles, a shrub called "*Jandi*" is worshipped in the name of the goddess of that disease by the daily offering of milk and water—or water alone for those who cannot afford milk, by the mother, sister or other nearest female relative of the sick ; and clothes, toys and sweets on the day the disease subsides and the child becomes convalescent. The milk and water offering (called *Losi Pavrea*) lasts till the disease disappears altogether and the patient recovers his former health.

In some diseases, like small-pox and measles, the use of medicine is considered annoying to the presiding deity, and instead appropriate hymns in praise of the goddess are sung by friends and relatives for as many days as the disease lasts.

The hymns as above mentioned are constantly sung. A little of the milk mixture offered to the shrub every morning is brought back in the clean vessel in which it was carried that morning and which is specially intended for it. This is sprinkled under the bed and over the bedding of the patient.

TREATMENT FOR SNAKE-BITE.

As very few medicines are known to do any good in cases of snake-bites, especially those of the cobra, psychological remedies have been practised for averting the effects of snake poison. Mantras and Kalams are recited over the person bitten, or passes made, to render the nervous system better able to bear the effects of the poison with impunity, or to stimulate or revive the nerves depressed by the shock of the bite.

There are professional snake-charmers called "*Supadhas*," who not only catch snakes, tame them and display their feats before gatherings of people, but also treat snake-bite cases by first applying a round flat oval substance of stony resinous appearance and dark purple color to the bitten part, and then passing over that part a few times a bit of a root of a plant,—which one of those *Supadhas* who was bitten by a poisonous snake while displaying him in my presence, said, are both obtained from such mountains where the "*Markhór*" or snake-eating stag lives. The resinous substance, he said, was mucous from the "*Markhór*."

An old Jat named *Hamira Bhangorh*, of *Bahawal* in the *Hashiarpar* District, *Panjab*, used to recite some mantra or Kalam, and then give a rap on the cheek of the informant of a snake-bite case ; and it is said that almost all cases reported to him while the victims were alive, were cured.

The old man, I am told, is now dead, but his grandson carries on the business. When any one in the surrounding villages is bitten by a snake, a friend or relative is despatched to the Jat, to whom he reports that so-and-so is bitten, and then the Jat gives him a rap on his cheek. If the victim is still alive, he recovers at once from the effect of the snake-poison, even if he had been unconscious and almost pulseless.

The Jat would not tell the mantra to any one else.

My uncle, Pt. Thakor Dat, Municipal Commissioner, Multan, often reads a mantra over some barley grains, which, if spread in the house where a snake has been seen, will drive away all the snakes from it.

Bhai Atma Singh, Pandit of Shahpur, told me once that if one recites a shloka a few times or even repeats the word "Asteek" in a place, all the snakes will go away and not harm him, provided the snake hears his voice. "Asteek," he explained, was the name of a Pandoo Rájá who attempted to destroy all the snakes on the earth, but left off the yog, on the understanding that whenever the shloka was uttered, the snake should not harm anybody.

HYDROPHOBIA.

I have been informed of three places in the Panjab where prevention of hydrophobia is practised. One of them is in this, Mozufargarh, district, a hamlet about three miles from the head-quarters of Tehsil Alipur, where a family of Sayads practise the cure. I went to Alipur in April last and sent for the grandfather of the family, Sayd Bandeh Shah, an old man of about 60 years. He said they were Bokhari Sayds. To this place, he said, his grandfather emigrated from Dera Ghāzi Khan. His ancestors, when they first came into India, resided in a village called Velait, about 30 miles north of Dera Ismail Khan. Seven generations before him one of the family, Sayd Sukher Shah, then a baby, was sleeping in a cradle close to his mother, who was combing her hair, when a mad jackal came and bit the baby on his arm. The mother with great difficulty drove away the jackal, and concluded the animal to be rabid, because a sane one would not have dared to come and deliberately bite the child in the day-time. She began to despair for the safety of the boy, when her maternal uncle, Shah Isa Sahib, came in. He consoled her with cheering words, caught hold of a bit of the baby's right ear near the top and recited the last "Surat" of their sacred book the Koran, seven times; and for the same number of times another Surat. He then told her that not only would her child be saved, but when any one who passed under his or any of his descendant's leg, when he was reciting the above-named "Surats" after being bitten by any rabid animal or reptile, would never suffer from the ill effects of such a bite.

And now-a-days, when any one suffering from snake or other bite comes, he or his grandson makes him pass under his leg seven times when he is reciting the "Surats."

One more point worth mentioning. He showed me a notch on the upper part of the margin of his right ear. This, he said, is the impression of the fingers of Shah Isa Sahib on the ear of the baby who was treated by him, and that every male member of his family shows more or less this impression on his right ear.

J. BHOJEPOTRA VEYD.

CLAIRVOYANCE.*

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

(Continued from page 624.)

II. THE SOURCES OF CLAIRVOYANCE.

THE word *divinatio* (prophecy, seership), derived from *divinitas*, indicates the opinion of the ancients, that divine inspiration is the foundation of all clairvoyance,† and all that Aristotle says against this view is that the future is only revealed to the virtuous and to the wise.‡ In the Old Testament, which is full of prophecies, we find the same origin assigned to them. This is also Augustine's view,§ for, did the human soul possess clairvoyant power it would make frequent use thereof—an argument which rests upon the apparent identity of soul and consciousness. Philosophers, such as Plutarch and Porphyry, Fathers, such as Athanagoras, Jerome, and Julian, who thought that the soul itself was clairvoyant, are in a minority.

In the middle ages the labour was divided. The clairvoyance of the saints was divine, that of the somnambulists and mediums, called witches, as well as that of the sorcerers, was diabolical. Even in our own days catholic writers, such as Mirville, Bizourd, Des Mousseaux, ascribe not only clairvoyance, but everything that is a manifestation of the transcendental subject, to the agency of the evil spirit. These gentlemen who are so indefatigable in maintaining, in opposition to materialism, the existence of the human soul, ought also to reflect that nothing is gained by mere assertion, and that the existence of the soul can only be proved by its functions, and indeed by such functions as do not belong to the living physical body. By this method alone is it possible at the present day to establish a science of the soul. But, according to these gentlemen, white magic is only to be found in the actions of Christ and the apostles and saints; to them the magic of ordinary mortals is all black. Yet it is now three hundred years since Agrippa of Nettesheim opposed the theory that all active clairvoyance is inspiration with the words:

Spiritus in nobis, qui viget, illa facit!

At the present day there can hardly be any question that in most cases of clairvoyance the human transcendental subject must be appeal-

* *Sphinx*, August 1892.

† Hermes Trismegistus: *Pymander*, c. 12.

‡ Aristotle: "*De div. per somn.*" c. 1.

§ Augustine: "*De gen.*" XII. 26.

ed to ; in cases, however, which indicate an external influence, we shall not resort to the hyperbolic explanation of antiquity and the middle ages, but indicate as the inspirers of such phenomena, those which stand nearest to us in their physical activity and have the greatest interest in coming into connection with us—the dead. At the same time we may learn from antiquity and from the middle ages that cases of clairvoyance have been frequently observed in all centuries, and that the phenomena were of so striking a kind that such imperfect explanations as the hyperbolic ones we have mentioned, seemed insufficient.

If Agrippa undervalued the theory of inspiration, that of modern spiritualism is over-estimated. Whoever is acquainted with somnambulism can but avoid either extreme. This is not always the case with the spiritualists, who often ascribe to the dead phenomena which can be explained by the action of the medium. At the same time, spiritualism can point to instances enough where foreign inspiration cannot be denied, and this is also true of modern spiritualism which began, not in America, but in Germany, where it appeared far earlier than in the New World.

That speaking and writing mediums often give manifestations that presuppose clairvoyance both in time and space cannot be denied ; but many mediums become, without knowing it, not mediums but somnambulists, whose visions appear in a dramatised form. This dramatising may appear not only through writing or speaking, but even through the sense of sight, for a phantom may appear and give the information, in which case there is no need for the seer to be in a state of sleep. In this class I include such cases as the following. S., a town councillor, intended to recommend one of his relations to marry a very excellent girl named Friederike, and, while lying in bed, he was thinking this matter over. Presently the curtains were drawn aside, and he saw an arm holding out a black board on which was written : Friederike will marry in three years, four months and two days. The prophecy was fulfilled, but nothing came of his plan to marry her to his relative.

Let us take a better example. Mr. Spear says : In March 1852, my hand was moved to write the following : “ We wish you to go to Abingdon and visit David Vining.” I did not know that any person of this name was living in that town. Abingdon is twenty miles from Boston, my birthplace, where the message was written. No one was with me at the time of the writing. I went, as ordered, to Abingdon. There I found a person who bore the name I had written. The man was ill and had had no sleep for nearly ten days and nights. My hand was moved towards him ; I only placed it over him, but did not touch him. The pain was entirely expelled from his system, and he sank into a quiet sleep. I noted only two points which aroused my attention : 1. This power, whatever it may be, manifested intelligence, for it gave me the name of a person of whom I had no previous knowledge, and directed me to the place where he lived. 2. It displayed benevolence, for it sent me to do good to this person.

From this time onward, I was sent to several other persons and places to perform similar acts of kindness. . . . Led by this power I have travelled many thousand miles ; I have been sent into twenty of the thirty-six states of the American Union ; I have thrice crossed the Atlantic Ocean ; I have seen many parts of England, Scotland and Wales, and have been repeatedly sent on the Continent.* In a similar manner, the Bible tells us that Ananias was ordered in a dream to visit a sick person and to magnetise him.†

The question now arises : Was Spear a seer or a medium ? Did his clairvoyance and impulse arise from his unconscious self, or from some external agency ? If, in posing the alternative, "Seer or medium," we rightly set out with the proposition that all clairvoyance in which men take any interest, and all impulse to actions connected therewith, must be referred to his own unconscious self, that is to say, to his transcendental subject, this proposition must not be unduly strained, but we must also add, on the other hand, that clairvoyance and impulse in which a man has no interest, and which relate to some object entirely unknown to him, must proceed from some external agency, that is, we have to do with inspiration, and such a medium is under the influence of the unseen world, just as a hypnotised subject under suggestion, subject to the commands of the hypnotiser, is under the influence of the visible world.

I take a third example, where inspiration seems to be clearly indicated, from Justin Kerner's "Seeress of Prevorst," quoting the summary account of Professor Eschenmayer. "Frau Hauffe, who had not long arrived at Weinsperg, and was unacquainted with the place, its inhabitants, or her doctor, often used to see a deceased person, who seemed to wish to make himself better known to her. He held a paper in his hands, and she noticed that there was writing upon it, and he gave her to understand where it was, and that it must be found if he was to have peace. She told her doctor and others of this appearance, and described the man, who was previously unknown to her, as he appeared in life, and in his usual dress, in such an accurate manner that every one recognised the description as that of a person named K. This K. had been the manager of a wine business which had a cellar just under the apartment which Frau H. then occupied and the deceased had passed much of his time in this cellar. In order to give peace to her visitor, Frau H. begged her doctor—Justin Kerner—to look for the paper, and described the house, the room, the collection of documents, and the bundle, in which it was to be found, at the same time describing also the person and the circumstances at the time, and it was afterwards found that her description exactly tallied with the facts. The doctor, who thought the whole story was merely a vision, granted her request, and, with the master of the house where the papers were said to be (the judge), made a search, and found nothing. The master of the house said, however, that

* Report of the Dialectical Society II. 64.

† Acts IX. 10—18.

all that had been said with reference to himself was correct. When the doctor told her of the fruitless search, she said he must have made some mistake, and gave a more minute description of the paper, and said she was sure she could find it if she went to the place. The doctor went a second time to the judge and the paper was found exactly as described, and in the place indicated. It was a document that had lain for six years with the others, and referred to K.'s money affairs. Nothing was said about the finding of the document, but, in her next crisis, Frau H. saw the deceased who appeared with a cheerful countenance, and from this she concluded that the document had been found. She directed her vision to the house where the documents had been kept, saw that they had been differently placed, and recognised the paper in question, in the very place where it had been purposely put by the doctor, unknown to any one else, in order to test her seership."*

In this example we have inspiration in the first part and active clairvoyance in the second. In another, more striking example, also given in the words of Professor Eschenmayer, inspiration alone occurs:

"The seeress gradually learns from a spirit, whom she calls the white one, the following data:

1. That he has deceived two orphans, and for that reason is earthbound.
2. That he lived before and after the year 1700, and committed the act of deception in the year 1714.
3. That he was seventy-nine years old.
4. That his name was Belon.
5. That he had lived in a certain house in Weinsperg, now inhabited by two orphans, and the same in which the Reverend H. was now staying.
6. That the amount of the fraud corresponded with an account which was connected with the nine groschen which were to be allowed to the two orphans.

"After putting together all these particulars, Dr. Kerner began to make enquiries, but found that the oldest inhabitants knew nothing of the person described, and that the very name of the family was forgotten. He then asked Herr Pfaff, the town magistrate, to search the records. This was done, and it was found that there was living in the year 1700, a burgomaster and guardian of orphans named Belon, and that in 1740 his property was divided. Dr. Kerner then turned to the register of deaths, and found the entry in the year 1740, with the remark that his age was 79 years. Other documents, which also gave evidence of greed and spite, proved that he had really lived in the house pointed out, and that two orphans who had formerly been in his charge, afterwards lived there."†

Many similar examples are to be found in modern spiritualism, and they prove that many cases of clairvoyance depend on inspiration from the dead. With reference to the chief aim of our enquiry—to know more about the organ of our own clairvoyance,—these cases are only important as proving that thought-transference can take place even when the

* Kerner: "*Die Scherin von Prevorst*," 277.

† *Ibid.* 330.

agent is no longer among the living. I therefore confine myself to a single example from modern spiritualism, which places our receptivity under these circumstances in a very clear light. A Californian editor, secretly intending to bring spiritualism into ridicule, wrote in his paper a spiritualistic story of his own invention. He gave the dead person, whom he introduced, the name of John F. Lane. In New York, where the story was read, it was taken up by Judge Edmonds, who was informed through a spiritualistic communication that it was a true one, and he made enquiries of the editor. The editor delighted to be able to attack spiritualism in the person of one of its most important upholders, published the judge's letter in his paper and made merry over the folly of mistaking a made-up story for a true narration. He even wrote a letter on the matter to the *New York Herald*. Judge Edmonds naturally became the object of universal ridicule. Soon afterwards, however, it appeared that the editor had himself fallen into the pit he had digged for spiritualism; for what he thought to be an invention turned out to be the true story of a colonel of the 2nd Dragoons, who had committed suicide in Florida. In fact, the editor, who confessed that his hand often wrote without being moved by his will, had unconsciously written his story under the influence of inspiration.*

III. NECESSITY AND CHANCE AS THE OBJECTS OF CLAIRVOYANCE.

Let us turn to those characteristics of clairvoyance which are of importance philosophically, and enquire whether the directions which it takes are indifferent to it, or whether they involve distinctions. We have already seen that clairvoyance is more apt to appear where there is some interest in question, than when there is none, hence most clairvoyant phenomena have reference to the seer's state of health, or the circumstances of his life, as well as those of friends or persons with whom he is connected. But besides this interest, there is another distinction in the objects of clairvoyant vision, which is often felt as a hindrance by the seer, and is not easily overcome. The distinctions that influence the seer are:—

1. The distinction between necessary and (relatively) chance events, properly so called.
2. The difference in distance of the event, whether in space or time.
3. The difference, whether it happens through a cause in the narrow sense, or through a human action; that is, between causality and motivity.
4. The difference in the number of premises already given leading to the occurrence of the event.

The common characteristic of these distinctions, so far as it appears in the shape of difficulty, ought to furnish us with some clue to the process of clairvoyance, to the activity which must be presupposed in order that this difficulty may be overcome.

* Du Potet: "*Traité complete de magnétisme anim.*" 531.

Take first the distinction between necessary and chance events. The philosophical reader knows that every event that happens, happens necessarily ; it happens at the time when sufficient ground is given for its occurrence, and in the place where the conditions are such that its causes are able to work. Strictly speaking, therefore, there is no chance ; for every event is only the last link of a chain of changes, all of which are necessarily determined. But the course of the world is made up of an infinite number of such chains, which are by no means parallel, but which cross one another in every direction. Hence we may speak of chance events within this universal necessity, meaning thereby those which take place at the same point of time without standing in a causal relation to one another.*

When a ship bound for America finds itself at a certain minute at a certain point on the ocean, different causes have worked together to bring about this determination in time and space. But when, at precisely the same minute, a meteorite falls at that spot, this is only the last link in an endless chain of changes, which stretches back to the most remote past of our planetary system. But it is due to chance that the ship has been struck by the meteorite, that is to say, we refer to chance the crossing-point of the two chains at that time and at that place. Thus every event in the world is necessary in relation to its own cause, but chance in relation to every other. From this point of view chance may be regarded as a more important factor, as more properly the ruler of the world, than necessity. Frederick the Great called it "His Majesty Chance." From this it would appear that necessity cannot rule the course of the world teleologically, so long as side by side with it so strong and unteleological a principle as chance governs—chance would be more powerful than necessity. The contrary is however the case : in spite of the power of chance, the development of world is a progressive one. This and the monistic prohibition to set up two rulers of the world, obliges us to resolve chance into necessity, whether in the biblical sense in which God works through the "Wrath of chance," or from the standpoint of Schopenhauer, who says :

"One may grasp the transcendental thought, that this phenomenal world in which chance reigns, is founded everywhere and throughout on an intelligible world, which governs chance itself."

Schopenhauer has very clearly explained how this is to be understood. He calls chance, the coincidence in time of things not causally connected. Then he continues :

"However nothing is *absolutely* fortuitous, that which is the most fortuitous is only that which proceeds from a more remote necessity ; for reasons lying far back in the chain of causation have long previously determined that this event must occur just at this time, and simultaneously with that other. Every event is a single link in a chain of causes

* Schopenhauer : " *Welt als Wille und Vorstellung*" I. 550 ; " *Parerga*" I. 229 ; " *Ethik.*" 8. Windelband : " *Die Lehren vom Zufall,*" 22.

and activities which moves forward in time. Such chains are innumerable, lying side by side in space. Yet these are not entirely unconnected and unrelated; they are rather interwoven one with another: for example, many causes now working simultaneously, of which each produces a different result, have sprung from some common cause far back towards the beginning of the chain, and are thus related to one another as the descendant is to a remote ancestor: and, on the other hand, a single coincidence, now occurring, often requires a number of different reasons, which come down from the past, each as a link in its own chain. Thus all the chains of causation moving forward in time, form one immense, many-meshed net, which sweeps along in time throughout its whole breadth, and becomes the course of the world. If we represent these chains of causation as meridian lines lying in the direction of time, all that is simultaneous, and therefore not standing in direct causal relation, may be indicated by parallel circles. Although all that lies upon these parallel circles is not directly connected, yet, through the interlacing of the whole net, or through the totality of causes and activities moving forward in time, there is an indirect though distant connection: thus the present simultaneity is a necessary one. Hence, the chance coincidence of all conditions rests on a state of things which is, in a higher sense, necessary: the occurrence of that which fate has willed."*

Apart from teleology and monism, we might learn from many of the results of statistics—marriages, crimes, proportion of males to females, etc.—that things really are as Schopenhauer says, little as we are able to comprehend the relation between necessity and chance. In the example of the ship and the meteorite, however far we trace back from their crossing-point the chains of causation, we are unable to arrive at a common starting-point whence it is possible for us to see that the crossing must follow as a necessary consequence. Similarly, when we start from a present occurrence from which proceed two or more chains of causation, we are unable to foresee the immediate future, because we are unable to take into account the crossings of other chains of causation.

These hindrances to our normal powers of cognition seem also to obstruct our transcendental cognitive faculty. Clairvoyance often fails because it is unable to take account of chance. The seer sometimes succeeds in overcoming this difficulty, and sometimes cannot do so, this might lead us to think that clairvoyance follows the lead of causation; that in looking into the future it follows out the action of given causes, working backwards to causes when it looks into the past, and working intuitively if not reflectively. Thus both kinds of psychic activity would be essentially the same, only that the seer follows, as it were, a condensed chain, and is only conscious of those links which are accentuated by his interest in them.

* Schopenhauer: "*Parerga*" I. 222. 229.

That the difference between necessity and chance does affect clairvoyance is proved by the recorded facts, and thus it seems to be identical with a survey of the causal chain. The boy Richard says: "When I look into the future, I see the continuous causes all at once, and the spirit of Fate stands before me."* But there are some utterances of somnambulists in which chance is plainly excluded, where in fact the clairvoyance is said to be conditional. "If no obstacle intervenes," once said Richard.† Even in foretelling the course of their own diseases, when somnambulists are most to be depended upon, they often speak in this manner. A somnambulist, who at the conclusion of an illness in 1819, foresaw a number of maladies that would attack her up to 1841, so that the magnetiser remarked that at any rate she seemed as if she was going to live until she was forty-eight years of age, said: "Yes, unless some chance event happens, the cause of which lies beyond me, such as drowning, murder, or poisoning."‡ In another case the somnambulist told the magnetiser that if the prophesied events turned out differently, he might be quite certain that something had happened that ought not to have occurred.§ In the report of the Paris Academy for 1831, mention is made of a somnambulist named Cazot, who foretold in April, giving all details, a crisis in his disease that would take place in June, and said his recovery would be complete in August; but, on the day before the crisis, he was run over in the street and killed. His utterance was perhaps correct in so far as the premises came within the cognisance of his inner vision; the chance event of external origin upset the calculation. Professor Beckers asked his somnambulist: "Why are you not better on the second day of your attack, as you said you would be?" and the answer given was: "Because the doctor ordered cooked fruit, which did not agree with her, and also because a great fright had acted upon her injuriously."||

We thus see that there are some clairvoyant utterances which are conditionally correct, but which remain unfulfilled because no account is taken of chance.

But when, in spite of this and other sources of error, clairvoyance is often found to include chance events, we are the less in doubt as to the existence of a gift of seership. The most frequent case is that in which the seer's own course of life, or at least course of disease, is surveyed, together with its chance disturbances. A somnambulist prophesied cramp which would arise in consequence of a fright. It happened as foretold—an acquaintance, in opening the piano, upset the candle.¶ An auto-somnambulist told Dr. Meyer, that she would have a fright in consequence of danger by fire. On the following day the fire-alarm was sounded, and, as her house was threatened, she ran up the stairs, and

* Görwitz: "*Richards natürlich magnetischer Schlaf*," 115.

† Görwitz: "*Idiosomnambulismus*," 161.

‡ *Bibliothèque du magn. animal*, VIII. 124.

§ *Archiv. für tierischen Magnetismus*, IX. 1, 166.

|| "*Das geistige Doppelleben*," 64.

¶ Reichel: "*Entwicklungsgesetz des magn. Lebens*," 50, 52.

then fell down insensible.* Dr. Wienholt gives several cases of this kind. A somnambulist stated beforehand that her foot would slip, giving all the circumstances: she said that she would fall down on a certain spot, but would take no further harm; or that fainting would take place from fright at a heavy clap of thunder; or the somnambulist announces through automatic writing that she would have a fright on the same day, and on her return home would faint, all which happened from her terror on seeing a stone fall from a roof. In another case a cart was given as the cause of the fright, and, on the following day, a copper vessel fell from a cart as she was passing by.† Mayo's somnambulist foretold a fright which was caused by the sudden appearance of a rat, also of danger from poisoning, which was caused by her taking morphia instead of quinine.‡

Clairvoyance which takes in chance events may also manifest itself with reference to the lives of others than the seer. A magnetiser, who was obliged to go on a journey, promised his somnambulist to return in a week; the latter however announced that he would be away eleven days, and insisted that it would be so, though the magnetiser repeated his promise and was determined to falsify the prophecy at any price. He remained absent the eleven days because his horse fell lame.§ A somnambulist named Wanner, when asked by her sister, "How shall I come back to Stuttgart?" replied, "You will return to Stuttgart to-morrow with Dr. Klein." This was not the intention of the sister, who wanted to remain two days longer, but she left on the morrow because Dr. Klein was obliged to go to Leonberg and offered her a seat.||

Schopenhauer tells us: One morning I was writing with great zeal an English business letter on a matter of great importance to myself. When I had finished the third side, instead of the sand-box, I took up the ink-pot and poured it over the letter, and the ink fell on to the desk and thence to the floor. I rang for a servant, who brought a bucket of water and cleaned the floor, so that the stain should not sink in. While she was thus engaged, she said, "I dreamed last night that I should clean ink-stains from this spot on the floor." "This is not true," said I. She said, "It is true, and on awaking I told the other maid who sleeps with me." Just then the other servant, a girl about seventeen years old, came into the room. I at once asked her, "What did this girl dream last night?" She replied, "I do not know." Then I said, "But she told you the dream when she awoke." "O yes," said she, "she dreamed that she was going to wipe out ink-stains from the floor of this room." This story, for the accuracy of which I cannot answer, is remarkable in that the occurrence dreamed of beforehand was one of those actions that are usually called involuntary, since it was performed entirely against my will, and

* Archiv. X. 2, 94.

† Wienholt: "Heilkraft des tierischen Magnetismus," III. 2, 128, 132; III. 3, 284, 285, 359.

‡ Mayo: "Truth in superstitions," 231.

§ Bib. du Magn. an. II. 3, 7.

|| Perty: "Die myst. Erscheinungen" I, 286.

depended on a very small mistake in the grasp of my hand: yet this action was so necessary, and so firmly fixed beforehand, that its action appeared in the dream of another person some hours before it took place.* A somnambulist, named Kramer, begged her doctor not to return home his usual way, as he was in danger of being struck by a falling tile. The doctor went through a bye-street, but others who had heard the warning and wished to test its truth, went the other way, and a tile fell at the moment the doctor would have reached the spot had he gone the usual way instead of turning up a bye-street.†

We thus see that, in clairvoyance, necessity and chance are often both included, and from this we may conclude that chance is only relative, and that it is based on necessity, that is to say, that both have a common point of departure. This applied to the course of our life would give rise to a very remarkable transcendental fatalism, which Schopenhauer has acutely analysed, and through which he comes closer to the transcendental subject as the dramaturge of our life, than in any other point of his philosophy: "And indeed it is this analogy with a dream which enables us to see, though it be but in the dim distance, how the secret power which rules and orders those external circumstances which affect us according to its own ends, may yet be rooted in the depths of our own unfathomable being. Even in dreams the circumstances which become the motives of our actions appear as external, independent of ourselves, often indeed detested by us, and as happening together entirely by chance; while there yet exists between them a secrete and purposive connection; for a hidden power, which all chance events in dream obey, governs and arranges these circumstances, and that simply and solely in relation to ourselves. The most wonderful thing is that this power turns out at last to be no other than our own will, though from a standpoint that does not fall within our dream-consciousness; whence it follows that the events in a dream are so often contrary to what we seem to desire, filling us with surprise, vexation, even with terror and the fear of death, while fate, which, however, we secretly guide ourselves, seemingly fails to come to our rescue; just as if we eagerly asked some question and received an answer which astonished us; or again as if we ourselves were asked, as in an examination, and were unable to give the answer, whereupon, to our disgrace, some other answers correctly; while in the one case as in the other, the answer cannot but come from our own resources."‡

It might be thought from these words of Schopenhauer's that there were two kinds of chance, those that, with a mere appearance of externality, proceed from this internal transcendental fatalism; and others that lie in external necessity; that, further, the first kind, because they proceed from the transcendental subject, may also be foreseen, but not so the others. However this may be, the fact remains that chance causes

* Schopenhauer: "*Parerga*" I, 270.

† Archiv. I. 2. 467. 4.

‡ Schopenhauer: "*Parerga*" I, 251.

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obstacles to clairvoyance that cannot be overcome by all seers. From this we shall be able to draw certain conclusions, but we must first collect further data.

(To be continued.)

THE INTERIOR OF THE EARTH.

SCIENCE, as yet, has not been successful in coming to any certain conclusion as to the mysteries that exist beneath our feet. Some thirty years ago, the theory that we were standing on a thin crust which had cooled over a cave of still molten matter, was taught with assurance and plausibility in all scientific manuals. Then came the school of Geikie and others, casting doubts on this theory. The earth's weight or gravital attraction was against it, also the absence of tides in the molten ocean beneath. The phenomenon of heat increasing with depth beneath the surface was explained by them as being due to the increased pressure; and the phenomenon of volcanoes and molten lava as being simply a local and temporary melting of rock caused by the heat made by the friction of the edges of two large masses sinking and rising side by side, or by the heat generated by chemical action, like percolating sulphuric acid, and meeting with beds of zinc, or by the pressure of steam enclosed in holes or caverns beneath.

Between these two rival teachings the searcher for truth who turns his eyes to science for help, has had an unhappy time of it. But now, at one of the recent conversaziones of the Royal Society, a distinguished Fellow of that Society, Mr. Henry Wilde, F. R. S., of Manchester, has propounded a new theory that may give more satisfaction to the perplexed mind.

He assumes that inside the globe as we know it, there is a second globe rotating like the outer one in the plane of the ecliptic $23\frac{1}{2}$ degrees, but losing one revolution in 960 years or 2.25 of a degree annually. This inner globe is also a magnet but electro-dynamic.

His argument for this assumption is that it alone explains all the puzzling phenomena of magnetism on the earth's surface, such as the variations of the magnetic pole and the magnetic dip.

To demonstrate that his theory did explain these, he exhibited two globes, one within the other and each containing a coil of insulated wire, through which currents of electricity could be sent, and mounted, so that their motions should be such as to agree with his hypothesis. By placing a compass over different parts of the outer globe, he obtained the same variations and dip as are found in nature; so he considered he had proved his case. At all events he has done so until some better hypothesis is brought forward.

Certainly this supposition is much more satisfying to all who have attempted to approach the problem by other methods. It accords with statements of clairvoyants which have been published from time to time during the last fifty years. Some clairvoyants have gone beyond Mr.

Wilde and said they have seen more than one globe within globe beneath our feet.

It accords also better with the latest advances of physicists as regards the explanation of the phenomena of magnetism, electricity, the spectrum bands of light and the sand-traced diagrams made by sound waves. These phenomena are forcing the advanced thinkers to adopt the view that atoms of different size and rapidity are rotating and passing between the earth and the sun in two lines contrapressing on each other—the difference of size and rotation causing the atoms to alternately aggregate and segregate in bands or layers of maximum and minimum pressure, in other words, in alternate stratas and atmospheres—both above *and within* one another *ad infinitum*.

These strata need not be always stretching out horizontally. As the atoms are rotating, like the winds, in their passage to and from the sun—these layers may roll up into scrolls and form a nucleus or globe rotating in an atmosphere. Atoms must, therefore, be looked upon as made up of distinct contratending or reacting essences alternately plus and minus condensed.

The science of Physics will never be properly explained till physicists come to recognize that there is no absolute line between matter and force, and that the ultimate reduction of matter, *viz.*, atoms, are nothing themselves but points of static equilibrium between two equal and opposite forces. We must distinguish minus as well as plus forces everywhere at work, and even for the intellectual grasp of certain problems be content to consider atoms as well as forces as minus and plus. With this key in our hands we may understand the arrangement of our globe in alternate stratas of solid, liquid and atmosphere—using these last three terms in a strictly comparative sense, because what the inhabitants of our stratum may call atmospheric, the inhabitants of a higher stratum might call solid. This last remark leads to the consideration of certain corollaries which would follow from the establishment of this proposition.

First, if there are strata separated by bands of atmosphere beneath the crust on which we stand, why not also above our heads? Above our atmosphere there is every likelihood of there being another stratum of plus condensed pressure—rotating at its own rate—and above that another and another again. Indeed the fact that the different planetspheres revolve round the sun in periods of time proportional to the cube of their mean distances from it, seems to point out that they are indigenous to contradistinct stratifications of solar gravity, and, similarly, each secondary sphere or satellite is a mark of a distinct stratification, whose axial velocities decrease correspondingly to their distance from their central nuclei.

There is probably some law limiting the number of stratifications each planet has, probably according to its distance from the sun. Since we have seen that the hypothesis of these atmospheric stratifications depends on the existence of contradistinctly rotating atmospheric stratifi-

entions above, or emanating from the sun, and since the existence of Venus and Mercury between us and the sun, indicates the existence of three strata of atmospheres between us and the sun, viz., one between the Sun and Mercury, one between Mercury and Venus, and one between Venus and the Earth, so the Earth has three atmospheric stratifications, Venus two and Mercury one.

A second corollary presents itself. If this stratum is inhabited, why not the others by entities, the tenuity of whose bodies is in proportion to the tenuity of the matter of the stratum? Those who accept the teachings of Theosophical writers or the revelations of Spiritualistic mediums, would have no difficulty in peopling these stratifications. To Theosophists the ones above us might be the habitats of Devas and Rishis and astrals, the ones beneath us of elementals and elementaries. To Spiritualists—above us would lie the spheres of Summerland, below us the homes of dark spirits and those in prison as well as of elementals—our stratum being the home of spirits intermediate between dark and bright.

Again another thought—each personal self of us is conscious of a body on this stratum, may we not have bodies or “doubles” belonging to the other spheres of which we are occasionally conscious.

Be this as it may, certain it is that the inhabitants of spheres above us are more intelligent or advanced than those of spheres below. This is because we perceive that the arrangement of the substance of a sphere of gravity in strata alternately nuclear and atmospheric, is in accordance with the increase of space from the centre of the sphere. This increase of space, the further from the centre, gives more rapid rotivity to the spe-
cules and hence quicker feelings and intelligences, since these depend on rapidity of brain action.

F. W. THURSTAN, M. A.

THE SACRED FIRE.

THE Parsis are sometimes called fire-worshippers, because they hold fire in higher reverence than any other nation of the world, except perhaps the Chinese. But the Parsis do not stand alone in their reverence towards this visible symbol of the Divine. Like their brother adepts of Irân, the ancient Indian Rishis have also installed fire in places of worship. It is therefore quite natural that one should turn to the Vedas to see what has been therein written about this sacred element. Agni—Fire—is there spoken of as Brahmasvarûp, *i. e.*, of a form like Brahma. The Rig Veda is replete with solemn addresses and invocations to Fire; the first shloka of the first book of which begins thus:—

“I adore Agni, the most ancient, family priest, the Lord of Yajna, the chief priest, the Hotaram, the jewel in the Supreme Soul.”

The Vishnu Purána also speaks of Agni as the “mouth-born son of Brahma.”

Looking to other great religions, we find the early Christians stating “the Lord, thy God, is a consuming fire.” Their reference to

the "burning bush of Moses" shows them to be as much "fire-worshippers" as any "heathen" venerator of the divine element. The Rosicrucians have regarded fire in the same light as the Aryans have done. Hermetism is the science of fire, says Eliphas Lévi, the great French mystical writer and occultist. As stated above, next to the Parsis, the Chinese take a greater care of fire than any other nation of the world. A lamp or fire is said to be kept perpetually burning in their houses, whereon they burn incense and other fragrant things. Passing over the civilized nations, we find the "savage" of the Western hemisphere proclaiming himself as "born of fire," and herein he seems to have more true and sound philosophy as regards the law of evolution than any modern scientist can boast of, or can hope to expound. Thus we see that fire is held in almost universal reverence by a very large section of humanity, and that both the "savage" and "civilized" unite in adoring this visible effulgent symbol of the Supreme.

Now let us proceed to examine what this general reverence for fire is due to. Is it because the learned Christian theologians of the West inculcate that fire is an instrument of punishment—as used by them in the days of the Inquisition—for the punishment of the wicked and impenitent in the state after death, or because the modern scientist teaches that it is the effect of combination: it is heat and light and motion and a correlation of physical and chemical forces in general? This can hardly be the reason for fire commanding the veneration of both the "savage" and the "enlightened." The reason and the true explanation lie in the fact that "fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME"—the all-pervading Deity. "It is Life and Death, the origin and end of every material thing," as is taught in the Secret Science. The Rosicrucians who had borrowed all their ideas concerning fire as a mystic and divine element from the "Fire Philosophers," the Magii, or the Persian mystics of yore, defined fire in the most correct way, as can be seen from their writings preserved to us. Much useful and interesting information can be gleaned on this point from "The Rosicrucians," by Hargrave Jennings. Robert Fludd, the famous English Hermetist and the chief of the "Philosophers by Fire," analyses fire into three distinct parts: (1) a visible flame (corresponding to body); (2) an invisible astral fire (soul); and (3) spiritual essence of fire. He further divides the first into four parts, just as in the case of the septenary division of man's constitution, that is, (1) heat (life), (2) light (mind), (3) electricity (kâmic or molecular powers), and (4) meta-spirit, the synthetic essence or the radical cause of its existence and manifestation. Among the Rosicrucians fire was regarded as the symbol of Deity. It was the source not only of the material atoms, but the container of the spiritual and psychic forces energising them. Broadly analysed, fire, as stated above, is a triple principle, esoterically, a septenary, as are all the rest of the elements. The term "Living Fire" was used by them as a Theurgic term. Its symbol is the sun, certain of whose rays develop the fire of life in a diseased body. impart the knowledge of

the future to the sluggish mind, and stimulate to active function a certain psychic and generally dormant faculty in man.

Fire has been regarded in all ages and climes as the visible symbol of the invisible. In the Zend Avesta, by which title the Zoroastrian scriptures are generally known, fire is a comprehensive term used not merely for the physical fire, but also for that active divine principle in nature which pervades and energises the whole universe, which is akin to "Fohat," the ceaseless formative and destructive fire in nature.

In Simon Magus, the great Samaritan Gnostic, the Parsis will find a Zoroastrian of Zoroastrians. In his philosophy we not only find Vohu-mano and Ashavahista, but also other Amesha-Spentas—mentioned in the Avesta—forming the celestial heptarchy. He calls the manifested Deity, Fire—not the physical fire, but that which is "Divine Light and Life and Mind, the Perfect Intellect," which exactly corresponds with the description of Ahura-Mazda as given in the Zoroastrian scriptures. "The generable cosmos," he says, "was generated from the Ingenerable Fire; and it commenced to be generated in the following ways. The first six Roots of the Principle of generation (corresponding to the six Amesha-Spentas of the Zoroastrians) which the generated (*sic* Cosmos) took, were from that Fire. And the Roots," he goes on to say, "were generated from the Fire in pairs (dualism in nature)," and he calls these Roots, Mind and Thought, Voice and Name, Reason and Reflection, and in these six Roots there was the whole Boundless Power in potentiality but not in actuality. "And this Boundless Power is He who has stood, stands, and will stand; who, if His imaging is perfected while in the six Powers, will be in Essence, Power, Greatness and Completeness, one and the same with the ingenerable and Boundless Power, and not a single wit inferior to that ingenerable, unchangeable and Boundless Power." Here we clearly perceive Boundless Power as the Zarvane-Akame of the Avesta.

I shall now quote a few passages from a standard work on Theosophy to show what part Fire plays in the economy of the Kosmos. These may appear to the average man or to the man of mere intellect without spiritual intuition merely a collection of high-sounding, meaningless words. But these so-called high-sounding and meaningless passages are not only to be found in the works of all the great saviours and sages of the world, but in almost all literary works which have any pretension to explain the divine mysteries of the Universe or the higher phases in nature and in man. Nay, we may go further and state that the sublimest efforts of the great poets of the world, be they of whatever nationality, are due to their intuitive comprehension, to a certain extent, of these inner workings of nature. Thus we see that all the works of these divine sages, mystics and the great world-poets are not to be discarded, because they express things which are incomprehensible to our mortal eyes. Such works are to be approached with the patience and humility of a pure-hearted child, and when we sit down to study earnestly such works

with a clean heart and open mind, then we are assisted by the very law of nature in understanding their inner hidden meaning, and thus our spiritual intuition is gradually developed and progress on the divine path assured.

With these few words of necessary digression we will now proceed to quote the passages on Fire from the work above referred to, and see how far they assist us in a comprehension of the laws of nature.

“Fire alone is One on the plane of the One Reality. On that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. From the one life, formless and uncreate, proceeds the universe of lives. First was manifested from the Deep (*chaos*) cold, luminous fire which formed the curds in space..... These fought and a great heat was developed by the encountering and collision which produced rotation. Then came the first manifested material—Fire, the hot Flames, the wanderers in heaven (comets); heat generates moist vapours; that forms solid waters, then dry mist, then liquid mist, water that puts out the luminous brightness of the pilgrims (comets) and forms from solid watery wheels (matter globes). Then Bhûmi (the earth) appears with six sisters.” (*Note.*—Bhûmi with her six sisters refer to the seven Kershavaras of the Zoroastrian cosmogony. According to the Vedic teaching there are three earths corresponding to three heavens, and our earth is called Bhûmi. Evidently all these refer to the earth-chain.) “Light is the cold flame and flame is fire, and the fire produces heat, which yields water, the water of life is the great Mother” (*chaos*).

The words Light, Fire and Flame in the above passage have been used by its author in the sense of the fire philosophy of the Magii of old. Light is called “cold flame” in the above passage. Says the commentary on this passage :

“Because in the order of cosmic evolution (as taught in the Secret Science) the energy that actuates matter after its first formation into atoms is generated on our plane by cosmic heat; and because Kosmos, in the sense of dissociated matter, was not before that period.” “The first primordial matter, eternal and coëval with space, which has neither a beginning or end, is neither hot nor cold, but is of its own special nature.” “This fire is the one cosmic element, all-creative force plus *Absolute* Intelligence.” “It expands when the breath of fire (the Father) is upon it; it contracts when the breath of the Mother (the root of matter) touches it. Then the Sons (the Elements with their respective Powers and Intelligences) dissociate and scatter, to return into their Mother’s bosom at the end of the Great Day and rebecome one with her. When it is cooling it becomes radiant, its Sons expand and contract through their own selves and hearts, they embrace Infinitude.”

“The expanding of the Universe under the breath of Fire is very suggestive in the light of the Fire-mist period. Great heat breaks up the compound elements and resolves the heavenly bodies into their primeval one element.”

From the passages quoted above (which are from the *Stanzas of Dzyan*) we can clearly see the dawn and dissolution of the Universe, in other words, the Manvantaras and Pralayas. Nay, they also confirm the

theory of the formation of the heavenly bodies as propounded by the great French philosopher Descartes, his famous "nebular hypothesis." The above passages require further elucidation, but a short paper like this is not the proper place to discuss them in all their bearings, referring as they do to the vast and grand subject of the building of the Universe. Readers who wish to have a clearer idea on this subject will find all they want in the "Secret Doctrine," and they may also profitably consult the series of lectures delivered by Mrs. Besant at the recent (1893) Adyar Convention on the subject of "The Building of the Cosmos."

In the "Oracles of Zoroaster," published in 1593 by the learned Franciscus Patricius, we find the following fragmentary allusion to Fire as the main factor in the building of the Cosmos:—

"For the Father congregated seven firmaments of the world, circumscribing heaven in a round figure. He fixed a great company of in-erratic stars, and he constituted a septenary of erratic animals, placing earth in the middle, and water in the middle of the earth; the air above these. He fixed a great company of in-erratic stars, to be carried not by laborious and troublesome tension, but by a settlement which hath no error. He fixed a great company of in-erratic stars, forcing *Fire* to *Fire* to be carried by a settlement which hath not error. He constituted them six, casting into the midst the *Fire* of the Sun, suspending their disorder in well-ordered zones."

In these same "Zoroastrian Oracles," we find various other allusions to Fire as an ever-pervading agent throughout cosmic evolution, from its dawn to its dissolution. We select here some of the passages under various heads, where these allusions occur, as they will prove profoundly interesting to all students of occultism:—

"The *Monad*, *Dyad*, and *Tryad*.—The third ærial, which cherisheth the earth in *Fire*; and fountain of fountains and of all fountains; the matrix containing all things. Thence abundantly springs forth the generation of multifarious matter. Thence extracted a *Prester*, the flower of glowing *Fire*; flashing into the cavities of the world: for all things from thence begin to extend downwards their admirable beams.

"*Father*, *Mind*.—The Father hath snatched away himself; neither hath he shut up his own *Fire* in his intellectual power. For the Father perfected all things, and delivered them over to the second mind, which the whole race of men call the first light begotten of the Father; for he alone having cropped the flower of the mind from the Father's vigour, for the paternal self-begotten mind, understanding his work, sound in all the *fiery* bond of love, that things might continue for ever.

"*Intelligibles*.—Learn the Intelligible, since it exists beyond the mind, and of the mind which moves the empyreal heaven, for the *Fire* world is the mind of the mind... But it behoves not to consider this intelligible with vehemence of intellection, but with the ample *flame* of the ample mind, which measureth all things except this Intelligible.

Ideas.—But they (ideas) were divided, being by intellectual Fire distributed into other intellectuals: for the king did set before the multiform world

an intellectual incorruptible pattern.... Oh how the world hath intellectual guides inflexible! Because she is the operatrix, because she is the dispensatrix of life-giving *Fire*.

"*Soul, Nature*.—For the soul being a bright *Fire*, by the power of the Father remains immortal and is mistress of life, and possesseth many complexions of the cavities of the world. The channels, being intermixed, she performs the work of incorruptible fire. Next the paternal conceptions. I (the soul) dwell; warm heating all things; for he did put the mind in the soul, the soul in the dull body of us, the Father of gods and men imposed abundantly animating light, fire, ether, worlds.... The Maker operating by himself framed the world, and there was another bulk of *fire*, by itself operating all things that the body of the world may be perfected, that the world might be manifest and not seem membranous. He framed the whole world of *Fire* and water and earth, and all-nourishing ether, the inexpressible and expressible watch-words of the world."

The "Oracles" thus deliver themselves on the mysterious and glorious depth of our inmost Being:—

"Let the immortal depth of thy soul be predominant, but all thy eyes extend upwards. Stoop not down to the dark world, beneath which continually lies a faithless depth, and Hades, dark all over, squalid, delighting in images, unintelligible, precipitous, craggy, a depth: always rolling, always espousing an opacous, idle, breathless body, and the light-hating world and the winding currents, by which many things are swallowed up." "Seek Paradise; seek thou the way of the soul, whence or by what order, having served the body at the same place from which thou didst flow, thou mayest rise up again joining action to sacred speech. Stoop not down, for a precipice lies below on the earth, drawing through the ladder which hath seven steps, beneath which is the throne of necessity. Enlarge not thou thy destiny. The soul of man will in a manner clasp God to herself; having nothing mortal she is wholly inebriated from God: for she boasts harmony in which the mortal body exists. If thou extend the fiery mind to the work of piety, thou shalt preserve the flexible body. There is room for the image also in the circumlucid place. Every way to the unfashioned soul stretch the reins of fire. The fire-glowing cogitation hath the first rank. For the immortal approaching to the fire shall have light from God."

In connection with the above sublime passage we may observe that the *Yogí* likens *Paramátma*—the Infinite Spirit—to nothing else than a flame unlimited. It is again the *Agni-Kalá*, the up-going, fire-like spiritual sight, that the *Yogí* has to meditate on, who means to successfully checkmate and oppose *Ahriman*—evil, personified in all its manifold aspects. This also explains why *Ashavahista* of the *Avesta*, or, as he is commonly called, *Ardibehest Amesha-Spenta*, the archangel presiding over *Fire*, one of the celestial hierarchy, one of the direct emanations of the Infinite Spirit, is represented in the *Ardibehasta Yashta* as the successful smiter of demons, evil and its whole brood. In the words of the "Oracles":—

"When thou seest a sacred fire without form, shining flashingly through the depths of the world, hear the voice of *Fire*"—(the Voice of

the Silence, the voice of Logos, same as the Hanovar of the Zoroastrians). The Yogí has then reached the final goal, the state of Brahman—where, in the words of the Gíta, “rests no dread,” and after attaining which—

“Live where he will,
Die when he may, such passeth from all plaining,
To blest Nirvâna, with the Gods attaining.”

Viewed from any standpoint, it will strike all true students of spiritual science that in establishing Fire as the visible object of worship for the Invisible Infinite Spirit, the renowned prophet of ancient Irán, the Holy Zarathustra, sought to secure the maximum of good to mankind, and indirectly pointed the way to the *summum bonum* of existence.

Now we shall proceed to see the place assigned to Fire in the scheme of evolution, both cosmic and human, in the sacred Aryan literature. It is said that the Deity, the radical one, is eternal and infinite substance, or, as elsewhere expressed, “the Lord thy God is a consuming fire,” and never consumed, and this is entirely borne out by the occult teaching when it says:—“Thus were the Arûpa and Rûpa worlds formed. From one light seven lights, from each of the seven, seven times seven” (*S. D.*, Vol. I, p. 121). We see here seven lights emanating from one light—the one infinite eternal substance. In the same way the Vedic *Agni* is also described as seven-tongued (*sapta-jihva*) and seven-flamed (*sapta-jvala*). Their names are Kálí, Kárálí, Mano-Javá, Su-lohitá, Su-dhúmra-varná, Ugrá or Sphulinginí, and Prádíptá, and their esoteric significance denotes the septenary prismatic colours and other septenaries in nature. Similarly we find in Zoroastrianism seven fires. In *Yasna xvii*, Fire is lauded in the following terms:—“Thee, O Fire, son of Ahura-Mazda, the Pure, Lord of Purity, praise we: the Fire Berezi-savo, praise we: the Fire Vohufryana, praise we: the Fire Urvazista, praise we: the Fire Spenista, praise we! The pure King—the adorable Nairyô Sanha, praise we! The Fire, the Master over all dwellings, created by Mazda, the son of Ahura-Mazda, the Pure, Lord of Purity, praise we: together with all Fires!”

Out of the seven fires, five are known, says the *Bundahish*, viz., the Fire Berezi-savo, the Fire Vohufryan, the Fire Urvazista, the Fire Vazisht and the Fire Spenisht. These five fires correspond to the five known elements, the remaining two being still latent like the two undeveloped senses in man. These five fires were diffused through the six *substances*, that is to say, the works of the six periods, or, as they are called in Zoroastrianism, the six Gahambars, in the successive evolution of the world. The six Gahámbar are—(1) Maediyozarem, in which the heavenly canopy was formed; (2) Maediyoshahim, in which the collected moisture formed the steamy clouds from which the waters were finally precipitated; (3) Paetishahim, when the earth becomes consolidated out of primeval cosmic atoms; (4) Iyathrem, in which earth gave birth to vegetation; (5) Maediyarem, when the latter slowly evol-

ed into animal life; and (6) Hamespithmidam, when the lower animals culminated in man. These periods, it will be observed, describe to a certain extent the cosmic evolution as shown in the passage from the "Secret Doctrine" quoted above. All this will strike the most casual reader to be Darwinism pure and simple, but the theory of Darwin does not step beyond the physical evolution of man, and has not a word to say about the monadic.

Thus far we have seen what part Fire plays in cosmogenesis or the building of the Universe; now we shall proceed to examine the part played by it in anthropogenesis or the evolution of man. The human race, says the *Bundahish*, is not only descended from the primeval man, Gayomard, from whom the metals are also derived, but it has also passed through a vegetable existence before it evolved into its present condition. This view is further supported by the *Stanzas of Dzyan*, as will be seen from the following passage:—

"The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven worlds of Mâyâ. It stops in the first (kingdom) and is a metal and a stone, it passes into the second (kingdom) and behold a plant; the plant whirls through seven forms, and becomes a sacred animal (the first shadow of the physical man). From the combined attributes of these Manu (man) the Thinker is formed"—(Stanza vii).

Now let us see what is signified by "Flames" and "Sparks" in this stanza:—

"Our earth and man," says the commentary on it, "are the products of three fires—S'uchi, Pavamána and Pávaka. These three names answer in Sanskrit to the electric fire, the solar fire, and the fire produced by friction. These three fires are spirit, soul and body. In the exoteric accounts they are personified as three sons of Agni Abhimânin, the eldest son of Brahmâ, the Cosmic Logos, by Sevahâ, one of Daksha's daughters. In the esoteric sense the 'fire of friction' means the union between Buddhi and Manas, which are thus united or cemented together, the Manas merges partly into, and becomes part of, the Monad; in the physical it relates to the *creative spark*, or germ, which fructifies and generates the human being. These three 'sons of Agni Abhimânin' were, it is said in the Bhágavata Purána, condemned by a curse of Vásishita, the great Sage, 'to be born over and over again.'" The 'Flames,' therefore, who are indifferently called Prajápatis, Pitris, Manus, Rishis, Kumáras, &c. are said to incarnate personally in the Third Root-Race, and thus find themselves "re-born over and over again."

The "spark" mentioned in the above stanza is Jíva, "the Monad in conjunction with Manas, or rather its aroma—that which remains from each personality, when worthy, and hangs from A'tma-Buddhi, the flame, by the thread of life," or Fohat, which corresponds to the "Apam-Napat"* of the Avesta and the Vedas.

This Spark or Jíva, journeying through the seven worlds of Mâyâ, alludes to the pilgrimage of the Jíva through the seven globes of the

* The word means the "Son of Waters" (of Space, *i. e.*, ether). In the Avesta it stands for the "Fire-yazatas" and the "Water-yazatas."

planetary chain, and the seven Rounds, or the forty-nine stations of active existence that are before the Spark or Monad at the beginning of every great life-cycle or Manvantara, which cycle is analogous to Frashokaraitim in the Zoroastrian system.

Again, following the *Bundahish*, we find that the three Fires named above, correspond in the Zoroastrian scriptures to three Fires—A'dar-Gushaspa, A'dar-Khurdát or Frohba, and A'dar Meher-Burzin, which all three go to form the whole body of the Fire Vahram or Beharam, and this, together with the terrestrial fire, is the Fire worshipped by the Parsis in their Fire-temples or Atesh-Behram. Proceeding further it states, "And those breathing souls, *i. e.*, the fires, are lodged in them; a counterpart of the body of man (the astral body) where it forms in the womb of the mother, and soul from the spirit (world) settles with (it), which controls the body while living; when that body dies the body mingles with the earth, and the soul goes back to the Spirit" (xvii. 9). The Fire Vahram of the *Bundahish* is the sacred Fire of the Mazdean altar. It is, so to say, an "incarnation" of the Celestial Fire, identical with the Fire-Self. It cannot be simply the physical fire, seeing that three spiritual fires have emanated from it, *viz.*, the Fire Gushaspa, the Fire Khurdát, and the Fire Meher-Burzin. These three fires are again symbolized in the three sacred fires of the Parsis, which are the Atash Behram, Atash A'drám and Atash Dadgáh.

If A'dar Gushaspa be taken as the "firmamental or electric" fire, corresponding to the Vaidyuta of the Vedas, we may also recognise in the Fire Nairyosanh the Vedic Vaishvânara, which is represented to be "equally the prop and navel of the Universe," as that Fire (Nairyosanh) is spoken of in the Avesta as the fire "bestowed in the navel of kings," and man is undoubtedly a "king," inasmuch as it is in his power to effectually control and govern his whole kingdom—his lower nature and his higher faculties. Thus A'dar Gushaspa, with Nairyosanh, seem to sustain human life and support the whole universe, both the macrocosm and the microcosm.

We have spoken of man's threefold division above, *i. e.*, body, soul and spirit; we shall now proceed to examine him from the standpoint of the sevenfold classification familiar to all students of Theosophy, which are also alluded to in Yasna 54 of the Avesta. The Seven Principles are correlated to the various fires mentioned above. It is said, "that in the midst of life-winds, *i. e.*, the current of life-forces in man, blazes the Vaishvânara fire sevenfold, for there are seven tongues of the blaze of Vaishvânara—these are the seven officiating priests": and the priests thus spoken of are the seven principles referred to. Thus in each principle of man we see a fire. Out of these seven we have to deal at present more with the fire of the soul than with any other. The human soul, which comprises *Manas* (mind), *Chitta* (heart), *Buddhi*, (intelligence, according to the Hindu classification), and *Ahankáru* (I-am-ness),

is also a fire. This fact has been referred to in the "Zoroastrian Oracles" alluded to above :

"For the soul being a bright fire by the power of the Father, remains immortal and is mistress of life; and possesseth many complexions of the cavities of the world: for it is in imitation of the mind, but that which is born hath something of the body. The channels being intermixed, she performs the works of Incorruptible Fire. Next the paternal conception 'I' dwells warm heating all things, for He did put the mind in the soul, the soul in the dull body."

Viewed in this light, let us learn a lesson of life from Yasna 61, or the A'tash Niyaesh, the prayer offered by the Parsis before the Sacred Fire. A part of this prayer runs as follows :—

"Offering and praise, good nourishment, fortunate nourishment, helpful nourishment, vow I to Thee, Oh Fire, son of Ahura-Mazda !

"To thee is offering to be made, thou art to be praised, mayest thou be provided with offering and praise in the dwellings of men !

"Hail to the man who continually offers to thee, holding firewood in the hand, holding Baresma in the hand, holding Jivam in the hand and holding mortar in the hand !"

It will be seen from the above passage that in the Avesta, Fire is emphatically called the "Son of Ahura-Mazda," and rightly so.

For what else is there but Fire that inherits in so eminent a degree the divine attributes, the true reflection of its "Father in Heaven"—radiant, pure, all-pervading? Symbolical of all that is holy, adorable and pure, what else but fire, diffused as it is on all the seven planets, could be a fitting medium for the worship of the Supreme One? It is the divine seers, the illuminatii alone, who are in a position to estimate as its proper worth the high value of fire as a medium or an object of worship for the masses, knowing as they do the potency of this spiritual power in bestowing on man gifts that ultimately secure his material and spiritual well-being. It may here be observed in passing that Agni, God of Fire, was the oldest and most revered of gods in India, and that he is regarded as one of the three great deities—Agni, Vâyu, Sûrya, and also all the three, as he is the triple aspect of Fire, in heaven as the Sun, in the Vâyu or atmosphere as the lightning, on the earth as ordinary Fire. In fact Agni belonged to the earlier Vedic Trimûrti before Vishnu was given a place of honour and before Brahma and S'iva were installed in the Hindu Pantheon.

In the above quoted passage from the Avesta, the "good nourishment" of the Fire evidently refers to the sweet-scented wood and other incense carried to it by the votaries; and the "good and helpful nourishment" *i.e.*, Manashni, Gavashni, Kunashni, the pure thoughts, pure words and pure deeds of the votary, the triple principles on which the superb ethics of the Zoroastrian faith are based are to be offered to the Spiritual Fire, the Fire-self. According to the *Bhagavad Gîtâ* also whatever is to be done is to be left to Krishna, the Fire. The words Aescham,

Beresma. Jivam and the golden mortar in the hands of the priest are symbolical, relating to the sacred Haom Tree, the Heavenly Tree of Life, an explanation of which would be out of place here. Proceeding further the same A'tash Niyaesh says :—

“Give me, oh! Fire, son of Ahura-Mazda, pure brightness, pure nourishment, pure life; greatness, progression, illumination, (and) for the soul courage and activity, wisdom, and understanding, which afterwards grows itself and does not diminish.”

In the above soul-stirring passage the earnest student of psychology will find a fine under-current of the personal experience of the illuminati. It is like a message of hope to humanity; to the faithful devotee it breathes bliss and felicity divine, and offers through spiritual knowledge and purity of life, the salvation he ever yearns after. To man it teaches in hope-inspiring terms his highest destiny—to strive to attain the highest state possible to him. The white, bright path of purity and holiness is pointed out, and the luminous light of spiritual knowledge vouchsafed to him in his earnest attempt to cast off his muddy vesture, to wipe himself clean of all that is earthly, and shine as bright and become as pure as his inner-self was when it was first detached from its parent source, Ineffable Effulgence. Those who have eyes to see may see, those who have ears to hear may hear.

In an episode of the Chhándogya Upanishad we find identical teaching, where the knowledge attainable through this visible symbol of the divine is clearly inculcated.

The teacher of a Brahmachárin named Upakosala granted leave to all his other pupils to return home, but refused that indulgence to Upakosala while he himself went on a pilgrimage. For twelve years the teacher was absent from his Ashram, and during that time the solitary disciple served the Fire with great devotion and success. When the teacher returned, he at once saw that his faithful disciple had attained to divine illumination during his absence, and he addressed his pupil thus :—“Child, your appearance shines like that of the knower of Brahmá; who has given thee instruction?” “Who will instruct me, Sir?” humbly replied the devoted disciple, and with bowed head he reverentially pointed at the Fire he had worshipped. “Did it, child, speak unto you?” enquired the teacher. “Even so,” responded the pupil. Then the teacher added, “Child, they have spoken to you about regions: I, too, will speak to you about them: as water attacheth not unto the leaf of the lotus, so doth sin attach not unto him who understands them.”

From another passage in the Átash Niyaesh we learn :—

“With all speaks the Fire, the son of Ahura-Mazda, for whom he shines throughout the *night*, and cooks food. From all he desires good nourishment, healthful nourishment, helpful nourishment. He looks at the hands of all who come to him, and sayeth—what brings the friend to the friend, one who comes hither to the one who sits alone?”

This is a profoundly significant passage, though to the common eye of flesh meaningless. Prophets and sages do not come into the world to teach humanity the mere vulgar art of cooking food. Their mission is divine, and they incarnate in the body to teach the law of Ahura-Mazda, to save mankind when wickedness has become too strong for them to resist and when righteousness has declined. They rise from age to age, taking upon themselves the burden of the flesh, moving like ordinary men among the orphan-humanity, succouring the good and thrusting back the wicked. The *night* alluded to in the above passage is the night of embodied existence, death, in other words, the interval between two successive incarnations. The fire cooking the food at night would therefore indicate that the fire, *i. e.*, the Immortal Ego, during the interval between two incarnations, assimilates the aroma of all his unselfish and spiritual actions and aspirations. The "friend who comes" is the Lower Ego in his passage to the Devachanic state, and the "friend who sits alone" represents the Higher Ego. This passage, read in the light of the following passage from the "Seven Principles of Man," by Mrs. Annie Besant, will be made quite clear:—

"Soon after the death of the physical body Kâma Manas is set free, and dwells for a while on the astral plane clothed with a body of astral matter. From this all of the Manasic ray [the coming friend] that is pure and unsoiled gradually disentangles itself and returns to its source [the friend who sits alone] carrying with it act such of its life experiences as are of a nature fit for assimilation with the Higher Ego. Manas thus again becomes one, and it remains one during the period which intervenes between two incarnations. The Manasic Ego, united to Âtma-Buddhi, the two highest principles in the human constitution . . . passes into the Devachanic state of consciousness [which the Parsis call "Behasta"] resting, as we rest in sleep from the weariness of the life struggle through which it has passed, wrapped in blissful dreams, coloured and peopled by the experiences of the earth-life thus closed. These are carried into the Manasic consciousness by the lower ray withdrawn into its source. They make the Devachanic state a continuation of earth-life, shorn of its sorrows, a completion of the wishes and desires of earth-life, so far as those were pure and noble. . . the Devachanic period is the time for the assimilation of life experiences [when the fire "cooks food"], the regaining of equilibrium, ere a new journey is commenced. It is the *night* that succeeds the day of earth-life, the alternatives of the objective manifestation."

None could have thrown a more clear and lucid light on the above passage from the "Âtash Niyâesh," since the Parsis left their motherland of Irân. Here our Parsi brethren may well take a hint of the usefulness of Theosophic study in the interpretation of the scriptures of their grand and sublime religion,—a religion which, but for Xerxes' reverse on the ever memorable plain of the Marathon,—would have now been the religion of Europe. We therefore look with the utmost regret at the religious indifference now-a-days prevailing among the small community of the Parsis in Bombay and elsewhere, especially in the former place, and we invite them to study the deeper and underlying meaning of their own scriptures with the help of the Theosophical

literature, and they will soon see that what at first sight seem to them in the noble fragment of their Avesta as meaningless and unintelligent, babbling and jargon, convey in reality the deepest and most profound spiritual truths. To the spiritually-blind the books of divine wisdom are always sealed books, while those of pure heart and humble faith may read them while they run; in other words, "those that ask shall have, those that desire to read shall read, those that desire to learn shall learn."

NASARVANJI F. BILIMORIA.

THE BHUTAS, PRETAS AND PIS'A'CHAS.

AS throughout the whole of the Sanskrit literature from the Vedas to the Purânas mention is made of these important, semi-divine entities, it is my intention to collect the various theories concerning them from the Vedic to the Paurânic periods and arrange them as far as may be clearly and succinctly.

The importance of the above subject is enhanced when we know that there is not a single work treating thereof exclusively. The matter is touched upon here and there as an auxiliary to the main topic of a work. For instance, the Vishnu Purâna, when it describes creation, mentions merely that these entities were *created* by God, but makes no reference to their characteristics or the worship attributed to them. This present paper aims therefore at bringing together all available matter and arranging it in its proper order.

Firstly, as to the origin of these entities. They are but creatures of God, like the animals, and Devas. The Rig Veda (IX. lxvi. 20) praises *Agni* (fire) as the benefactor of the five orders of created things. The great Sâyana, the Vedic commentator, enumerates the five orders thus:—*Devas, Manushyas, Gandharvas, Serpents and Pitris*. These are the primary groups under which all creation falls. The semi-divine entities with which we are concerned come under *Gandharvas* and *Pitris*.

The Vishnu Purâna, Bk. I. Ch. v., is devoted to a description of the various creations. Among others mention is made of these entities as creatures of which the quality *Tamas* is the essence. The other Purânas also repeat the same idea. But this view seems to be not quite correct; and Īsvara Krishna in the Sânkhya Kârikâ criticises this view and propounds his own.

Īsvara Krishna, with the commentator Gaudapâda, an equally ancient authority, objects to the view that these entities are of the guna *Tamas*; for as such they cannot have the power of *possession*, *i. e.*, entering other bodies than their own; for only *Sâtvic* entities can do so. Therefore he holds that these beings must be *Sâtvic* as they have the power of *possessing*, and at the same time admits that they have the quality *Tamas* which the purely *Sâtvic* beings have not. The class of a being, he says, is determined by the preponderance of one of the qualities *Satva, Rajas* or

Tamas. He holds that the Bhûtas, &c., are Sâtvic entities, but have also Tamas.

He divides creation as follows (in the LIII Kârikâ): "The divine kind (Daiva Sarga) is of eight sorts: the grovelling is five-fold: mankind is single in its class. This briefly is the world of living beings."

In the LIV Kârikâ we read:—

"Above there is a prevalence of Satva, below the creation is full of darkness, in the midst is the predominance of Rajas, from Brahma downwards."

Gaudapâda explains:—

"The eight sorts are *Brahma* (Hiranyagarbha), *Prajâpati* (Virat), *Soma* (in this is included the Pitris), *Indra*, *Gandhârva*, *Yakshâs*, *Râkshasas* and *Pisâchas*."

According to the LIV Kârikâ, each second has less Satva and more Rajas and Tamas than the first. It cannot be said that in this Sâtvic class any of the divisions has only Satva. The class is called Sâtvic as it has Satva in predominance.

Manu speaks of them in the following way—

"Râkshasas and Pisâchas are the Satvas of Tamas; Gandhârvas, Yakshâs, &c., are Satvas of Rajas; and Devas, Pitris and Siddhas, Rajas of Satvas; and lastly Viraj, the second one of the eight orders, is the Satva of Satvas (pure Satva)" XII. 44, 47, 49, 50.

The Bhagavad-Gîtâ (IX. 25) and (XVII. 4) divides these beings into three groups according to their worshippers. "The *Sâtvikâs* (men of that quality) worship the *Devas*; the *Râjasâs*, the *Yakshâs* and *Râkshas*; and the *Tâmasâs*, the *Bhûtas* and the *Pretas*, &c."

Then lastly Amara Simha, the renowned author of the Nâmalingânusâsana, and a great authority among the historical Oriental scholars, in his Bk. I. xi, after an enumeration of the several Devas, gives the following:—"Devayonayah (lit. those that sprang from the Devas—demigods) *Vidyâdhara*, *Apsaras*, *Yakshâs*, *Rakshas*, *Gandhârvas*, *Kimâra*, *Pisâcha*, *Guhyaka*, *Siddhas* and *Bhûtas*." This classification can be identified with the previous divisions of Divine beings, if we remember that the previous division is but a general one, and that some of the new names appearing here are but subdivisions of the previous general divisions. Kshîrasvâmi, and the other ancient commentators of Amara's work, make special mention of the Bhûtas and Pisâchas and state that they are but one and the same with little or no distinction. Thus Amara assigns to the Bhûtas, &c., a place and rank midway between the Devas and the Manushyas.

Having thus proved the existence of the Bhûtas, Pretas, &c., and having classified them, I shall now take up the question whether they are mortal or immortal.

Gaudapâda calls the first four of Iśvara Krishna's list, viz., Brahma, Virât, Soma and Indra, *Amaras* (*i. e.*, immortals). These are immortal not in the sense in which Brahman is changeless and eternal, but in the sense that they do not undergo that change called *Death* through which all the lower creation passes. There is another well-known view. Indra and the other Devas are but offices: and the individual bearing that office passes to another state (*does not die, but changes*) after having enjoyed the office for a time according to his karma; but the office is itself for ever and is said to be eternal (See Kârikâ XLVIII—Comm.)

Manu, in Bk. I. 43, classifies creation into womb-born, egg-born, sweat-born, and seed-born. "Cattle, deer, carnivorous beasts with two rows of teeth, Râkshasas, Piśâchas and men are born from the womb." This is corroborated by the Râmâyana, where it is stated that Râvana, a womb-born Râkshasa, has parents, houses, children, &c. But the Râkshasas, Bhûtas, &c., being demigods, are thus like gods in that they live a long period, a very long period compared with our own lives. But they are like men and unlike the Devas in that death overtakes them, though very late. These beings have all the powers of divine beings though to a limited degree.

I have so far shown, from ancient reliable authorities, the existence of the Bhûtas, the Pretas and the Piśâchas, &c., and their divisions by various authorities, and have also attempted a discussion as to whether they are mortal or immortal. I shall in my succeeding papers dwell on the following points:—

1. Their mutual distinctions.
2. Their abodes.
3. Their general characteristics.
4. Their food.
5. Their power.
6. How to please them.
7. How to avert them and their influence.
8. The mantras and numbers used in pleasing or averting them.
9. Their power of *possessing*.
10. Like powers—such as *Brahmarakshas*, &c.

R. ANANTHAKRISHNA SHASTRY.

(To be continued.)

Reviews.

MAGAZINES.

The Path—June.—An interesting sketch of some of the main features of astrology, by Mr. G. E. Wright, is the only feature of the June *Path*, if we except the reprint of Madame Blavatsky's "Lodges of Magic," which is a little out of date now.

AN INTRODUCTION TO YOGA.*

This little pamphlet is another instance of Mr. Tookaram Tatya's ceaseless literary activity. The two articles that comprise it are reprinted from *The New Californian*. They are clearly and simply written; but appear to us more suitable for circulation in the West than in the East.

AN INTRODUCTION TO MANTRA SHĀSTRĀ.†

This valuable essay is reprinted from the *Theosophist*. It contains probably a great deal more occultism than the compiler had the least idea of. The pamphlet ought to be in the hands of all students and its contents in their minds.

THE HERMETIC ART.‡

This, the third volume of Dr. Wynn Westcott's Hermetic Series, is perhaps the most valuable yet issued. "A short enquiry concerning the Hermetic Art," is the well-known alchemical pamphlet published in 1714 by a "Lover of Philalethes". The present reprint of this valuable pamphlet is accompanied by a *Preface* and a particularly interesting and suggestive "Introduction to Alchemy," by "S. S. D. D."; the concluding paragraph of which we quote :

"I think I have said enough to show that the alchemist undertakes no light task. I can hold out no hope of success to those who still retain an absorbing interest in the world. *In* the world adepts may be, *not of* it. Alchemy is a jealous mistress, she demands from pupils no less than life; for her sake you must descend into Hell, for her sake you must ascend into Heaven. You must have strength and patience, nothing must terrify you, the joys of Nirvána must not tempt you; having chosen your work, you must to this end purify yourself from perishable desires, and bring down the light of the shining ones, that it may radiate upon you here on earth. This is the work of the alchemist; his true ideal is also the highest ideal of Eastern Theosophy; to choose a life that shall bring him in touch with the sorrows of his race rather than accept the Nirvána open to him; and like other saviours of the world, to remain manifested as a living link between the supernal and terrestrial natures."

TRANSACTIONS OF THE LONDON LODGE, T. S.

We have been favoured with copies of Nos. 20 and 21 of the above. The former bears the attractive title "Masters of Wisdom," and is the substance of an address by Mr. Bertram Keightley, with some supplementary remarks by

* "An Introduction to the Study of the Yoga Aphorisms of Patanjali," by G. C. Williams, F. T. S. Bombay Publication Fund, Bombay. Price 4 annas.

† Bombay Publication Fund. Price 6 annas.

‡ "A Short Enquiry concerning the Hermetic Art" (Vol. III of the *Collectanea Hermetica*). Edited by Dr. Wynn Westcott. Theosophical Pub. Houses, London and New York. Price 2s. 6d.

Mr. Sinnett. Mr. Keightley introduces his subject with arguments based on evolutionary theories and then proceeds to show the characteristics one would expect in a Mahátma as the result of a spiritual evolution. The question of evidence is then lightly touched on in the abstract and in the concrete, and witnesses are cited from Madame Blavatsky in the past to Mrs. Besant to-day, in support of the existence of Mahátmas.

Mr. Sinnett also calls witnesses, some of them from the dead, so to speak.

No. 21 is a useful paper by Mr. Scott Elliot on "Vehicles of Consciousness," dealing principally with the different *Súkshma* bodies described in theosophical literature. A foot-note at the end of the paper informs the reader that "the statements here made are all based on information he (the writer) has received from those who can at will consciously function on both the Astral and Devachanic planes. And what is more, the information has been, as far as possible, checked and verified by others who have developed, and are developing, similar faculties."

SUKLA YAJUR VEDA WITH UVATA'S COMMENTARY.*

Oriental scholars, even after a long and trying period of research, had at one time almost despaired of getting at this most ancient and valuable commentary on one of the important portions of the Yajur Veda. But the world was not to lose such a valuable work, and Benares, one of the centres of Brahminical learning, had the honor of its discovery.

The importance of this work cannot be overrated. It is prior in date to Sáyana, the now-well-known commentator of all the Vedas. For Uvata seems to have lived about the tenth century A. D., in the reign of king Bhoja. To quote his own words, Uvata at the end of his famous commentary now under review, says: "I salute the Rishis (seers of the Riks), &c. Then I who live in Avanti, (the modern Ujjin) made the commentary of the mantras when Bhoja held the sway";—whereas Sáyana lived only in the 13th century.

The only commentary now in general acceptance by Oriental scholars, is that of Dr. A. Weber.

GANARATNA MAHODADHI OF VARDHAMANA.†

This is a useful book. Pánini and other grammarians have grouped certain words into *Ganas* or classes and named each *Gana* by the first word. The commentators here and there have enumerated the words in a particular *Ganu*. Vardhamána, who flourished in the 12th century, (vide *Preface* to the book by Pundit Bhimasena, the Editor) made a valuable collection of these *Ganas* with the separate words under each. The book is invaluable to the Oriental scholar.

The usefulness of the book is enhanced by the Editor's valuable alphabetical index of words, a modern device to facilitate reference. The index is a useful addition to the ancient work.

The get-up and printing of the book are very satisfactory.

BOOKS RECEIVED.

The New Theology, by Richard Harte.

* To be had of Kissen Lal Doss, Book-seller, Kalkagullee, Benares. Price Rs. 2-8.

† To be had of Pundit Bhimaseua Sarma, Proprietor, Saraswati Press, Allahabad. Price Rs. 2.

Theosophical Activities.

EUROPE.

LONDON, *June*, 1894.

The European Head-quarters is now busy preparing for its fourth Annual Convention, which will probably be the largest and most influential it has yet held. It is to take place on July 12th and 13th. A public lecture, delivered by Mrs. Besant at Streatham in the south-west of London, some time ago, caused a certain parson of the neighbourhood to rise in arms. As this individual is very ignorant and has no case whatever, representing only the most bigoted kind of Low Church interest, he has adopted those methods of debate so dear to the hearts of the heroes "of the cowards' platform," and monopolised, in his adverse lectures, the entire time to himself. J. T. Campbell succeeded, on one of these occasions, by dint of great determination, in wresting a paltry five minutes for questions at the end of a speech lasting an hour and a half. Though this clergyman has succeeded in crowding-out opposition at his lectures, he has not been so fortunate in the press, and one paper has most decidedly declared itself against him, much to the good of the Theosophical cause in Streatham. The interest aroused enabled our staunch old friends Herbert and Sidney Coryn to deliver a public lecture, which was well attended and aroused a lively discussion.

Lately we have had a visit from Mr. Peter de Abrew of Ceylon, who came over to champion the cause of the unsectarian schools under the auspices of the T. S. in Ceylon, which need extension, and to collect funds for that purpose. He secured the coöperation of several influential people and aroused considerable interest in the subject.

The Anglican Missionary Conference, which was held at St. James' Hall, London, in the last week of May, brought into strong light many facts which have long been known as blemishes in the cause of foreign missions, and must have aroused unpleasant forebodings in the hearts of many of the ecclesiastical luminaries who attended the Conference. The attack was all the more effective and serious in that it came, not as usual from the outside, but from the inside; a circumstance which shows that the missionary societies are at last beginning to awake to a sense of their own shortcomings, and to be shaken in their enormous self-assurance. Much discussion took place about the slave-trade, injudicious interference with the customs of natives, and the fruitlessness of missionary labour and expenditure. Though I should like to treat the topic more fully, I must here confine myself to two sample clippings from the *Daily Chronicle* for June 1st. Said Lord Stanmore, speaking with especial reference to Fiji :

"My limited time forbids me to dwell on the working of missions on the two opposite lines of the introduction of European ways and the conservation of native habits. The visitor to the first would find, on emerging from the woods, a bare, cleared space, unrelieved by a single tree. Here, under the full glare of the sun, stand three or four rows of wooden frame huts, at some distance from each other, and so arranged as to form a species of street, the whole presenting a faint resemblance to a new Australian settlement. In the centre of the village is the cricket field, a desolate expanse of dry earth, on one side of which is the church, a wooden barn-like building. If entered, it will be found filled with crazy benches, beyond them rises a huge octagonal pulpit, in which, if the day be Sunday, we shall find the native

minister arrayed in a greenish-black swallow-tail coat, a neckcloth, once white, and a pair of spectacles, which he probably does not need, preaching to a congregation, the male portion of which is dressed in much the same manner as himself, while the women are dizened out in old battered hats or bonnets, and shapeless gowns like bathing dresses, or it may be in crinolines of an early type."

And so on with other details, which certainly suggest rather the language of a satirist of religion than that of a professor thereof. In a leader in the same issue, the *Daily Chronicle* says :

"A Missionary meeting is too apt to be the occasion for somewhat flamboyant congratulations on the world-wide work which is going on for the conversion of heathendom. The ugly facts connected with the contact of civilised with so-called barbarous peoples—the introduction of drink, disease, and what Kingsley called 'cheap clothes and nasty'—have been too frequently concealed in a flow of sentimental religious verbiage. Unpleasant reality was forced recently upon the attention of the Wesleyans by Dr. Lunn and Mr. Price Hughes, supported by the strong allegations of Mr. Caine, who has closely observed missionary methods in India with a very distinct bias in their favour. But nothing that has been said by friend or foe of missionary activity has been so damaging as the remarkable statements made at the Missions Conference held this week in St. James's Hall. We refer especially to the assertion of the Rev. R. P. Ashe, which no one in the hall ventured to contradict, that 'after a century of effort, the expenditure of many noble lives, as well as of some millions of money, the Church of England (extraordinary to say) has signally failed to establish one solitary or single native Church in any part of the world—that is to say, a Church self-governed, self-supporting, and expanding, or exhibiting any true signs of vitality as a Church.' Mr. Ashe added with truth that this was a tremendous indictment; but his heart had long been on fire, and he was impelled to speak out, after having well weighed his words."

That about the fruitlessness of a century of effort and expenditure reads more like "Saladin" in the *Agnostic Journal* than a reverend gentleman addressing his fellows-in-arms.

The European Section of the T. S. has chartered three new branches since last letter, viz., in York, Margate, and Smedgebacken (Sweden); and applications for membership of the Society have been coming in somewhat faster of late than usual. We welcome back from America E. T. Hargrove, who went to the States as delegate to the Convention, and is now among us working again. The General Secretary, G. R. S. Mead, has also come back to work, his rest and change of air having considerably recuperated him from the effects of his overwork. Needless to say the Section is as glad as he is himself to have the General Secretary's chair once more filled.

Mrs. Besant has delivered a good many lectures, including some given during a tour to the Northern Lodges of England, in Manchester, Liverpool, Bradford, etc. A lecture was given at Islington under the auspices of the North London Lodge, which will probably have the effect of increasing the membership and sphere of activity of this Lodge, especially as it is about to move into a new and much larger room; and another, on June 22nd, at Stratford, London, E., under the auspices of the Adelphi Lodge.

Jesuitism is one of the evils with which Theosophy has had, and will have to come into conflict with. Whether the picture of it in the Danish Magazine, *Danskereu*, is overdrawn or not I cannot say, but if I am unintentionally spreading a calumny, I hope I may be corrected. The *Review of Reviews* for June says on it: "Herr Nygård gives in his article a very pleasantly-written sum-

mary of the salient features of the ex-Jesuit's exposition of the inhuman doctrines and educational methods of the Order to which for full thirteen years he belonged. The simple but certain means by which the disciples of Loyola paralyse the soul and deaden individuality is perhaps the best-known characteristic of the Order. . . . Systematically, any liberty of feeling that the novice may not have wholly renounced on his admittance to the austere Brotherhood is slowly but surely conquered, and he becomes presently merely a flesh and blood automaton. . . . The mental strait-waistcoat which is to hinder all development of individuality is put on the novice for the space of two years, and never for a moment relaxed. Day after day, hour after hour, he goes through the tasks set him to do—never at any one of them long enough for it to make an impression on his mind, the abrupt ceasing of it and transference to some other small and unexpected task effectually nipping any impression it *might* make in the bud." Then follow details as to this system of subjection and suppression, which, blighting though it is at first, must eventually bring about its own destruction.

Success to the teachings of the old Wisdom-Religion! *Magna est veritas, at prævalebit!* Ignorant, blind, brutal fanaticism may try to shout down the truth and deny it away, but what can the Roman Catholic Church, whose policy is to *admit* the facts of history and recognise "miracles" even in our day, say? To solve this difficult problem we must have recourse to the literary organs of that Church. The *Bombay Catholic Examiner* has an article on Theosophy which is quoted in the *Weekly Register* (London). The bibliography of Occultism is described as enormous, and a list of the chief books and magazines is given. The writer admits nearly everything advanced by Mrs. Besant in her lectures. He cannot deny the multiplicity of religions, and the existence in all of the same exalted ethical teachings; he avows the universal prevalence of thaumaturgy; and the occult power and holiness of other Adepts than Jesus he is forced to concede. But then he has *one* argument to fall back upon, *one* refuge to which he can fly. "We do not dispute about the reality of facts, we only say, if the performances of these doctors be true, they are certainly not new." "Magic, arts and heresy went hand in hand of old, as at the present day. Christianity has overcome the 'occult arts' of Apollonius and Simon Magus; it need not, therefore, be afraid of the present occultism. To its strange mysteries and dismal preternatural influences it opposes the efficacious truths of the Gospel, the consoling supernatural efficacy of the true Faith, the sublime mystery of suffering and sacrifice." Here then is the position, short and terse, for the benefit of enquirers: the Romish Church admits nearly all our contentions; consoles herself by adducing our chief argument—that the teachings are old; and finally perches the old Gospel on the top of all, like a ban-tam cock on the dome of a temple.

H. T. E.

INDIA.

Since I wrote last, Mr. K. Narayanaswamier has visited Chidambaram, a place in Southern India celebrated for its shrine. It is a strong centre of Brahminical orthodoxy, and a visit from our brother was highly necessary. Bro. M. Singaravelu Modeliar, Sub-Assistant Inspector of Schools of that range, did everything to arrange for the lectures, and Mr. K. N. Iyer, with his usual earnestness exhorted the audience to spiritual work. He was to go last

1894.]

Sunday to Trivady, another seat of strong Brahminical influence in the Tanjore District, and deliver lectures on Theosophy and the Theosophical Society. Thus on the whole branch-visiting has been fairly kept up by our brother in Southern India, while in the North Bros. P. N. Sinha, N. Ch. Gupta have been doing their best to spread Theosophy in their provinces.

The members of the Calcutta Branch have been doing excellent work. Dr. Rakhal Ch. Sen and others have established an Anglo-Vedic School to meet the requirements of the coming generation.

Though this institution is not a branch of the T. S., yet the prominent members who have founded it and take interest in it are our best members. Any useful work for the good of humanity, done by any Society in any name, has the sympathy and support of the T. S.

A *Theosophical Debating Club* was formed in Jallandhur on the 1st of May, with 18 members. Theosophical subjects are read and discussed, and the members of the local branch help this Association greatly. Mr. Saman Mall, the President of the "H. P. B. Sanskrit School" at Jallandhur, reports that two competent lady teachers have been appointed to teach Hindi needle-work, and 28 girls and 4 widows attend the class. The school has wide field of work, and if it is managed prudently, the institution will become a practical working centre. Miss F. H. Müller is its patron, and the further development of this school depends upon her co-operation, suggestion and direction.

The Pariah School opened by the President-Founder in Urur has now nearly 60 students, of which 10 are girls. It is managed very well by the Pariah community, and will, in course of time, become a good educational centre for the helpless, down-trodden Pariahs.

Mrs. Besant leaves London for Australia on the 27th of this month and will be in India in time to attend the Convention. From an article contributed by her to some American paper, it becomes clear that she will make India her home for some time and help Countess Wachtmeister in her grand project of establishing a *home* for widows in Allahabad.

The Students' Theosophic Class at Madanapalle is doing good work and so are the other associations in Patna, Mozufferpore, &c.

P. R. V.

AUSTRALASIA.

Mrs. Besant's proposed visit to this country will certainly create more spirit in the local Theosophical centres, and the result will be that a Section will be formed soon. The Australasian branches require a sectional federation, as otherwise they cannot readily and conveniently meet the growing demands of Theosophical enquirers. For the present, they have to correspond with the Head-quarters at Adyar which is many miles away, and business is, therefore, not as promptly conducted as it could be if Australasia had its own Section.

A new branch has been formed in Christ Church, New Zealand, through the exertions of Mr. W. D. Meers and others. The branch consists now of eight members and has good prospects of theosophic work before it.

Dr. E. G. Edelfeldt, Ph. D., F. T. S., of the Rockhampton Branch, recently contributed a series of articles to a local paper on Theosophy and the work of the Theosophical Society. They were excellently written and produced such a good impression on the Editor of the paper that he has reviewed the views of

our brother very favourably. The Doctor is one of our best members in Rockhampton, and if ever the Australasian Section is formed, he will become one of the most ardent workers in that remote place.

The May Bank Branch at Melbourne has surrendered its charter and the members of this Lodge have joined the "Melbourne T. S." Two branches in the same place were of no real necessity and hence the present amalgamation.

Bro. Wilton Hack of the Melrose T. S. centre has started a most useful association by the name of "Mount Remarkable Village Association," whose object is co-operative work,—industrial, social, moral and philosophical. Bro. Welton Hack has in view a more enlarged sphere of work in connection with this Association, and it is hoped he will be assisted by all lovers of altruistic work.

S. R.

CUTTINGS AND COMMENTS.

The following interesting paragraph we borrow from "Echoes of Science" in the *Madras Mail*. Though short, it is very suggestive and contains the pith of a good many unsettled arguments."

"Suess, in 'Das Antlitz der Erde,' and Neumayer, in 'Erdesgeschichte,' have attempted to show that the Mosaic account of the Deluge was copied with little change from an original Assyrian version, and that it was a local flood which took place in the plains of the Tigris and Euphrates, not in the valley of the Jordan. In a recent number of *Natur Wochenschrift*, however, Herr Richard Hening tries to prove that a general flood took place in the Ice Age during the Quaternary Period. Many facts, such as evidences of glaciation and lowering of temperature, found in the rocks and in sagas and myths, as well as the vast extension of a great lake in the Far West of America, whose level was 1,000 feet above that of the Salt Lake, go to prove that floods accompanied the retreat of the glaciers. Countries in warmer latitudes, for example the Sahara, were converted into seas and swamps, or were locally flooded. Isolated lands kept clear of the inundation, for instance Egypt; but we may remind Herr Hening that, according to Herodotus, Egypt was formerly in great part a marsh. It is curious to note, in connection with the glacial theory, that an old Aryan tradition tells of the 'Aryans' having been driven from their original seat by the country becoming colder and the winter longer. The German flood saga tells that 'the floods of the north came far from their home, and were turned into ice, and the ice stood still, and the mist which hung over it froze.' The sun warmed the drops, however, and Ymir, of Hrimthursen, the frost giant in the form of a man, was born. Börs killed the giant and his blood drowned the race of Hrimthursen except Bergelmir, who, in a boat, saved himself and wife, and from them sprang the new race of Hrimthursen."

* * *

Mr. Harte's new book. We hope next month to give in our *Review* column a detailed notice of Mr. Richard Harte's new book—"The New Theology," meanwhile we quote from his *Preface* the very curious difference of opinion exhibited by two religi-

ous journals as to the merits of this author's previous book—"Lay Religion." The one represents the tolerant and advanced Christian; the other—the bigoted and narrow-minded church-goer:—

Christian Union.

"A most interesting and what some would call breezy volume of letters on religious and scriptural subjects, has recently been written by Mr. Richard Harte and published by Mr. E. W. Allen. The topics treated upon take a wide range and cover almost every phase of debatable ground on questions Biblical and religious that are exercising the attention of scholars and thinkers. Notwithstanding the ultra-rationalistic and socialistic tendencies of the author, he is, judging from the nature of his letters on 'Lay Religion,' himself a truth-seeker. The work cannot fail to be read with advantage by divinity students, and will afford Christian ministers much thought for reflection and discussion."

Church Bells.

"The author of this book speaks (in the last line of it) of his 'poor ability.' It is certainly very poor indeed. The book is a concoction of rubbish from beginning to end. To be ignorant is pardonable, but not to know that one is ignorant is fatal. The latter position seems to be that of the author. There is a 'cocksureness' about the entire volume, which is the best proof of its worthlessness. The author states that his book professes merely to present in a somewhat rambling manner, an impressional view of certain great questions. Truly the manner is rambling enough and to spare. It is the very weakest book we have ever read in the whole course of our lives."

Truly, as Mr. Harte says, when religious experts differ in this way, wise laymen judge for themselves.

* * *

Relative sensibility of Men and Women.

We extract the following from *Nature*:—

"Francis Galton has investigated this subject, using Weber's well-known test, in which the person experimented upon is asked to distinguish a double pricking sensation from a single one, the points of a pair of compasses, held at different distances apart, being used for the purpose. If a and b are respectively the smallest distances of the points at which two persons can distinguish the doubleness of the sensation, then the relative obtuseness of the persons may be expressed by the ratio $a : b$, and conversely $b : a$ denotes their relative sensitivity. Experiments on 932 men and 377 women show that the former are more sensitive than the latter in the ratio of 7 to 6. Women, however, vary in their sensitivity much more than men, the variability being about as 8 to 7. This may be accounted for partly by the fact that women vary more than men in the exercise of sustained attention, but it is largely an actual difference. Women seem to be more variable than men in various other ways; for instance, in stature, obesity, and morality. Should anyone desire to make experiments for himself in this direction, Galton advises the use of the cheap form of bow compasses in use by carpenters. The legs are connected not by a joint but by a spring that tends to separate them, and they are brought together by turning a screw. The distance of the points is easily measured on a separate scale."

* * *

Another Oriental Library.

A prospectus of another proposed Oriental Library has reached us from Calcutta. Combined with the Library is to be a Society for "the cultivation of Aryan wisdom." It is of course evident that the "Bhagavad Library" and the Society bearing the

above title are the result of the influence of the Theosophical Society, and as imitation is said to be the sincerest form of flattery, we may feel assured that the founders of these new institutions are warm admirers of our own Society and hearty sympathisers with its work. Let a spirit of generous emulation prevail among these different Societies for the uprising of India's people and for the dissemination of her wisdom, and before long the work that they collectively shall accomplish, will produce results whose influence shall be felt long after the present workers have entered upon their rest.

* * *

Light reproduces from a journal called *Fellowship*, *A New Psalm* the following lines. As the editor rightly remarks, *of Life*. "the perfection of simplicity, they will yet bear slow reading and pondering." We gladly copy them for readers of the *Theosophist*.

I.

Out of the Unseen
Comes the Earth-mother,
Talks to her children,
Sings and delights them,
Tells them of flowers,
Pale stars of sunshine.
Shows them things hidden
Her gold and her jewels,
Teaches them wisdom
Then, as she leaves them
With a kiss passes
Into the Unseen.

II.

Away from the sunlight
Its warmth and its splendour,
Turneth the round world
Tired and sleepy,
Like a child seeking
Rest on its pillow.
Sleepeth the day's eye?
Not for a moment!
And in the morning
Passes the earth-child
Into the sunlight.

III.

Out of the Unseen
Cometh the Christ-child,
Sun of the Father,
Growing in manhood.
On the Earth's bosom
Seeks he his brothers
Toils in the workshops
Sharing their sorrows
Telling them always
Of the All-Father,
Passing through death again
Into the Unseen.

IV.

From the All-Father,
Came we at birth-time
Through the thick darkness
Into this strife-world;
That through temptation,
Pain, self-denial,
And death, we might enter
Into the true life;
With joy returning
Through the dark curtain
Back to the Father.

* * *

Old World wonders. The following statement from the *Manchester Times*, if true, need not take us altogether by surprise.

"It is reported that an English officer, named Harrington, has discovered in India a working telephone between the two temples of Pauj about a mile apart. The system is said to have been in operation at Pauj for over 2,000 years. In this connection the *Electrical World* observes, that Egyptologists have found unmistakable evidence of wire communications between

some of the temples of the earlier Egyptian dynasties ; but whether these served a telegraphic, telephonic, or other purposes, is not known."

Occultism would certainly suffer nothing by its presentation in the garb of applied science, and after all it would not be very surprising to find that the secret sciences possessed by the Aryan Rishis and some of their priestly descendants, had taken practical form in the originals of some of our so-called "Modern inventions." The world had progressed through indefinite centuries of human effort when the wisdom of Solomon declared that there was "nothing new under the sun," and who can say that the law of cyclic evolution may not have set our feet at this day upon the very old ground of telephonic and other electrical phenomena? May we not, in short, have stumbled upon some of the hidden knowledge of the ancient adepts of occultism?

* * *

In these days when the pages of even the leading and most high-toned reviews and magazines are disfigured by the advertiser's leaflet and gaudy illustration, it is refreshing to learn that the Salvation Army will have none of them. The *Indian Messenger* informs us that :--

"The Salvation Army publishes thirty-seven foreign newspapers in seventeen different languages. Altogether there are forty-three newspapers, with a total yearly circulation of 37,720,000. The Army does not accept outside advertisements. General Booth said at Exeter Hall that he had lately an offer from an eminent advertising firm of 7,000*l.* per annum for one page of the British *War Cry*, which he (the General) was to be allowed to select, "and if we would consent to take other advertisements, we might have 14,000*l.* a year for one page ; and for one page in the whole of our *War Cries* we have been offered 30,000*l.* a year. "

* * *

Mrs. Besant, writing apparently to an American paper, gives the following information, which we copy from a reprint given in the *Indian Mirror*. We trust the information is accurate, for the *Indian Mirror* is not always to be relied on, even as regards Theosophical news: the Kumbha Mela incident to wit.

"American readers may be interested in knowing that one of the plans connected with the establishment at Allahabad of a Theosophical headquarters for the North-West and the North of India is that of a home for widows. Countess Wachtmeister is to be the founder of this centre, and will reside there, and I hope also to make there such fragmentary rest as I may be permitted to have in my vagrant life. She has already consulted some Brahmans of influence as to the establishment of such a home, and they have given the scheme their approval. It is proposed to place a Brahman lady at the head of the home, and to train the young widows as nurses, teachers, perhaps as doctors, so that they may go into Hindu homes, carrying help that is often needed. This is a service that Theosophy hopes to do to our Aryan sisters. Hindus are beginning to understand that Theosophy is the ancient

wisdom-religion, of which their own great religion, is the first offshoot among world-religions and, therefore, members of the Theosophical Society can do them services, which would be rejected from other hands."

* * *

Lord Coleridge By the death of Lord Coleridge, the opponents
and of vivisection have lost a powerful supporter. An
Vivisection. Englishman writing on Lord Coleridge's services to
 the cause of humanity, says—

"The late Lord Chief Justice was an active opponent of all forms of cruelty to animals; but besides opposing fashionable crimes, he especially attacked vivisection, as being the most unjust, the most cowardly, and the most cold-blooded, of all cruelties conceivable."

We make the following extract from the pamphlet in which Lord Coleridge advocates "the strongest law," absolutely forbidding the practice :—

"I must.....be permitted to say how loose and vague are the notions of evidence which, so far as I know them, pervade the writings of men of science on this question.....No fair man, I think, can fail to be struck with the uncertainty—a different point from inutility—of the conclusions to which vivisection has conducted those who practise it. The conclusions are doubted, are disputed, are contradicted by the vivisectors themselves, so that it really is not experiment to verify or disprove theory, which one well conducted and crucial experiment might do, but experiment *in vacuo*, experiment on the chance, experiment in pursuit of nothing in particular, but of anything that may turn up in the course of a hundred thousand vivisections and during the course of a life devoted to them. This is the experiment for which liberty is claimed and the unfettered pursuit of which we are called very hard names for objecting to."

The late Lord Chief Justice of England, denying that knowledge is an end which justifies all means of gaining it, further says in the pamphlet referred to above :—

"Suppose it capable of proof that by putting to death with horrible torture 4,000 horses you could find out the real nature of some feverish symptom, I should say without the least hesitation that it would be unlawful to torture the 3,000 horses. There is no proportion between the end and the means. Next, the moment you touch *man*, it is admitted that the formula breaks down. No one doubts that to cut up a hundred men and women would enlarge the bounds of knowledge as to the human frame more speedily and far more widely than to torture a thousand dogs or ten thousand cats. . . . The moment you come to distinguish between animals and men you consent to limit the pursuit of knowledge by considerations not scientific but moral; and it is bad logic, and mere *petitio principii*, to assume (which is the very point at issue) that these considerations avail for man but not for the animals."

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1894.

FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 20th of June, 1894.

ANNIVERSARY FUND.		RS.	A.	P.
D. D. Meers, Christchurch, Annual dues of 7 Members	...	12	11	0
HEAD-QUARTERS FUND.				
W. D. Meers, Charter for the Christchurch Branch of the T. S.	...	18	2	0
" Entrance Fees of 5 Members	...	22	10	0
L. Hart, Melbourne, " " " 7 "	...	32	6	0
Miss G. H. Minet, " " " 1 "	...	6	7	0
Dr. Anantharai Nathji Mehta, Kundla	...	21	0	0
SUSPENSE FUND.				
Amount previously acknowledged	...	7,028	8	0
T. M. Sundram Pillay, Udamalpet	...	10	0	0

SVEN RYDEN,
Ag. Treasurer, T. S.

ADYAR, 20th July, 1894.

THE T. S. ACCOUNTS.

The following is the report of the Auditors appointed by Resolution of last Convention, on the above accounts, from 20th March to 30th June.

"As resolved in the Convention of December 1893, we beg to report that the accounts of the Theosophical Society for the period 20th March to 30th June 1894 have been carefully examined by us and they were found correct. Vouchers have been taken from parties to whom payments have been made, and all bazaar purchases and payments to household servants have been signed by Col. Olcott himself.

(Sd.) C. SAMBIAH.
" R. RUNGA ROW."

The statement of accounts appended to above report can be seen at the Head-quarters.

COL. OLCOTT.

The President-Founder writes from London of his safe arrival after a pleasant passage by sea and land. At Marseilles he was met on landing by Dr. Pascal, F.T.S., and Mme. Pascal, two of our most estimable French colleagues, and all three called on the Venerable Baron Spedalieri, F. T. S., now in his eighty-second year yet still hale and hearty. The strong mutual attachment between him and Col. Olcott made the visit accordingly pleasant and joyous. In Paris, the President met Mrs. Besant and Miss F. H. Müller and put up at the same hotel, where M. Arnold, Captain Courmes, Mme. Kolly, M. Bail and our other kind friends and colleagues were extending to Mrs. B. a generous hospitality. She gave two lectures in the French language, on "Theosophy" and "The Pilgrimage of the Soul," a most difficult task for a foreigner, yet one which she performed so well as to charm her two large audiences. At the second lecture—at the palace of Lady Caithness, Duchesse de Pomar, Col. Olcott presided. The great ball-room seats 570 persons on such occasions, and every chair was occupied by an invited guest. Our party crossed over to London on the night of the 13th June and reached their destination on the

next morning, thoroughly fatigued after a sleepless land journey and a boisterous crossing of the Channel. Col. Olcott has been temporarily the guest of Miss Müller at her family mansion in Portland Place. He presided on the evening of the 14th June at the regular weekly meeting of the Blavatsky Lodge, and was warmly greeted on taking the chair. The paper of the evening, by Mr. Machell, F. T. S., was able and elicited a spirited discussion, which was synthesized at the close by Mrs. Besant in her own peculiar and matchless style of oratory.

Later advices inform us that Col. Olcott has just been on a visit to Berlin, where he was the guest of Dr. Hubbe Schleiden.

THE ADYAR LIBRARY.

The following books have been added to the above Library during the last two months:—

Donated:—*Suklayajurveda with Uvata's Commentary* from Babu Satkumara Mukerji, Berhampore; *Anubhâtirivaranâdarsa* (4 copies) from the Editor; *Rigveda Sandhyâvandana* from Mr. A. K. Sitarama Sastry; *Râmatâpanyupanishad*, *Mahânârâyanopanishad* with Commentaries from Dewan Bahadur S. Subramanier, Mylapur; *Vedantasâtra (Vishishtâdvaita)* from Mr. A. Narayanasastri, Kumbakonam; *Archæological Survey of Ceylon* (7 parts) from the Government Record-keeper, Ceylon; *Draitanirnaya* (portion only) from Mr. A. Mahadevasastri, Mysore; *Ganaratnamahodadhi* from Pandit Bhimasena Surma, Editor; *Hastryâjurveda*, (No. 26 Anandâsrama Series for half-price) from the Editor; *Outlines of Mahâyâna Studies in Buddhism*; *The Theosophical Forum* (Vol. V) from Mr. W. Q. Judge; *Arthasangraha of Lokâkshin*; *Lighting Sun for the World* (Islam); *Jaimini Sûtras with Commentary* (Gyotisha.)

R. ANANTHAKRISHNA SASTRY,
Pandit.

AMERICAN SECTION.

On April 27th a Charter was issued to the St. John T. S., Brooklyn, N. Y. On May 31st Charters were issued to the Gilroy T. S., Gilroy, Calif., and to the Denver T. S., Denver, Colo. On June 8th a Charter was issued to the Harmony Lodge T. S., Los Angeles, Calif.

The Gray's Harbour T. S., Hoquiam, Wash., and the Lotus T. S., Kearney, Neb., had their Charters revoked by order of Convention, they being virtually dead.

The Sarasvati T. S. and the Viasa T. S. in New Orleans, La., have consolidated under the title of the New Orleans T. S.

The present number of Branches upon the American roll is 88.

WILLIAM Q. JUDGE,
General Secretary.

EUROPEAN SECTION.

A Charter has been issued to 5 members of the T. S. at Margate, England, to form a lodge under the name of "Margate Lodge" T. S.

G. R. S. MEAD,
General Secretary.

AUSTRALASIA.

The Maybank Branch of the T. S. at Melbourne has returned its Charter and consolidated with the Melbourne Branch, Melbourne, Victoria.

NEW ZEALAND.

The "Christ Church T. S." has received its Charter and is the 13th Branch of the Theosophical Society in the Australian Colonies. Five applicants united with two members-at-large in the request for a Charter, and the Branch thus begins with 7 members.

S. R.