

# THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM;  
EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## OCCULTISM IN MODERN LITERATURE.

### PART I.

BY MIAD HOYO-RÀ KORA-HON.

DURING a recent conversation it was remarked that if the Mahatmas were doing little else for Europeans, they certainly were making use of the pens of novelists to spread a taste for Occultism! Without offering any opinion on this remark, I take occasion to mention that both others and myself have been struck with the increasing use writers of fiction are making of the branches of science termed occult. In former years, the utmost that was done in this way was to introduce a ghost, a witch, a fortune teller and more rarely a mesmerist. Examples of this may be found in Scott's *The Pirate*, &c. But, commencing with the late Lord Lytton, a wave of taste for the occult and mystic in fiction arose, which still seems to gather impetus. And one result thereof is, that nearly every branch of occultism, from Adepts and Mesmerists, to Black-Magicians and Spiritualists, has found more or less of an exponent in some specimen of the ordinary novel.

Members of our own and kindred Societies must now and then be startled by the wonderful accuracy of some descriptions, that crop up in what are presumably works of imagination—descriptions too that they fondly believed were in the sole possession of a few select initiates. In some cases the operations narrated are so real, that one almost feels convinced that the writer must be an initiate (of course this actually happens sometimes); at other times they will come across passages which read as if they were translations from the Bhagavat Gita, or perhaps a *histoiette* filled with the most graphic details of some ceremony, which, from its evil intention and often terrifying result, can leave no doubt as to what particular branch of occultism it is meant to illustrate.

An example of this last,—though not a very recent one—is to be found in "The Ingolds by Legends," under the head of "a singular passage in the life of the late Henry Harris, D. D." In this story a young student obtains from a young girl a lock of her hair, which he makes use of in a certain way so as to summon at will the double of the unfortunate girl, which he causes to materialize. In doing so he compels her to become a partaker in what she describes, a short time before her death, as "detestable pollutions" and "unhallowed proceedings of horror and shame." Her friends believe, and try to convince her, that it is only some kind of hallucination or nightmare. A clergyman is called in (who

happens to be the student's grand-father) and by way of comforting her, he tells her that he had had a fit of epilepsy two years before; and, on recovering from it, that it was with the greatest difficulty that he could persuade himself that he had not visited and conversed with his grandson in his rooms at Oxford. However he stated that he "failed entirely in shaking the rooted opinion which possessed her, that her spirit had by some nefarious and unhallowed means, been actually subtracted for a time from its earthly tenement."

Now, it must be admitted, whether it be an effort of the *writer's* imagination or not, this story is one which strongly affects the imagination of the *reader*. If he be mystically inclined, the use made of the lock of hair must recall many things he has read of,—if not experimented. He will remember how locks of hair have been used in conjunction with the powers of Psychometers and clairvoyants, it will remind him perhaps of the fairy stories, which so enthralled his imagination in his younger days, in which locks of hair, if properly treated, were supposed to "keep in check not only ghosts and fairies, but living men as well." And lastly, if he is a resident or native of India, the story will recall to him certain Tantric ceremonies which do not pertain to "the right-hand path" and need not be further mentioned.

Another branch of occultism is touched upon in the charming tales of the late Nathaniel Hawthorne ("The Scarlet Letter," "The House with the Seven Gables," &c.) and in the as charming "Laughing Mill" and "Calbot's Rival" of Mr. Julian Hawthorne. This is nothing else than will-development, more commonly known as Animal Magnetism or Mesmerism. In spite of the many attempts to portray this study in a ridiculous light and more as an imposture and superstition than as a reality, these tales at least represent it as something that truly exists—not merely as a metaphysical abstraction—but the mighty power for good or evil that it is. About "Calbot's Rival" there is something that reminds us strongly of Lord Lytton's "Haunted House." But the appearance of the "ghost" of "Calbot's Rival" in broad daylight carries us a step beyond the "lights" and noises of the "Haunted House;" while each gives a sufficiently true picture of the effects of the human will concentrated for the production of definite results.

It may be noticed that in both the above instances the actual formulators of the malignant intentions were dead; and yet the intention, concentrated on a Talisman (in the one case a jewel, in the other a magnetic needle) for the purpose, continued to act. Eliphas Levi (in his "Dogme et Rituel de la Haute Magie," p. 120) says with regard to talismans—for I take it these "storage batteries" of human Magnetism are practical talismans—"The ceremonious consecration" (i. e., deliberate charging with magnetic aura) "endues it most forcibly with the intention of the operator, and establishes between the talisman and him, a true magnetic 'connection.'" That goes to explain the action; but I have never yet chanced upon

an authoritative statement as to the limit of its continuance. This perhaps some learned brother can supply.

"Kildhurm's Oak" and "The New Endymion," by the same able author, give good evidence of how interesting a slight flavor of magic can make a story. If Mr. Hawthorne be not conversant with the Indian belief of certain trees being the chosen habitations of a particular class of beings, then the Rosicrucian ideas about "wood-nymphs" *et hoc genus* mixed with the North British legendary lore (which tells how special families have trees in some mysterious way in sympathy with them which prognosticate family events in divers manners) have been made use of by him to good purpose in "Kildhurm's Oak." "The New Endymion" brings in alchemy, astrology and astronomy in the most mystically fascinating way; and I am certain it has been the source of all manner of queer speculations among its readers.

Indeed if some of my brother members would only confess, I think it would turn out that no small number were first led to inquire whether such a thing as occultism existed, by reading such a story as this. It is however to be regretted that neither of the Messrs. Hawthorne have thought fit to give an illustration of the concentrated Human Will acting for good, or as a beneficent instead of a demoniical power.

In "Cobwebs" by Miss Mabel Collins, "The Romance of the White Lotus" is a beautiful story of a seer during the latter days of the Egyptian Priesthood. No Occultist can read this tale without feeling that there is some indefinable ring of truth in the descriptions. And, long before I had the honor of being introduced to this delightful authoress, I suspected that this story was not a work of imagination (in the usual sense of that term), since I have learned that it is the result of a curious vision about which I have only to say that I hope she will be favoured with another vision of the same kind soon, which will result in the continuation of the tale.

The vision of the goddess Isis at the sacred Lotus-pool in the Temple garden is one of the clearest and finest descriptions of the action of the natural, higher clairvoyance I have ever met with. Those of us, who like myself have powers of that sort—either natural or induced—will I am certain endorse this opinion.

The priest Agmahd and his party were apparently, at that time, the party of the left-hand path in Egyptian Occultism, and the story goes to illustrate the beginning of a struggle between the White and Black magicians—such as we are told happened in Atlantis—which probably preceded the fall of the ancient Egyptian greatness and which is the end of the civilization of all races from the beginning of time.

I now turn to the novel which, since the publication of Lord Lytton's "Strange Story," has perhaps the best claims to our attention. This is "John Inglesant" by Mr. J. H. Shorthouse. The hero was born during the reign of Charles I. and was involved in the turmoil of that and the succeeding reign.

Imagine a young man almost suckled upon Plato and Proclus, who finds pleasure in meditation, and who is endowed naturally with conscious clairvoyance! Does not this seem to be the very man of all others, to succeed in occultism? The author of this work assumedly never imagined an incident more calculated to attract an occultist than this—"After supper they were sitting in front of the fire with the master of the house and several more. The conversation turned upon the faculty of second sight, and the numberless instances of its certainty, with which the Highland gentlemen were acquainted. While they were thus discoursing, the attention of the gentleman, who had come to meet Inglesant, was attracted by an old Highlander who sat in the large chimney, and he inquired whether he saw anything unusual in the Englishman, that made him regard him with so much attention. He said he saw nothing in him fatal or remarkable more than this, that he was much mistaken if that

young man was not a seer himself, or, at any rate, would be able before many months were over to see apparitions and spirits" (Vol. I, p. 116).

It may not be amiss for me to remark that persons in the possession of second-sight say that they are able to recognise that faculty in others, by what (from description) seems to be a particular disposition of the magnetic aura, but, whether from the shape, size, or color, of the same, I am not yet certain: and recently, in a letter a learned English occultist (a Hon. Member of our Society) remarked to me that he had once asked a clairvoyant why he (the occultist) was not sensitive to "spirit" influence. It is noteworthy that the reply was, "that he" (the clairvoyant) "saw those who were sensitive or clairvoyant with a dispersed cloud of aura about the head, and in others (who were not sensitive) he saw it in pyramidal form, which prevented 'spirit influence' making itself felt." Perhaps the accomplished Editor will kindly throw some light on this subject?\*

And before he could tell how (at p. 44 *et seq.*, Vol. II) Inglesant's clairvoyance was excited by the charmed sound of music, the author must either have had practical personal experience of clairvoyance, or, both read and pondered deeply, before he so nearly laid bare the secret power that resides in the choruses of the ancient Egyptian and Greek priests, the incantations of Magicians, and the Sanskrit Mantras!

A man—who speaks of "figures that live in sound and pass before the eyes, only when evoked by \*\*\* melodies,"—must at some time or other in his life have heard some stray notes of Appolo's lyre, such as Hermetimus of Clayoméne listened to aforesaid.

And not less interesting is Inglesant's interview with the astrologer, (p. 288, Vol. I) though the astrologer's assertion that clairvoyance by means of the crystal is "a mode of inquiry far more high and certain than astrology" is one, that students of the latter science may be inclined to dispute.

(To be continued.)

#### THE EUROPEAN PRESS ON THE THEOSOPHICAL MISSION IN EUROPE.

So much interest has been manifested by the European press in the presence of the Founders of the Theosophical Society in England and France, that some record of the fact in the *Theosophist* will be of interest to its numerous readers in India and elsewhere. Wherever Colonel Olcott and Madame Blavatsky have appeared, they have been the centre of attraction, and Theosophy an absorbing subject of conversation. The press has accorded in the main generous treatment to them and their mission in Europe, and among many other things said, are the following which our readers will perceive to be more or less mixed with error.

From the *Pall Mall Gazette* (April 26th, 1884).

Madame Blavatsky, apart from her peculiar claims as leader of a religious movement numbering its followers in every capital in Europe, and rapidly extending in Hindostan, is a figure well deserving of attention. One of the greatest travellers in the world—there is hardly any country which she has not visited—there are few languages which she does not speak. Her English is not less fluent than if she had been born in Westminster, and probably a good deal more correct. Her reading is extensive, and her knowledge even of the minutest details of English speculative and religious controversies is extraordinarily exact. Her book "Isis Unveiled"—a new edition of which she is shortly to prepare for the press—is written in English, and displays a vigorous grasp of our language as well as a very great controversial

\*The statement is, in our opinion, correct. In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuating and disturbances by the surrounding astral influences, just like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumistic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas, such as Buddha, are generally represented in Eastern pictures with a pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.—Ed.

vehemence. She is contributing, to the leading Russian review, studies of Indian Social life and character, and she has long been known as a learned correspondent of the *Moscow Gazette*...

To the uninitiated and to those who as yet are groping darkly about the outer portion of the Theosophic temple, Madame Blavatsky can necessarily speak but in enigmas. Even to Mr. Sinnett, the chief Theosophist of the London branch of the true believers, she is but allowed to communicate in part...

The Theosophical Society which she has founded aims, first, at the restoration of Buddhism to its original purity,\* and it is in this reformation of a corrupt Buddhism that Colonel Olcott has been so assiduous of late. His Catechism of Buddhism is only one among many forms of activity, literary and other, which his propaganda has assumed. After the reformation of Buddhism, the second great object of the Theosophists is to restore Brahmanism to the purer ideal which finds expression in the Vedas: a herculean task, no doubt, but one in the accomplishment of which the Theosophists profess unshaken faith.

The third great task, quite as formidable in its way as either of the preceding, is to combat a false materialism by the establishment of pure spiritual truth. As explained by Colonel Olcott and Mme. Blavatsky, the essence of this spiritual truth consists in the cultivation of the inner life and the systematic sacrifices of the lower instincts of our nature to the higher law.... Whatever may be thought of her philosophy or Theosophy, whatever credence may be attached to the account of the mysterious powers she claims to possess—powers upon which, it is fair to say she lays no stress, nay, appears to regard with the supreme unconcern—she is a woman who, regarded from the purely intellectual stand-point, deserves more attention than she has hitherto received.

*From the Paris Morning News (April 21st, 1884).*

About the beginning of next month there is to be a great gathering in Paris of Theosophists, a mysterious body of men and women, moving down from America and from Asia upon Europe. Colonel Olcott, of the United States, will soon be here. Mme. Blavatsky, the Russian, who started the society in council with a mystic circle of the Wise somewhere up in the Himalayas, is actually with us, and a great Hindoo, a most learned man of the East, is expected from day to day. These new philosophers have already effected a lodgment on the other side of the Channel and France is their next objective point...

Theosophy is a very aristocratic creed, a belief for the highest nobility in the order of mind; and while it is very earnest for the brotherhood of man, it has no special mission to the proletariat. The Theosophists believe that there are two worlds, material and spiritual, and that we may reach the spiritual world by physical research..... There is an inner and an outer doctrine, and only a select few are permitted to read the higher mysteries. They are like doctors who heal, but keep their science of healing to themselves. The cure in its perfection is to unite all religions, and to bring men into a common brotherhood.....

All this is brought into Parisian drawing rooms, and one may safely predict for it that it will make at least the sensation of a season. The Society is peculiarly well equipped for work in these latitudes in having so many women among its members. The Parisian Secretary is Mme. de Morsier, of 71 Rue Claude Bernard; and the Parisian President Lady Caithness, Duchesse de Pomar, mother of the eccentric novelist, who often lends her luxurious apartments in the Rue de Grammont for the meetings. Finally, Mme. Blavatsky, who is also of noble rank, has left the immense house and park in Madras to give a further impulse to the movement in France.

*From a Correspondent of the Kensington (Eng.) News (May 10th, 1884).*

Col. Henry S. Olcott, the Founder and President of the Theosophical Society, is at present in England, whither he has come on a mission from the Buddhists of Ceylon; and, feeling that some information about a man—who, no matter whether he be right or wrong, has in recent years largely influenced the current of thought among the natives of India—would be of general interest, I obtained an introduction to him, and called upon him at the residence of Mr. A. P. Sinnett, in Ladbroke-gardens, where he is staying.

I was shown into Mr. Sinnett's drawing-room, and informed that Col. Olcott would speedily join me. I scarcely know why, but I was prepared to find that a man who had exercised so great an influence in the East would prove to be of somewhat Oriental appearance. I was wrong, however; within a few minutes, a short, broad-shouldered, well built, pleasant looking grey headed gentleman entered, and extended his hand. "Col. Olcott, I presume," said I; and, indeed, I was in the presence of the Founder of the Theosophical Society.... He expressed his pleasure at seeing me, and, when I told him that I was invading his privacy with a view to making public some information about himself and the Society, he became very cordial, and said that years ago he too had been engaged in journalistic work and had, in fact, been connected with the "New York

Tribune" in the days when it was conducted by Horace Greeley. "We have been a good deal attacked," he continued, "in America as well as here and in India; but chiefly by men who have not given us a fair chance and a fair hearing. I wish that people, before they attack us, would come and see me. I like to answer questions. They take me for a humbug; they begin by jumping at that assumption. But I don't think that I look exactly like a humbug; and, indeed, no matter how I may be ridiculed, attacked, and insulted, I mean to press on, and try to the best of my ability to benefit my fellow creatures so long as I can stand in my shoes. You know the objects of the Theosophical Society. It does not interfere with any man's religion, and it has nothing to do with politics. Here am I, a Westerner and, by religion, an Esoteric Buddhist; yet, associated with Madame Blavatsky and we in the movement are Jains, Hindoos, Parsees, Mohomedans, and Christians.... We all work together, tolerating each other's faiths, and yet I don't want you to understand that our members have not strong and even bigoted religious opinions of their own, but they are united in the search after truth."... Having talked in the most genial fashion with me for more than an hour, he introduced his private Secretary, Mr. Mohini Mohan Chatterjee, a Brahman gentleman, and having begged me to put to the latter any questions which I might not like to put to him, he left the room. Mr. Mohini, though now paying his first visit to England, speaks English perfectly, and seems to be tolerably well versed in European modes of thought. I asked him for a few facts about the antecedents of the leaders of the movement, and having obtained satisfactory replies, questioned him, first as to his reasons for believing in the existence of the Mahatmas, and then as to his reasons for supposing that the Mahatmas sanction and direct the proceedings of Colonel Olcott and Madame Blavatsky. His answers were as clear and straightforward as I could wish for. He had personally taken an interest in the Esoteric Science before the establishment of the Society; and he was personally acquainted with a Mahatma, who, when the Society was founded, referred him to it, and recommended him to associate himself with its leaders.

*From a Paris Correspondent of the (London) World.*

*Paris, Sunday, May 11.*

*Embarras de choix.* Last night Madame Anbemon, who used to be called *la precieuse radicale* when Papa Thiers was the chief ornament of her *salon*, offered a grand amateur theatrical performance, with half the French academy and all elegant and literary Paris in the audience; the Countess of Caithness, Duchesse de Pomar, President of the "Société Theosophique d'Orient et d'Occident," offered something far more novel, namely, a Theosophical conversation, at which were present that amiable arch-sorceress and profound metaphysician Madame Blavatsky, and a Brahmin, Mr. Mohini M. Chatterjee,.... a *chela* and the envoy of the Himalayan Mahatmas to the Theosophists of the West. Hesitation was out of the question, the attraction of high magic and occult science was irresistible, the more so as the Brocken, in this case, was one of the most sumptuous and luxurious mansions of the Faubourg St. Germain. It is curious to remark that Theosophy is presented to the compatriots of Voltaire under the most aristocratic auspices. The meeting was most interesting, and the envoy of the Himalayan Brothers gave us all the explanations we desired concerning the objects of the Theosophists—the establishment of a universal brotherhood of humanity, the study of the science of religion, and the investigation of the hidden side of nature and the spiritual side of man by the light of the traditional wisdom of the East.

*From the Literary World (London, May 2nd, 1884).*

Theosophy has suddenly risen to importance, and its priests and prophets (if they will pardon our so describing them) to notoriety in London Society. The movement implied by the term Theosophy is one that cannot be adequately explained in a few words, but its general drift is well known to most of our countrymen in India, and is fast becoming known, thanks to the *Pall Mall Gazette*, in this country. Those interested in the movement, which is not to be confounded with spiritualism, will find means of gratifying their curiosity by procuring the back numbers of *The Theosophist*, and a very remarkable book called *Its Unveiled*, by Madame Blavatsky...

*From the (Geneva) Tribune (April 24th, 1884).*

The Theosophists, who have already established their headquarters in England, are going to begin next month their work in Paris, and the first will be a meeting in the beginning of May.

They are waiting for the arrival of one of their leaders, Col. Olcott, an American, and a Hindoo, "the most learned man in the country", and during that time Madame Blavatsky, a Russian who holds a high station in their Society, is preparing the ground in Paris where she lately arrived.... The Theosophists believe that there exist two worlds, the world material and the world spiritual, and that we can arrive at the spiritual world through psychical research.... In India Theosophy counts its adherents by thousands, and who are subdivided in as many branches as there are towns in the great Asiatic Peninsula. When Col. Olcott or Madame Blavatsky go about in India they move the whole population. The

\* The restoration of all the ancient religions and philosophies to their purity is equally our object.—*Eds. Theos.*

Rajahs receive them in solemn audience, offering to them pots of confections, the same as to the British Resident or the Sovereign; the houses are illuminated, and the festival lasts throughout the night. Madame Blavatsky has, like all Russians, the gift of languages: she speaks English without any foreign accent, French like a Parisian, and as to Hindustani, it appears that in it she is quite fluent...

(To be continued.)

### THE THEOSOPHISTS' WELCOME TO PARIS.

At a meeting of the Société Theosophique d'Orient et d'Occident held in Paris, on the 4th day of May, 1884, at the residence of Lady Caithness, Duchesse de Pomar, Mme. Emilie de Morsier, the Secretary, delivered the following address (translated by Bertram Keightley, F. T. S.):—

LADIES AND GENTLEMEN:—I must first apologise for speaking at this meeting. It is not to me that this honour should belong, but to our amiable President who has had the kindness to make her drawing-room an intellectual centre for the Society, which we represent here. Since Lady Caithness, from a want of confidence in herself, which is entirely groundless, is unwilling to address a few words to you in French, she must permit me to commence by speaking of her.

It is my desire to express to her our gratitude, for having lent the support of her name and high station to a cause, which, however noble, must yet suffer the fate of every thing new. Paris knows no mercy; every idea, which is to acquire public prominence, must necessarily pass through the sieve of discussion, opposition and ridicule. The Duchesse de Pomar has therefore given a proof of moral courage, in consenting to become our President; but I have no need to tell her that all great convictions carry with them their own reward, for she knows it better than I do.

The Theosophical Society has been, perhaps, especially favoured here, by the fact that its Indian representatives have arrived, just at one of those psychological crisis when Paris, tired of a period of relative calm, was ready to welcome any thing new. In any case, the fact remains that the press has kindly taken notice of us, without our having done any thing to induce its representatives to do so. It is doubtless to this eagerness, that we owe our being treated with honours, which are not our due, and which our love of truth makes it our duty to decline.

It has been said, Ladies and Gentlemen, that we had the pretention to wish to plant in France a new religion; we have been mistaken for a Buddhist mission, a warlike ardour of proselytism has been attributed to us, which we in no way possess, by calling us "*The Nirvana Army*." Finally, people have gone to the length of speaking of us as advanced sentinels, keeping guard, for I know not what imaginary conqueror. Verily! a great complication of hypotheses for a very simple matter. No! We are none of all these things, but we are, perchance, something more. We are simply travellers *en route* for the land of discoveries, but who think that different roads may lead to the same end; we are hard and persevering workers, who believe that all the diamonds, hid in the bosom of the earth, have not yet been brought to light; we are students who think that the professor knows more than the pupil, and that the first condition for learning is to reject no hypothesis without examination.

That is the reason why, however great our respect for the Professors of the Sorbonne, we have lent an ear to these voices from the East; believing that they were telling us something, which is not as yet taught in the Universities of the West. And what struck us, on entering into relations with these Hindu savants,—whose names even are not known by our Orientalists—is that they are ignorant of none of the work, none of the discoveries, none of the doctrines, in one word, they are ignorant of none of all the developments of modern western Science. We heard a young Brahmin, of high birth, a fellow of the Theosophical Society and a pupil of the

Thibetan Masters, unfold before us, for hours together, the philosophy of his School, indicating, at the same time, its points of contact with the conclusions of our western masters, the Darwins, Spencers, Mills, Comtes, Touillers, Shopenhauers and others. Truly, the auditors of the young professor must have smiled on learning from the Press that these delegates from India were come to preach to us a new and infallible dogma, revealed only to a few elect. But, Ladies and Gentlemen, the doors of the Theosophical Society stand wide open; and if our Society has a *Credo*, it seems to me broad enough to rally the whole world to its flag, those, at least, in the world who think, who work, and who love humanity.

This is our *Credo*:—

1st—To form a Brotherhood of humanity, without distinction of faith, of colour, or of race.

2nd—To encourage the study of the literature, the religions and the science of the East, and to show their importance.

3rd—To investigate the hidden laws of Nature and the psychic powers latent in man.

What can be found, I ask, to blame or to ridicule in these three articles, which contain our whole programme?

I grant you that it shows no small ambition, but what would become of the dignity of man, if he abandoned the search after truth, because truth seems to him beyond his reach? Is it not for him, rather, to put himself under the conditions necessary for its attainment? Our colleagues of the Theosophical Society will understand me. And besides, what else does science do, I beg, but seek to solve problems, which successive generations have declared insoluble?

Men of Science, Gentlemen, are the greatest Utopians in the world. From the savant, bending over his microscope and studying the infinitely small, to the astronomer, who calculates the orbit of a comet across the infinity of space, which he will never see with his eyes, never touch with his hands; from the patient economist, tracing on his paper the curves representing the immediate interests of men, to the bold philosopher seeking in the depth of his own thought and consciousness how the law of cause and effect can fulfil itself, so as to satisfy that craving for social and individual justice which ever torments humanity; from the popular bard translating into his simple song the dreams and aspirations of man, to the sublime poet who sings to us the drama of human life and weeps over all its sufferings, or to the artist whose burning and impassioned soul finds words too feeble to express that which lives and moves in him, and who paints for us, in ever flowing floods of harmony, the tragic struggles of the evolution of worlds and of souls;—are they not all still searching after those unknown truths, of which the discovery will one day perchance reveal the secret of human destiny? Then, knowing the law which rules all life while fulfilling all justice, the humanity of the future will be able to realise that Universal Brotherhood which we only perceive by glimpses to-day.

And this is an answer to those, who, on the other hand, accuse us of being an intellectual aristocracy, caring but little for the needs and sufferings of the masses. Ah! Ladies and Gentlemen, is there not enough to do, on this earth, to allow every one to work according to his own aptitudes and powers? And if you doubt the sentiments which animate the Inspirers of our Society, listen to these words of one of the Thibetan Masters, and tell me if they are those of an Egotist or an Indifferent:—"Though we may be sensible to the emotions, the pleasures, the interests of the general current of humanity, still, the more we progress, the more they lose their hold upon us, until, to crown the whole, all purely individual and personal feelings, all ties of blood, and predilection of race, disappear to melt into one universal sentiment, the only true, sacred, generous and eternal,—Love, a boundless love for humanity; for it is humanity which is the great orphan, the only disin-

herited one on this earth, and it is the duty of every man, capable of a generous impulse, to do something, however little, for its good."

Ladies and Gentlemen, there are subjects which lie outside the purview of our Society; but still permit me to give expression to a thought, which will not be out of place here. While the so-called advanced civilisations are carrying their science to distant lands, to the roar of cannon and the clash of arms, we love to welcome these peaceful messengers, who come to tell us of a civilisation, a science yet higher, for they affirm that transcendental knowledge cannot be acquired without the development of the higher principles which are in man, without the respect of each for the other, and the annihilation of selfishness.

In speaking here, before the fountress of the Theosophical Society, I am addressing myself to our Indian Brothers, for that country is the adopted father-land of Mme. Blavatsky, whom we cannot sufficiently thank for having brought to our knowledge through her remarkable Magazine that land of marvels, which is also the home of lofty thoughts and truly humane sentiments. The study of the Aryan philosophies will not be useless, if it teaches us to understand that truly universal Brotherhood which embraces not only the race of men, but every thing which lives upon earth.

If the West can boast of having written the scientific history of evolution, it seems to me that the great thinkers of India have, from the remotest times, comprehended and understood its spirit.

I beg Madame Blavatsky to transmit to her colleague, Colonel Olcott, and to our Indian Brothers the homage of our profound gratitude.

#### COL. OLCOTT'S MISSION FOR THE BUDDHISTS.

It will truly gratify every friend of the Theosophical Society and of its President, to learn that the mission to London, with which Colonel Olcott was honoured by the Buddhists of Ceylon, has proved a complete success. The text of his correspondence with Lord Derby, which we had hoped to receive in time for this number, shows that he has carried his main point by getting the Imperial Government to admit that a grievous wrong was done to the Buddhists by the local Crown legal authorities, and that if he should file fresh evidence about the responsibility for the Riots of Easter Sunday last year, Government would order the prosecution of the Roman Catholic ringleaders. It was the evident disinclination of some Ceylon officials to see justice done to the innocent Buddhists, that drove them to despair and caused them to turn appealingly for help to their best if not their only white friend, Colonel Olcott. Personally all of us, his associates, feel a joyful pride in this result of his delicate and responsible mission—a result which has been reached by his tact and judgment in avoiding the least approach to sensationalism, and presenting the case of his clients in the simplest and clearest terms. Not only has the major point at issue been attained, but there is additionally every reason to hope that his appeals to Government may secure the lesser benefits of having the Birthday of Lord Buddha made a legal holiday for Buddhist public servants, and of having Buddhist registrars of marriages, births and deaths, appointed for the service of their co-religionists, to say nothing of the question of the right to use tom-toms in religious processions—to the Singhalese people a matter of great consequence.

#### ADEPTS AND MAGICIANS.

OCCULTISM IN INDIA. BY D. D. K. \* \* \*

FROM very ancient times spiritual culture has been practised in India. Adeptship is the efflorescence of this cultivation. But there are in India certain isolated individuals who have, by their own exertions, been able to develop their psychical powers up to a certain point.

In the first place I shall speak of the real adepts, who are masters of the occult philosophy and science. They belong to a great brotherhood which has branches all over the world; its head-quarters are in Tibet. The brothers do not all live in Tibet, but some of them in India itself. To this brotherhood our great MASTERS belong. Their pupils are scattered all over India, and are now being brought to a focus by the Theosophical Society.

The Druses of Mount Lebanon are in connection with them, through one of their number, who on certain occasions throws the "shining form" on them—this is known as the Hansa. It is only the highest of the Druses that have any knowledge of the superior initiations.

Then there are the Fakirs who are not scientific but "quacks," if the expression may be used here, in this science.

They do not know the real philosophy, but by a sort of rule of thumb, they develop some of the higher psychical powers.

These powers, however, are not of the very highest order; the highest of them being only accessories to the still greater amount of wisdom and goodness, which belong to the most exalted branch of the science. The Fakirs keep themselves isolated and do not, in the least, influence the world for its good. A large number of these persons call themselves Yogis and Sadhoos, the appellation of "Fakir" belonging properly only to Mussalman devotees.

I know of a school of such second-rate Yogis whose headquarters is at a hill station in the Himalayas, where they study and develop themselves.

A person of this class once described his training to me. First he met a man belonging to this Brotherhood, who had come to a place near Calcutta; and begged of him to be allowed to accompany him to the place whither he was going; and so he was taken there accordingly. He was to begin with the Vedas and the philosophy, but these Occultists had mere exoteric knowledge, and did not know the true interpretation. Thus they performed only certain practices, such as the regulation of the breath and postures by which they obtained some psychical insight. We have three different sets of faculties for the perception of facts: physical, psychical and spiritual. The first is altogether material. The second gives clairvoyance, while the third enables us to recognise spiritual truths and not merely facts in nature. After thus practising for six months, he felt that he could not project his double, but could only transfer his consciousness outside of his body; he felt as if locked up, at such times, in a room with open doors and windows, but which he could not get out of.

These persons have very strong mesmeric powers. On one occasion, he told me how a Sannyasi of this type, said to possess marvellous powers, on being asked to put them into action, at first refused, but finally consented to be taken to a room, without a single window. They locked the door and sat outside it, to watch how long he could remain without food and air. One of the witnesses went out of the house and there he found the same person sitting by the road-side. Then, some more ran to the place outside the building, while others opened the door and found no one in the room, but the man, as said, was found outside; no sooner had they come up to him than he got up and ran away. Search was made after him but in vain.

There is another class of men called Hatha Yogis who acquire powers, not merely by the study of philosophy, but by the performance of certain ceremonies, which consists mainly in the retention of the breath.

To begin with, when a person is agitated by strong feeling, he breathes hard. The ordinary length of man's breath is just a span, but under excitement, this becomes much longer. When a person has got rid of all passions and anxieties, the length of his breath greatly decreases, but these men think they can obtain the same result by shortening the breath only; they mistake the consequence for the means.

Now it has been found that no human being ever breathes at the same time through both nostrils.

The breath through the left nostril is called the moon, and that through the right nostril, the sun. Two letters, Ha and Tha, stand in Sanskrit mystical literature for the sun and moon; the practice is, in consequence, called Hatha Yoga. More or less, the principal feature of this Yoga is the regulation of the breath. The art of breathing has been reduced by the practitioners of Hatha Yoga to a Science. These persons are

able to tell whether a man is in perfect health or not by finding out through which nostril he breathes at any given part of the day.

By regulating the breath, a kind of trance is produced, which renders a man to a certain extent clairvoyant.

But all these are of no avail, because not being spiritual gifts, they perish at death. They are only useful as opening up some regions of investigation unknown to ordinary students of science.

There are others who perform a kind of ceremonial magic: persons living a family life, and forming a kind of sect, masonic society. One such sect has become very well known in India by the connection with it of a prominent government official. There are persons in various parts of the country, who belong to this sect which is referred to by Mr. Sinnett in the last edition of his "Occult World." Its founder, who was a man possessed of certain gifts, led his followers to regard him as the incarnation of the Divinity, so that now he is supposed, though dead, to be present with them always in his spirit. Probably they are developing a kind of mediumship as most of these independent investigators do.

But there is another kind of persons—whom we may term "lay Yogis:" isolated but true occultists, and scientific students of the philosophy. There are some to be found in Southern India. They are born Vedantists; they look below the surface of things to a certain extent, and try to assimilate the truth thus found. They lead a pure life and thus arrive at a point, when by that means they bring themselves to the notice of the Masters, who then appear to them, announcing that the time has come for them to receive definite instruction and take them as regular pupils.

Not a few give up their hopes of spiritual progress in this life, while others go so far as to give up all the powers thus obtained without teachers, for some great purpose of national or humanitarian importance.

I know of a man who, to recover the lost books in Sanskrit and collect the most important works on occultism, has so sacrificed himself in this life. Of course he will be taken care of, and his next incarnation moulded so as to put him beyond the struggles and difficulties generally encountered and perhaps found necessary to reach instruction.

These are the principal types of irregular occultists in India.

There is also a class of Mahomedans called Sufis, who, though not Hindoos, hold doctrines which, though incomplete, are, so far as they go, identical with the teachings of the Adwaita philosophy. The Sufis keep themselves separate from the other sects of Islam, and go through certain ceremonies for the practice of magic.

On one occasion, a Sufi mystic was asked to come to the house of the Nawab of Arcot. He was taken to the female apartments; and there, on a little child being brought to him, he said the child was sure to die within two years and a half. The mother got angry and wanted him to be turned out of the house. But the Nawab gave him a present which he threw away among the crowd and would not come to the house again. When the child died and the Sufi was brought back once more, there was another child which he said would not be so short-lived as the other. This child is the present Nawab of Arcot.

There is still another class of men who believe that they are studying occultism. They train their will in a very violent way, and thus become able to perform a few phenomena of the lowest kind; these are the ordinary Hindu and Mahomedan fakirs, some of whom can stand on one leg for six months at a time, and who practise all manner of self-tortures with no other object than to develop such a potential will.

In Bengal there is a class of mediums, the followers of a person who attained celebrity as the unsuccessful claimant for one of the richest estates in Bengal. Every Friday there is a meeting of this sect at which the following course, adopted for inducing trance, is:—certain mystical syllables are communicated to the neophyte, which, while holding his breath, he has to repeat a given number of times; the number being gradually increased till trance is produced. This is only another way of practising Hatha Yoga. These men know very little of philosophy and only study it from an exoteric stand-point. They are quiet, harmless people, who will do good if they can without going out of their way for the purpose.

Other classes belong to the "left hand path," whose members are more nearly sorcerers than occultists. Generally, they are known as black Tantrikas, though there are white Tantrikas as well.

The black Tantrikas, including Kâpâlikas, Aghoris, &c., go through all the mystical ceremonies that can be imagined and have horrible rites and incantations, invoking the aid of some of the worst principles in nature,—dangerous elementaries and still more vile and dangerous elementals. They act independently, using their powers for the purpose of punishing their enemies or gratifying their own personal feelings of passion and revenge, believing this to be a meritorious act enjoined by the gods, and the only way to obtain salvation.\*

There is a regular school of black magic in India, with chelas, adepts, &c. They acquire powers by practising ceremonies, or, without them, if they are adepts in the black art. The great difference between them and ordinary occultists is, that their power can be set in motion only by the force of a concentrated selfishness. They have accentuated their personality, the fifth principle, and therefore it is only through the help of this principle that they can set these forces in motion. Before they are adepts, they have to perform horrible ceremonies, which were known to a certain extent in Europe during the Middle Ages. They are on the look-out to injure men, as the adepts of the good law are to help us profane mortals. And whenever a person makes good resolutions, these black adepts try to put obstacles before them, to influence them for evil, and in every way to injure them. Even persons—who have advanced considerably in the true science, if not properly attentive—are liable to be injured by such magicians. I know of cases in which high chelas (students) have been injured by these malefic practices. It is one of the duties of our Masters to counteract the evil work of these dangerous men—the Brothers of the Shadow.

It sometimes happens that many of the Mahatmas, and even Chelas, are engaged in frustrating some vile plot set on foot by the Black Tantrikas. They have great powers; and though they cannot generally injure the good and pure, whose moral nature is strong, yet the danger from them is very great to all who indulge in some one leading passion in life. This danger exists especially for such as study occultism, so long as there is a weak point in their moral armour, because through this loop-hole these sorcerers can pour in all sorts of harm.

There is one other class of Hindus who just dabble a little in occult matters and perform the so-called "fakir's tricks." They generally accomplish their feats through extraordinary mesmeric powers.

Now to a kind of adeptship, which, though true and orthodox at first, has, by the sacrifices of the spirit to the letter, fallen nearly as low as the black Tantrika practices. In this as well as in every other school of Occultism, a person begins as the Chela or disciple of a proficient master, and attains the different degrees of initiation in proportion to his progress.

According to the knowledge of the Hindoos, there are ten degrees of initiation. The tenth is not attained on this earth. As soon as a person is qualified for the tenth degree, he passes away from the earth. It is symbolized in a very impressive manner.

A woman is seen standing on an unblown lotus, who with one hand clasps a tuft of her hair, and with the other cuts off her own head. Then, she is represented as holding that severed head in her hand, with women similar to her, standing on either side. Three streams of blood flow out of the trunk of the decapitated woman. One falls into her own mouth, and the other two into the mouths of her two companions.

The meaning of the symbol is this:—the lotus is always the symbol of the Cosmos which is unblown, *i. e.*, not fully known, and incomprehensible to man until this last state is reached by him. The cutting of one's own head shows the necessity of getting entirely rid of one's egoism; and the three streams of blood indicate that when a person has thus got rid of his personal selfishness or self-love, instead of the one head he obtains the power of infusing life into the three worlds, which stand for the whole of the universe.

\* The "Holy" Inquisition did the same. What the Tantrikas do in the name of their Gods, Christian Popes and Bishops did to satisfy the anger of their Jehovah the "jealous God."—Ed.

The first of the degrees of initiation is symbolized as follows:—On the ground you see the prostrate body of a man. It is entwined round by serpents. With feet planted on its breast, stands a dark woman of hideous aspect. Weapons are seen in her hand, and her ornaments consist of a garland of decapitated heads of Asuras (Giants) and a waistband of their dismembered limbs with blood streaming out of them. It is Kali, or Bhawani, the deity so misconceived and abused by the Thugs, of vile memory.

Here the serpents symbolize wisdom, by the help of which the neophyte binds his physical body, represented by the prostrate figure which his awakened spiritual nature has trampled down. The true man, ordinarily inactive, and therefore fitly typified by the woman, the spouse of the physical man, then, with a terrific struggle, throws off the yoke of her tyrant lord, and cutting down the host of Asuras—the passions and cravings of our earthly nature—decks her person with their dismembered limbs.

The whole symbol represents the terrible aspect of the endeavours of a person to get rid of the bonds of flesh. It also means that an adept has to contend with all the evil powers in nature; not only his own but their correlatives in the world represented by forces of a very malefic character.

When a man gets to this stage he becomes a member of the secret brotherhood and prepares himself for other higher degrees. The man is also symbolized as a beggar who has nine jewels, each of which represents symbolically one of the degrees of initiation, the way in which it is achieved and the results that follow it.

#### MEDIUMS.

Intercourse with the dead in India is considered a very undesirable and even a wicked thing. Necromancers are dreaded and abhorred. There is a kind of mediumship which takes place accidentally, a congenital gift or qualification, due to physiological idiosyncracies, and of which many remarkable cases occur in India, but which have developed to such an alarming extent in America, and in Europe though in a lesser degree. There is another kind of mediums—persons who can throw themselves into a sort of trance during which they are brought into rapport with and in a large way governed by elemental forces in nature; while in that state, they can foresee things, read people's thoughts, prescribe remedies for diseases, and so on. There is such a man now near Calcutta. A person coming to him, has to tie up some rice, a betel-nut, and a copper coin together in a bundle. In doing so, the question required to be answered is to be steadily thought of. A person, whom I knew, wanted to be told how to cure one of his children, who was ailing. The medium fell into a state of trance and after some time declared that the man before him had come from a certain place to be told the means of curing his child; then he advised him to consult a pundit whose name was given, use various remedies he named, and the child would be cured. All of this happened as he had said. People also go to this man to recover things lost and stolen.

Another class of mediumship consists in intercourse with, and a power of, commanding the elemental forces of nature. There was a remarkable case of this kind in Calcutta some time ago. A man, a Mahomedan, and a very disreputable character, could, if a person only so desired, produce fruit out of season, or such that could not be procured within two or three days' journey. This was effected in the following wise:—the man goes to a corner, the lights are turned down, and in a short time turned up again; and there is the thing required. On one occasion he burnt a bank-note, took the ashes and then asked where the original note should appear. The audience said in a locked box. A few minutes later at his request they fetched down and opened the box which was upstairs, and the note was found in it. In course of time this man fell into bad habits and lost all his mediumship. He became afraid of his powers, so that if a bottle of wine was brought into the room he would be afraid of being struck by it. I hear he is now in a lunatic asylum.

I knew another person who told me that there was a man who lived near Calcutta in a place celebrated for the practice of Tantrika rites. He used to sit near a corpse and practise incantations. A friend of my informant, who had discovered the Tantrika, learnt some secrets from him, and, armed with this power, became very successful in life, and is now practising in one of the law-courts. My informant gave up meddling with such things very soon. After using these arts for two or three days, he got terribly frightened

by a hideous figure appearing before him. Had he persevered, the consequence would have been that he would have found himself irrecoverably lost, because powers in black magic require an amount of determined selfishness that must render a man lost to every sense of moral obligation.

The above is necessarily a very fragmentary account of a subject as vast as it is interesting. The object of the present paper will, however, be gained if it directs thoughtful attention to a field of investigation hitherto completely unexplored.

#### AN INTERESTING ADVENTURE.

(From the "Psychische Studien.")

My uncle, Mr. J., an old bachelor and a great sceptic in regard to the supernatural, is in the habit of taking a walk before retiring at night. Sometimes he visits his favorite nephew and remains with him until near midnight, after which, accompanied by him, he returns to his home. Sometime ago the uncle and nephew were approaching the house of the former on such an occasion, when they both were surprised on seeing the library of the uncle which was situated on the first floor, lighted up. "Strange," said the uncle, "that there should be a light in my room." Both went up to the window, and, looking through the same, they beheld my uncle himself in his night clothes sitting in a chair. After a few minutes the uncle (or his double) arose, took the burning candle from the table, went with the same into the adjoining bed-room, closed the curtains of the door and the window, and the light disappeared. My uncle was really frightened by what he had seen, and in spite of the requests of his nephew to enter the house to investigate the matter, insisted on returning to the house of the nephew and spending the night in his room.

At daybreak, the next morning, the old servant of my uncle came in great haste, pale and trembling, and inquired of the nephew's servants, whether his master was there, and having received an affirmative answer, requested to be admitted immediately. He then told us that the heavy ceiling above the bed of the uncle had fallen down. The apparition undoubtedly saved my uncle's life.

A. DEMJANENKOWA.

#### THE FUTURE OCCULTIST.

A CORRESPONDENT of the *Indian Mirror*, an influential daily paper at Calcutta, writing under the heading of "Proper Education for our Ladies," says:—

Your editorial on the above subject in your issue of the 22nd instant, raises one of the most important questions:—"What constitutes real education?" The true aim of education, philosophically considered, should be the enlightenment of the mind. It should expand the mind, the breadth of vision and perception, and not limit it to a narrow circle. On the ordinary physical plane, reading and writing are, no doubt, a great help for education, for they place before one various ideas to be taken cognisance of. At the same time, however, it must not be forgotten that they are but means to the end. One should, moreover, remember that there are other necessary means to the same end. One of these, and the most important, is the continued attention to the phenomenal side of nature in such a manner as to enable one to arrive at its noumenal side, by viewing it in all its aspects. Our ancient *Rishis* have placed within our reach, if we would but have them, the means whereby we can study the relation of the manifested to the unmanifested, and trace the effect to its primal cause. It is such a broad and comprehensive education that we want, and not the present mockery of the same. If, in ancient days, the Aryans learnt at the feet of their mothers, and if their character and destiny "were formed even in gestation and with the sucking of the mother's milk"—it must have been due to the fact that the education of those days was of a cosmopolitan nature. We have undoubtedly to elevate the woman, but we have to elevate ourselves too. We have to endeavour to hasten the approach of the day when the scientific aspect of the "immaculate conception" will be realised. It would not be unprofitable here to quote the sentiments of an Eminent Occultist, published in the *Paradoxes of the Highest Science*:—

".....Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers, though unlike individualities.

"...Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman, the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is, and of her proper place in the economy of nature...."

"...Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children or demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out..." (Page 115.)

In short, one may say that what mankind has first to get rid of, are the base passions and desires which appeal to their sensual appetites. The woman has to cease to be a slave; so has the man to become free; both have to break loose from the bondage of animal tendencies. Then will their natures be elevated; then will the woman be able to put herself *en rapport* with *Prakriti*, and man with *Purush*: the union of these two will produce a race of *Buddhas*, the children of the Virgin "without sin." These are our ideal men and women, but philosophy recognises that "the imagination realizes what it invents," a paradoxical truth beautifully put forth by Eliphaz Levi. And if those Hindus, who blindly worship their sacred books as also those who sneer at these latter without realising the meaning of what they contain, were but to turn to them with an enlightened eye, and comprehend their teachings by reading them between the lines, they will take the right step in the cause of progress, which should be the real scope of education.

A HINDU.

26th March 1884.

The above letter raises certain important questions. Some enquire how the world is to go on if all were to become occultists, one of the vital conditions of that order being celibacy. Others say that the ancient Rishis married, quoting some of the names mentioned in the Hindu religious books; and argue therefrom that celibacy is not an essential condition for progress in practical occultism. Generally, they put a literal interpretation upon what is beautifully conveyed by means of an allegory and insist upon the dead-letter sense being correct, whenever such a course is profitable in their narrow interests. They find it difficult to control the lower animal desires; and, in order to justify their conduct of persistence in hankering after sensual pleasures, they resort to these books as their authority, interpreting them in a manner most convenient to themselves. Of course, when any passages, even in their exoteric sense, conflict with the dictates of their "lower self," then others are quoted, which *esoterically* convey the same sense, although *exoterically* supporting their peculiar views. The question of the marriage of the *Rishis* is one of such disputed points. The readers of the *Theosophist* may recall here, with advantage, a passage occurring in the article under the heading of "Magicon," where one of the occultists is said to have rejected the hand of a beautiful young lady, on the ground of his having taken the vow of celibacy, although he himself confesses further on to be courting a virgin whose name was "Sophia". Now, it is explained there that "Sophia" is wisdom or the *Buddhi*—the spiritual soul (our sixth principle). This principle is everywhere represented as a "female," because it is passive in as much as it is merely the vehicle of the seventh principle. This latter—which is called *Atma* when spoken of in connection with an individual and *Purush* when applied in its relation to the Universe—is the active male, for it is the CENTRE OF ENERGY acting through and upon its female vehicle, the sixth principle.

The occultist, when he has identified himself thoroughly with his *Atma*, acts upon the *Buddhi*, for, according to the laws of Cosmic Evolution, the *Purusha*—the universal seventh principle—is perpetually acting upon and manifesting itself through *Prakriti*—the universal sixth principle. Thus the MAHATMA, who has become one with his seventh principle—which is identical with *Purusha*, since there is no isolation in the spiritual monad—is practically a creator, for he has identified himself with the evolving and the manifesting

energy of nature. It was in this sense that the *Rishis* are said to have married. And the union of *Siva* and *Sakti* represents the same allegory. *Siva* is the *Logos*, the *Vach*, manifested through the *Sakti*; and the union of the two produces the phenomenal creation, for until the Son is born, the Father and the Mother are non-existent. Now *Sakti* being a female principle, it is fully manifested through a woman, although, properly speaking, the inner man is neither male, nor female. It is only the preponderance of either of the two principles (positive and negative) which determines the sex. Now, this preponderance is determined by the Law of Affinity; and hence in a woman is manifested abnormally the occult power represented by *Sakti*. She is moreover gifted with a wonderfully vivid imagination—stronger than man's. And as the phenomenal is the realisation or rather the manifestation of the IDEAL, which can be properly and strongly conceived only by a powerful IMAGINATION—a WOMAN-ADEPT can produce high occultists—a race of "Buddhas and Christs," born "without sin." The more and the sooner the animal sexual affinities are given up, the stronger and the sooner will be the manifestation of the higher occult powers which alone can produce the "immaculate conception." And this art is practically taught to the occultists at a very high stage of initiation. The "Adept," whether the *Sthula Sarira* be male or female, is then able to bring a new being into existence by the manipulation of cosmic forces. *Anusuya*, a female adept of the ancient times, is thus said to have conceived immaculately *Durvasa*, *Dattatraya* and *Chandra*—the three distinct types of Adeptship. Thus it will be seen that the marriage of the occultist (who is, as already explained, neither male nor female) is a "holy union," devoid of sin, in the same manner as Krishna's union with thousands of *Gopies*. Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, *Krishna* represents the seventh principle, while the *Gopies* indicate the innumerable powers of that principle manifested through its "vehicle." Its union "without sin," or rather the action or manifestation of each of these powers through the "female principle" gives rise to the phenomenal appearances. In such a union the occultist is happy and "without sin" for the "conception" of his other-half—the female principle—is "immaculate." The very fact, that this stage pertains to one of the very highest initiations, shows that the time—when ordinary humanity, during the course of cosmic evolution, will, in this manner, be able to produce a race of "Buddhas," &c, born "without sin"—is yet very, very far off—perhaps attainable in the sixth or the seventh "round." But when once this possibility and the actuality of this fact is recognised, the course of living and education may be so moulded as to hasten the approach of that eventful day when on this earth will descend "the Kingdom of Heaven."

#### PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

##### IV.

##### KNOWLEDGE.

"In dreams commences all human knowledge."—*Bulwer Lytton*.

THE Mind, which has been purified from all selfish desires and is filled with a strong will and determination to learn the truth, is thereby duly and truly prepared to enter the temple of knowledge, which signifies the attainment of experience coupled with a clear perception of causes and their effects. There are two ways open to the attainment of knowledge. One, comparable to the slow and tedious work of ascending a river from its mouth, is to investigate effects and to try to find out their causes; the other is to ascend mentally through all the brambles and briars which matter put in our way, to the infinite source of all, and from there to trace the courses of the laws and their actions and witness the effects. The first method is that usually followed by modern science, and resembles the wanderings of a man around the periphery of a large circle attempting to find its centre. The occultist, although not neglecting the inductive method of reasoning, prefers to unite himself with the centre of the universe, and from thence to survey the infinite all; in other words, he attempts to bring his whole being in consonance with the universal mind, to enter mentally into the very centre of things, and thereby to obtain true knowledge.

\* The writer in the *Indian Mirror* has omitted the most important passage from the remarks of the "Eminent Occultist." The passage reads:—"Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post Mahabharata India, with all her profundity of learning, has neglected and forgotten it." This remark will show that the present article treats of a practical reality and not of a fanciful theory.—*Editor*,

To do this requires an immense effort and perseverance, and the average scientist, finding it easier to perfect his physical instruments than to perfect his morals and educate his spiritual faculties, can only obtain imperfect knowledge or a knowledge of a few details.

To bring oneself in harmony with the Divine Mind does not mean to think occasionally of "God" and "Heaven," or to go through a prescribed form of worship or ceremony, but to establish a continuous identity of molecular vibration between the spiritual part of man and the universal spirit; it means to continually live in one's higher consciousness which is the object of true contemplation.

To make this more clear, it will be necessary to speak again of the constitution of man and his states of consciousness. Every one, whose nature has not become thoroughly brutalised, knows that he has at least two sets of feelings and attractions. One set drags him down to earth and makes him cling with a firm grasp to material necessities and enjoyments; the other set, lifting him up into the region of the unknown, makes him forget the allurements and distractions of matter, and by bringing him nearer to the realm of abstract ideas of the good, the true and the beautiful, gives him satisfaction and happiness. The greatest philosophers and poets have recognised this fact of double consciousness; and, from a mixture of the two, results the normal consciousness of the average human being.

The animal consciousness of man is that unreasoning brute instinct, which impels him to continually seek for the gratification of his own material desires, irrespective of the rights of others. A man, under the predominant guidance of his material desires, has his mental energies mainly concentrated in his lower consciousness, and is proportionally unable to distinguish between right and wrong. He may be held within certain bounds through fear of punishment or hope of reward, but if his impulses become stronger than his hopes and fears, he becomes a maniac or a criminal. The condition of a person, who is fully subjugated by his animal consciousness, is forcibly illustrated in cases of so called obsession. In such cases the impulses of rage, greed, jealousy, &c., are predominant, while the reasoning faculties are entirely dormant. The "subject" will use foul language, act like a brute, and it is not surprising that people, unacquainted with psychology, should believe such a person to be possessed by the devil.

The spiritual consciousness of man is the other extreme, and is exhibited in the highest states of ecstasy or trance, which ecstatic state must not be confounded with the cataleptic state of the "obsessed." In that exalted state the mind of man enters the higher consciousness of his spirit and unites itself temporarily more or less with the spiritual soul. The ecstatic utters exalted ideas in proportion as his spiritual union with that consciousness is complete, exhibits a knowledge of things, which, in his normal condition, he is unable to understand, and it is not to be wondered at, that the spiritualist should regard persons in such a condition as being "possessed" by a superior spirit or a "departed soul;" and as the drunken imbecile or epileptic, on awaking from his state of "obsession," is often horrified when told about his conduct during that condition, of which he remembers nothing; so the "medium" will remember nothing of the sights seen or the language uttered during the trance.

Between the animal and spiritual consciousness is that which in the present state of evolution of mankind may be considered the normal consciousness of man. There was a time in the history of man's evolution, perhaps millions of years ago, when he was entirely guided by his lower impulses; there will be a time—and it is our business to try to hasten its arrival—when man's spiritual consciousness will be his normal one; but at present man is placed about midway between the animal and the "god," and is neither entirely guided by his instincts and impulses, nor entirely by his conscience and intuition. He is guided more or less by his reason, the middle ground between instinct and intuition; but his reasoning cannot be perfect so long as it is not based on perfect knowledge, which can only be obtained by contemplation, meditation and experience.

By "contemplation" we do not mean a rendering "passive" of the mind, but the study of an idea. If we merely "contemplate" or look at an object, without exerting our mental faculties, we simply render the Mind a blank, and open it as a play-ground for, and subject to, the very forces we desire to control. The laws of the revolution of planets, the principles of light and electricity, the relations between

spirit and matter, &c., were not discovered by staring at a spot on the wall, but by a deep study of cause and effect. To contemplate, far from signifying a passivity of the mind, means to bring it into the highest state of activity, to elevate oneself mentally into the region of thought and to cultivate a scientific and artistic imagination.

A high degree of that state is true *active clairvoyance* or *Divine illumination*, and is very different from the ordinary clairvoyance, which is induced by drugs, narcotics, anaesthetics or mechanical means, by which the ties which fasten the astral part to the physical body, become loosened, and allow the former to attain imperfect impressions from the *Astral Light*. A pure and well developed somnambule may come near that state; but while the somnambule is dependent on a magnetiser, and on awaking from her slumber remembers nothing of the impressions received during that state, the adept, who has assimilated his spiritual consciousness with his normal state, enters that condition at will and remains in full possession of the impressions received. P. B. Randolph says:—

"No curtain hides from view the spheres Elysian;  
Save those poor shells of half transparent dust;  
While all that blinds the spiritual vision,  
Is pride and hate and lust."

But there is furthermore a difference between seeing a thing and understanding it. Even if the veil were suddenly withdrawn from the eyes of the uninitiated seer, he would only be dazzled like a man who has been born blind, and is afterwards made to see. Overwhelmed by new experiences and unfamiliar sensations, he would be unable to judge and discriminate properly; but the adept, whose powers have grown with his knowledge, not only understands what he sees, but having learned the laws which govern the universe, he uses the same and becomes a co-worker with nature.

To know we must learn, and to learn we must use such means as are best adapted to our present condition. A pure but ignorant person, if thrown into the highest state of conscious ecstasy, would not comprehend what he sees, and would probably be made insane; while the most fearless and learned man, as long as his mind is clouded by selfishness and prejudice, cannot enter that state. For this reason the inductive and deductive methods of learning must go hand in hand, and great learning must be combined with a corresponding freedom from selfishness. If it was exacted from the ancient student of occultism that he should be well versed in mathematics and music, it was intended that his mind should have been habituated to intense reasoning and his soul attuned to the divine harmonies of the universe. We therefore do not depreciate or belittle the accomplishments of modern science; we consider them as extremely useful and necessary to obtain that state which leads to the initiation into higher truths that are inaccessible to modern science; but we deny that the inductive method of modern science alone can do more than lead us to the approaches of true knowledge.

An ancient sage says: "The first step towards obtaining knowledge is to know that thou art ignorant." A scientist, who thinks that he already knows everything to perfection, except perhaps some details, will be unable to learn much more than these details; but the Adept knows that normal man, in his onward progress from the beginning of his existence up to his final goal, has only arrived at the half way station: he knows that we have only reached the fourth step on the "Jacob's ladder" of seven steps, that lead to perfection, and that it is almost as impossible for us to imagine what the ultimate attributes of man will be, as it is impossible for the acorn buried in the ground to foresee its future condition as an umbrageous oak into which it may develop. Modern science deals as yet only with the two lowest principles of man, while the remaining five higher principles are unknown to her. Modern science knows of only four states of matter, but the Adepts tell us of seven. The eyes of modern science can see only through a limited space in the world of phenomena, and her investigations end near the line where perception through the physical senses ceases; but occult science steps from the realm of phenomena into that of noumena. She teaches that man is not the only intelligent being in the universe, that there are spaces within spaces, globes within globes, wheels within wheels, she shows that the number of things yet unknown to us is infinitely greater than the number of those we know, and reaches up in her researches to the supreme source of wisdom, the eternal and infinite

origin of all, the existence of which physical science ignores, because she cannot see the utility or profit of enquiring into it.

But the occultist not only believes in a *Supreme Cause* or "*The Absolute*," but he knows its manifestations in all departments of nature. He says that nothing exists which is not *God*, and everything that exists is *God*, although we cannot see the essence of *God*, but only perceive it in its manifestations; for the things we perceive by our physical senses are not the things themselves, but only their attributes. The occultist therefore denies that matter in any shape can have any real existence, and says that the world of forms is only the unpermanent and ever changing result of cosmic ideation, or the symbols by which the divine ideas are represented to our mind. Ancient and modern philosophers have expressed that truth in different words, all agreeing that objects and ideas are ultimately identical, and it has been proclaimed ages ago by the Hindu sages, that nothing exists but *Brahma*, and that all things are the result of the action of the Divine Mind, which evolves them out of itself, and forms them into shapes by the power of His own Will and according to certain and immutable laws called the laws of nature.

If this is true, then the power of that Will is omnipotent, and whoever acts in harmony with it partakes of its powers, and the exercise of those powers depends on a knowledge of the laws of nature. But man himself as well as all nature is only the expression of a divine idea; his consciousness is the ultimate result of cosmic ideation, and MAN is therefore himself Divine. The knowledge of the universe and its laws depends on a perfect knowledge of man, not of man only in his present average condition, but of perfect man in his ultimate state. But no one can obtain perfect knowledge without experience, and to obtain experience of perfect man, he must become perfect himself. This state of perfection may not be obtained in one life on earth, but it is a state which in the course of evolution will be the normal condition of those that have come out victorious in the battle between spirit and matter.

A. B.

#### MR. GLADSTONE AND "THOUGHT-READING."

THE smoking-room of the House of Commons presented a most unusual aspect last night (June 19) an hour before midnight. It was crowded with members from every part of the House, who had assembled in obedience to a summons from Mr. Labouchere to witness a "thought-reading" performance by Mr. Stuart Cumberland, Mr. Irving Bishop's rival in the art of what may be called muscular divination. Every party sent representatives—Ministerialists, uncompromising Radicals from below the gangway, supporters of the Opposition, Parnellites, old-fashioned Whigs, members of the Fourth Party, and Mr. Ashmead-Bartlett, were mixed up together in a narrow space to form one of the most remarkable audiences that an ambitious thought-reader could desire. Mr. Waddy was voted to the chair, and Mr. Cumberland began with some simple experiments in finding objects thought of by Mr. Puleston, Mr. Coleridge Kennard, and one or two other members. Just as Mr. Cumberland, after a breathing space, was seeking for a pin, his observations were interrupted by a burst of cheering as the Prime Minister entered the smoking-room and seated himself in a chair offered to him by Mr. Healy. Mr. Cumberland was introduced to Mr. Gladstone, who manifested the greatest curiosity in the matter, and some of the early experiments were repeated. Then came the turn of the bank-note test. Mr. Edward Clarke produced a bank-note; a row of figures was fixed to the tiled wall by postage stamps, and Mr. Cumberland, holding Mr. Edward Clarke's hand, succeeded, after a couple of trials, in reading the number correctly. After another successful attempt with another note and Mr. Edward Stanhope for medium, Mr. Cumberland requested to be allowed to experiment on Mr. Gladstone, who consented very readily. "I am not," said the Prime Minister, addressing the audience, "a very easy or sympathetic subject," a confession which was greeted with positively Homeric applause. Mr. Gladstone was to think of three numbers, which Mr. Cumberland,

blindfolded and holding Mr. Gladstone's left hand, was if possible to read. Mr. Cumberland took the Prime Minister's hand, and, after a few seconds' pause, called out the numbers 366, which the Prime Minister admitted, amidst enthusiastic applause, to be correct. The Prime Minister, after a few minutes of animated conversation with Mr. Cumberland, left the smoking-room; and as Mr. Cumberland declared himself to be too tired for further experiments, the party broke up at midnight, and Mr. Biggar lost the finest opportunity fate ever offered him of calling Mr. Speaker's attention to the fact that there were not forty members present in the chamber.—*Madras Mail*, 10th July 1884.

#### CAN THE MAHATMAS BE SELFISH?

IN various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and, therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root," which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*. It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately

assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of *selfishness* tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self;" and, when that is conquered, his untrammelled Will centred in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

#### SCIENTIFIC VERIFICATION OF "SPIRITUAL" PHENOMENA.

[EXTRACT FROM A LETTER FROM "C. C. M." IN *Light*, (LONDON).]

SCIENTIFIC verification supposes that the conditions of an experiment are ascertained, that they can be regularly provided and the experiment be repeated at pleasure. For this qualification I was taken to task by the late Mr. Epes Sargent. And yet it is justified upon the very hypothesis which gives these phenomena their principal value in the eyes of spiritualists. For if they are dependent on the will of free intelligences, how can we provide that indispensable condition at our own will, how *reduce* the experiments to physical certainty? I say nothing of the immediate agencies who may be uniformly well disposed, or (as I think is the better statement), uniformly responsive to the sympathies of the medium and circle. But there are the possibilities of opposition; and, again, of a controlling power which may economise these evidences in relation to the intellectual receptivity of the world. When some one suggested to (MAHATMA) Koot Hoomi that a copy of the *Times*, produced in India on the day of publication in London would be a conclusive test to all the world, the wise Adept is reported to have replied that for that very reason it ought not to be accorded. Mankind must not be dragooned by facts for which it has no conceptions ready. (See "The Occult World," p. 95, *et seq.*) As long as these facts are filtered, as it were, through private channels, and even thus with a provoking uncertainty, intellectual progress has time to adapt itself to their reception. But let them be scientifically verifiable on all hands, let doubt be impossible, and we should see,

not the enlightenment desired, but the consequences so clearly described by the Eastern Sage in the passage above referred to.

It is not the case that even a favorable disposition, or a mind singularly free from every shadow of prejudice, will guarantee successful results in this investigation. It may not be a very scientific conjecture that such disappointments are of design, there being men of such great influence in the world that it would be premature, and therefore dangerous, to convince them—or rather to force their testimony. But if that is not the explanation, then we must suppose conditions, physical or psychical, of greater subtlety than any yet suggested, or a quite incalculable caprice on the part of the agencies at work. In either case we cannot put these experiments on a par with scientific results as regards individual means of verification.

The true position to take up, I maintain to be that the evidence of testimony may be and is now, in this whole department, raised to such a power that no rational and candid mind is any longer entitled to demand personal experience. Of course the facts will go on occurring, and the evidence accumulating. But there must be a point at which we can declare to "inquirers" that their understandings have no longer a *right* to the evidence of their senses. That we shall not thus convince the world—lazy, illogical, or prejudiced—I am well aware. It is so nice and easy to see, when there is anything to be seen, and so troublesome to study and think. But we shall avoid a false position and a comparison not perfectly legitimate. We are, in fact, so far from being already able to provide the conditions at will, that the very object of our researches is to ascertain whether these conditions really belong to the "Scientific" order—that is, are dependent on laws in fixed and regular operation—or are in part subject to the will of intelligences which we cannot control.

#### CONTEMPLATION.

##### II.

Notwithstanding the article on the above subject in the February *Theosophist*, many of its readers still seem to imagine that "contemplation" is a particular form of gazing or staring at something, which process, when undergone a set number of hours every day, will give psychological powers. This misunderstanding is apparently due to the fact that the main point discussed has been lost sight of. Instead of realising that there is but one chief idea meant to be conveyed by that article by arguing it through many of its phases, it seems to be imagined that almost every sentence expresses quite a distinct idea. It may not therefore be uninteresting or unprofitable to revert to the subject and put forward the same idea from another stand-point and, if possible, in a clearer light. It must first be borne in mind that the writer of the article did not at all mean to imply the act of gazing by the word "contemplation." The former word would have been made use of, were that the idea. "The Imperial Dictionary of the English Language," (1883)—defines the word contemplation thus:—

(1) The act of the mind in considering with attention; meditation; study; continued attention of the mind to a particular subject. Specifically—2 Holy meditation; attention to sacred things.

Webster's dictionary thoroughly revised—also gives the same meaning.

Thus we find that contemplation is the "continued attention of the mind to a particular subject," and, religiously, it is the "attention to sacred things." It is therefore difficult to imagine how the idea of gazing or staring came to be associated with the word contemplation, unless it be due to the fact that generally it so happens that when any one is deeply absorbed in thought, he apparently seems to be gazing or staring at something in blank space. But this gazing is the effect of the act of contemplation. And, as usually happens, here too the effect seems to be confounded with the cause. Because the gazing attitude follows the act of contemplation, it is at once assumed that gazing is the cause which produces contemplation! Bearing this well in mind, let us now see what kind of contemplation (or

meditation) the *Elixir of Life* recommends for the aspirants after occult knowledge. It says:—

"Reasoning from the known to the unknown meditation must be practised and encouraged."

That is to say, a *chala's* meditation should constitute the "reasoning from the known to the unknown." The "known" is the phenomenal world, cognisable by our five senses. And all that we see in this manifested world are the effects, the causes of which are to be sought after in the noumenal, the unmanifested, the "unknown world:" this is to be accomplished by meditation, i. e., continued attention to the subject. Occultism does not depend upon one method, but employs both the deductive and the inductive. The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions, if he prefers to call them so. Or as the *Elixir of Life* puts it:—

All we have to say is that if you are anxious to drink of the *Elixir of Life* and live a thousand years or so, you must take our word for the matter, at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science laughs at it.

These axioms have sufficiently been laid out in the articles on the *Elixir of Life* and various others treating on occultism, in the different numbers of the *Theosophist*. What the student has first to do is to *comprehend* these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from the "known to the unknown," and see if the inductive method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of true contemplation. The student must first grasp the subject intellectually before he can hope to realise his aspirations. When this is accomplished, then comes the next stage of meditation which is "the inexpressible yearning of the inner man to 'go out towards the infinite.'" Before any such yearning can be properly directed, the goal, to which it is to be its aim to run, must be determined by the preliminary stages. The higher stage, in fact, consists in realising practically what the first steps have placed within one's comprehension. In short, contemplation, in its true sense, is to recognise the truth of Eliphas Levi's saying:—

To believe without knowing is weakness; to believe, because one knows, is power.

Or, in other words, to see that "KNOWLEDGE IS POWER." The *Elixir of Life* not only gives the preliminary steps in the ladder of *contemplation* but also tells the reader how to *realise* the higher conceptions. It traces, by the process of contemplation as it were, the relation of man, "the known," the manifested, the phenomenon, to "the unknown," the unmanifested, the noumenon. It shows to the student what ideal he should contemplate and how to rise up to it. It places before him the nature of the inner capacities of man and how to develop them. To a superficial reader, this may, perhaps, appear as the acme of selfishness. Reflection or contemplation will, however, show the contrary to be the case. For it teaches the student that to comprehend the noumenal, he must identify himself with Nature. Instead of looking upon himself as an isolated being, he must learn to look upon himself as a part of the INTEGRAL WHOLE. For, in the unmanifested world, it can be clearly perceived that all is controlled by the "Law of Affinity," the attraction of one to the other. There, all is Infinite Love, understood in its true sense.

It may now be not out of place to recapitulate what has already been said. The first thing to be done is to study the axioms of Occultism and work upon them by the deductive and the inductive methods, which is real contemplation. To turn this to a useful purpose, what is theoretically comprehended must be practically realised. It is to be hoped that this explanation may make the meaning of the former article on this subject clearer.

D. K. M.

### THE ORIGIN OF NATURE AND THE ORIGIN OF SCIENCE.

A THEISTIC contemporary has, under the above heading, copied an extract from a book called "Is God Knowable?" by the Revd. J. Iverach, M. A., with the remark that it "deals in a very interesting way with the attempt of Agnostics to show that Nature is without a Personal Author." The chief argument consists in the idea that all the discoveries in Science are traceable to certain individuals and are thus of a personal origin: consequently Nature's origin is personal too. Before going further, it may be well inquired what is meant by Nature. Some confine that term to the visible phenomenon, forgetting probably the fact that what is objective to one state of existence is subjective to another and *vice versa*. In philosophy, therefore, the term nature has invariably been applied to both the visible and the invisible, the phenomenal and the noumenal aspects and as such includes THE ALL. Call it Nature, Cosmos, universe, God or whatever else you like, it is infinite and eternal, and to talk of an existence beyond infinity is a logical absurdity. Now, if there can be a sense of personality, it must imply a duality—the subject perceiving the object. As both the subject and the object together constitute the infinity, either of these two by itself must perforce be finite. A conscious creator, "the loving Father" of the Theists, cannot therefore but be finite. And hence it is that the Adwaita philosophy says that *Iswara*, the creative energy of nature, is finite; and, in the Arhat Philosophy, *Iswara* corresponds to *Avalokiteswara*. Both these philosophies moreover teach that every man has, within himself, the latent potentiality to rise to that spiritual eminence. These considerations are generally lost sight of, by theologians, when they try to put forth the idea of a personal God. The discovery of a scientific fact may imply a discoverer, but that does not prove that the Law of Cosmic Evolution cannot exist without a personal Lawgiver. Philosophy recognises the truth of Plato's words, "Ideas rule the world," and says that the ideas inherent in the cosmic or the Demiurgic Mind strike various individuals during the process of cosmic evolution whenever the minds of such individuals are sufficiently developed. Hence it is that the same discoveries have been made by different individuals at different epochs of time or sometimes even simultaneously, without the discoverers being, in the slightest degree, acquainted with one another or having ever exchanged their ideas by any possible means. It must here be remarked that the Demiurgic Mind means the synthetic aggregation of the minds of all the Dhyana Chohans and all men, that were, that are and that will be, since past, present and future are only relative terms, having no absolute reality in Eternity. It will be apparent that to attach *personality* to the infinite is to dethrone the awful Reality from its high and incomprehensible position.

AN ADWAITEE.

### Letters to the Editor.

#### THE FUTURE BUDDHAS.

ON page 144 of *Esoteric Buddhism* we have the following:—

"A Buddha visits the earth for each of the seven races of the great planetary period. The Buddha with whom we are occupied was the fourth of the series. \* \* \* The fifth or Maitreya Buddha will come after the final disappearance of the fifth race, and when the sixth race will already have been established on earth for some hundreds of thousands of years. The sixth will come at the beginning of the seventh race, and the seventh towards the close of that race."

Later on we find on page 146:—

"The first Buddha of the series, in which Gautama Buddha stands fourth, is thus the second incarnation of Avalokiteswara—\* \* \* and though Gautama is thus the fourth incarnation of enlightenment by exoteric reckoning, he is really the fifth of the true series, and thus properly belonging to our fifth race."

According to this latter interpretation then, if we are to accept our enlightened Gautama as the fifth Buddha, it is not understood what the author means by saying "the fifth or Maitreya Buddha will come after the final disappearance of the fifth race," &c., &c. If, however, it is meant that the Maitreya Buddha will then become the sixth, it will thereby necessitate an eighth Buddha to complete the series, which I believe is not the case.

Again, just after the passage first quoted, the author points out a difficulty likely to arise in the minds of his readers. "Here we are in the middle of the fifth race," he says, "and yet it is the fourth Buddha who has been identified with this race." But his explanation does not clear the point. He explains how after the end of an obscuration and beginning of each great planetary period, when the human tide-wave "arrives at the shore of a globe where no humanity has existed for milliards of years," a teacher is required to impress "the first broad principles of right and wrong and the first truths of the esoteric doctrine on a sufficient number of receptive minds, to ensure the continued reverberation of the ideas so implanted through successive generations of men in the millions of years to come, before the first race shall have completed its course." But the difficulty remains all the more unsolved as to why that very necessity does not exist in the case of subsequent races, each of which is said to be separated from its predecessor by cataclysms, and why it is that the fifth Buddha or teacher will come after the final disappearance of the fifth race, the sixth at the beginning of the seventh race, and the seventh at the close of that race.

BELGHORIA, } KHETRA MOHANA MUKHOPADHYAYA,  
12th June, 1884. } F. T. S.

Note:—What Mr. Sinnett meant by the two passages on pages 144 and 146 of his *Esoteric Buddhism*, was that Gautama was the fourth Buddha, i. e., "enlightened," while he was the fifth spiritual teacher. The first "teacher" of this "Round" on this planet was a *Dhyana Chohan*. As a *Dhyana Chohan*, he belonged to another System, and was thus far higher than a Buddha. As, however, in ordinary language, all spiritual teachers are called "Buddhas", Mr. Sinnett speaks of Gautama as the fifth Buddha. To be more accurate, it must be said that Gautama was the fifth spiritual teacher in this "Round" on this planet, while he was the fourth who became Buddha. The one who will appear at the close of the seventh race—at the time of the occupation of the next higher planet by humanity—will again be a *Dhyana Chohan*. The passage of humanity into a planet and its going therefrom to another—are two critical junctures, necessitating the appearance of a *Dhyana Chohan*. At its first appearance, the seed of "spiritual wisdom" has to be implanted and then carried on to the next planet, when the period of the obscuration of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate Buddhas.—Editor.

THIEF OR "MEDIUM?"

I forward herewith an extract from the *Assam News* of 9th June 1884 for favor of publication in the *Theosophist*.

I shall feel myself highly obliged by an expression of your opinion as to whether any other cause can be attributed to the phenomenon other than that arrived at by the Magistrate and the Judge Mr. L. Johnson.

RANJAN VILAS RAI CHAUDHURI, F. T. S.

Dacca, 16th June 1884.

A somewhat singular case was lately tried by the Assistant Commissioner of Golaghat. A person, whose name we do not remember, was robbed of some property. Not being able to find any clue either to the thief or whereabouts of the stolen property he resorted to what is called in Assam *Houka-Mela* or cane-moving for the discovery of the property. He applied to a well-known cane-mover, named Mahidhar, who came to his house, and, a cane being produced, uttered a certain incantation over it in due form. A man named Rohpur was then asked to hold it. The latter complied with the request, held the cane and ran out of the house like a mad man followed by a large crowd. He went straight to a tank, not far from the house of the person whose property had been stolen, and pointed, with the stick, to a part of the tank; one of the spectators jumped into the water and found a portion of the stolen property. Encouraged by the success that attended the operation, the owner of the property had the same ceremony performed by the same persons for the discovery of the remaining portion of the property on the following day. The formula of uttering the incantation having been gone through, Rohpur held the stick, and ran out as before, and stopped at a place near the house of the person robbed; and on digging the ground the remnant of the property was found; whereupon the Police, who always show great skill in doing mischief rather than their legitimate duties, interfered and arrested Rohpur whom they sent up to the Magistrate charged with theft. The accused pleaded not guilty, and stated that

he had neither stolen the property, nor had he known its whereabouts before he held the cane, and that when he pointed out the places where the property was found, he was in a state of insensibility; he stated further that he had not gone to the places of his own accord, but had been led to them by the enchanted cane, and that therefore he was not guilty. There was no evidence whatever to bring the commission of the crime home to the accused, but the Magistrate solely upon the proof that he had pointed out the places where the property had been found convicted and sentenced him to imprisonment for one year, and in appeal the conviction and sentence were upheld by our new Judge Mr. Luttman Johnson. A layman, as we are, we can agree neither with the Magistrate who punished the accused nor with the Judge who upheld the sentence. Of course a strong suspicion would arise in the mind of every person who is not blinded by superstition that the prisoner had either stolen and concealed the property himself or was a privy to the act, and in either case he would be guilty; but it must be remembered that mere suspicion is no evidence, and that therefore no person ought to be convicted upon suspicion only.—*The Assam News*.

Note.—We have not sufficient information about this case to decide whether or not the action of the Magistrate was justifiable. It is quite possible that the accused was a cheat, and it is also possible that he was a "medium." It is highly desirable that lawyers and judges should study the laws of psychology, so as to avoid errors in similar cases.—H.

NOTES ON "THE BEST FOOD FOR MAN."

IN the beautiful essay on "The Best Food for Man," Mrs. Kingsford, M. D., F. T. S., arrives at conclusions based upon science. This subject was discussed among some friends. One of them raised an objection that the Lapps cannot be made vegetarians. In the first place, their country does not produce any vegetation on which the people might subsist; and secondly, if they be made to feed on vegetables, the race would soon become extinct.

The answer to this question is plain enough. The question is whether the Lapps were originally flesh-eaters. Their present condition, brought about by the influence of climate, is out of consideration. Darwin in his "Descent of Man" comes to the conclusion that the habits of the progenitors of man were arboreal. Man's first habitation must have been some tropical country. The Bible also says that man first lived in the garden of Eden watered by many lovely streams. Hence the first habitation of man must have been a country adorned with all the grandeur of vegetation. Therefore the Lapps also must have proceeded from a country where 'grew every tree that was pleasant to the sight, and good for food.' As habit is second nature, the dreary and cold latitudes habituated the Lapps to flesh-eating.

Though I cannot quote the passage, I remember it well that it says that the Africans leave some kind of liquor, made of plantains, under trees frequented by monkeys. When the monkeys are intoxicated with the beverage, the hunters catch them. In Europe it has been tried that the monkey might get into the habit of drinking alcohol. They drink it the first time and make merriments, but they cannot be made to drink it the second time. Here the monkey is guided by his instincts, and hence drinking alcohol is repulsive to that tribe. As alcohol was first brought into use in Arabia, man got into the habit of drinking it. From this it is plain that if man were guided by his instincts, he would prefer milk and fresh water to all other liquors. Of course milk is the first drink of all mammals.

The carnivorous animals drink water by taking it with their tongues, as the tiger, dog, &c., and the animals that feed on vegetables draw their breath at the time of drinking water, as the horse, cow, &c. Many a time, by the side of streams, I have seen the monkeys drink by applying their mouths to the water. While so doing, they rest upon their hands. Travellers say that there are some savages who do not use any bowl or cup in drinking water; but they go to a river, rest on their knees and hands, and lower their mouth to the surface of the water and drink it like monkeys. Man also draws his breath at the time of drinking water.

Proceeding upon the foregoing facts, one must come to the conclusion that man must have been originally a vegetarian.

JUBBULPORE, }  
4th June, 1884. }

B. G.

Note.—By the same kind of argument, it is easy to "prove" that man "must have been originally" carnivorous. Man has evolved under various conditions; it would be well, therefore, while trying to arrive at what is best for man, to abandon the false notion that he was "originally created" with any specific attributes.—L. F.

## INTERVIEW WITH A MAHATMA.

I HAD the pleasure of seeing in several issues of the *Theosophist* articles describing my interview with a Himalayan Mahatma. But I am sorry to see that you have been led or rather misled to form some strange, if not incorrect, notions about the fact, and also regret to find that some positive mistakes have been made by the writer in reporting the matter to you. In order to make the matter more clearly known to you, I beg to write the following few lines and trust they will meet with your approval.

At the time I left home for the Himalayas in search of the Supreme Being, having adopted Brahmacharyashrama, I was quite ignorant of the fact whether there was any such philosophical sect as the Theosophists existing in India, who believed in the existence of the Mahatmas or "superior persons." This and other facts connected with my journey have already been reported to you perfectly right, and so need not be repeated or contradicted. Now I beg to give you the real account of my interview with the Mahatmas.

Before and after I met the so-called Mahatma Kouthumpa, I had the good fortune of seeing in person several other Mahatmas of note, a detailed account of whom, I hope, should time allow, to write to you by and bye. Here I wish to say something about Kouthumpa only.

When I was on my way to Almora from Mansarowar and Kailas, one day I had nothing with me to eat. I was quite at a loss how to get on without food and keep up my life. There being no human habitation in that part of the country, I could expect no help but pray God and take my way patiently on. Between Mansarowar and Taklakhal by the side of a road I observed a tent pitched and several Sadhus, called Chobans,\* sitting outside it who numbered near seventeen in all. As to their trimmings, &c., what Babu M. M. Chatterjea reports to you is all correct. When I went to them they entertained me very kindly, and saluted me by uttering "Ram Ram." I returning their salutations, sat down with them, and they entered upon conversation with me on different subjects, asking me first the place I was coming from and whither I was going. There was a chief of them sitting inside the tent and engaged in reading a book. I enquired about his name and the book he was reading from one of his Chelas, who answered me in rather a serious tone, saying that his name was Guru Kouthumpa and the book he was reading was Rigveda. Long before, I had been told by some Pundits of Bengal that the Thibetan Lamas were well-acquainted with the Rigveda. This proved what they had told me. After a short time when his reading was over, he called me in through one of his Chelas, and I went to him. He, also bidding me "Ram Ram" received me very gently and courteously and began to talk with me mildly in pure Hindi. He addressed me in words such as follows:—"You should remain here for some time and see the fair at Mansarowar, which is to come off shortly. Here you will have plenty of time and suitable retreats for meditation, &c. I will help you in whatever I can." Having spoken in words as above for some time, I said in reply that what he said was all right, and that I would put up with him by all means, but there was some reason which prevented me from stopping there any longer. He understood my object immediately, and then having given me some secret advice as to my future spiritual welfare bade me farewell. Before this he had come to know that I was hungry that day and so wished me to take some food. He ordered one of his Chelas to supply me with food, which he did immediately. In order to get hot water ready for my ablutions he prepared fire by blowing into a cowdung cake which burst into flames at once. This is a common practice among the Himalayan Lamas. It is also fully explained by M. M. Chatterjea and so need not be repeated.

As long as I was there with the said Lama he never persuaded me to accept Buddhism or any other religion, but only said, "Hinduism is the best religion; you should believe in the Lord Mahadewa—he will do good to you. You are still quite a young man—do not be enticed away by the necromancy of anybody." Having had a conversation with the Mahatma as described above for about three hours, I at last taking his leave resumed my journey.

\* The correspondent probably means "the Chutuktus" or the disciples? Chobans are the "Masters."

I am neither a Theosophist nor any sectarian, but am the worshipper of the only "Om." As regards the Mahatma I personally saw, I dare say that he is a great Mahatma. By the fulfilment of certain of his prophecies I am quite convinced of his excellence. Of all the Himalayan Mahatmas with whom I had an interview, I never saw a better Hindeo speaker than he. As to his birth-place and the place of his residence, I did not ask him any question. Neither can I say if he is the Mahatma of the Theosophists. In short, I beg to ask the leaders of the Theosophic movement, Col. Olcott and Madame Blavatsky, why they are entertaining doubts as to his personality, why do they not refer the matter to the Mahatmas, with whom they can easily have communication. When they say they receive instructions from them in petty affairs, why do they not get them in a matter which has become a riddle to them. As to the age of the Mahatma Kouthumpa as I told Babu M. M. Chatterjea and others, he was an elderly looking man. Cannot the Mahatmas transform themselves into any age they like? If they can, the assertions of Babu Damodar cannot be admitted to be true when he says his Guru was not an old one. When the age of even a common man cannot be told exactly, how is it possible to be precise about the age of a Mahatma, specially when one believes that the Mahatmas have the supernatural power of changing their outward appearance and look. It must be admitted that our knowledge of them is far from being complete; and there are several things concerning them which we do not know.

It is said that

मनुष्याणांसहस्रेषु कश्चित् यततिसिद्धये ।

यततामापीसिद्धानां कश्चित्मात्रं विलितत्वतः ॥

RAJANI KANT BRAHMACHARI.

ALMORA, 3rd June 1884

NOTE.—Although the correspondent begins by saying that certain "incorrect" notions have crept into the narrative of his interview with a MAHATMA, I fail to see a single statement of Babu Mohini M. Chatterjea contradicted by the Brahmachari. As the former gentleman is in Europe, he cannot give a reply to the above letter; but the reader can compare it with Mohini Babu's statement on pp. 83-86 of Vol. V of the *Theosophist*. All that the correspondent does now is that he gives a few additional facts.

As regards the Brahmachari's remark about my statement concerning the MAHATMA's age, the reader will perceive that the correspondent but repeats, in other words, to a certain extent, what I have already said to be the reply of my MASTER (Vide page 62, Vol. V. *Theosophist*, col. 1, para. 1). I may, however, add that since "intellect moulds the features," many of the comparatively young persons (if physical age be taken into account) look "elderly," such is the majesty of their appearance. The question has already been discussed at length in the article "Mahatmas and Chelas" in the last month's *Theosophist*, and in several other writings.

The question put by the correspondent to Col. Olcott and to Mme. Blavatsky, and the advice he offers them, are rather confused. But every reader of the *Theosophist* knows full well that the Founders collect and publish independent testimonies about the existence of the MAHATMAS, not because they have any doubt in the matter, but because they wish to put their case as clearly and as strongly as possible before an enquiring public. Nothing more need be said about it, as every searcher after truth—in whatever department—knows full well the weight and validity of evidence, especially concerning facts which are out of the reach, at present, of the ordinary run of mankind, although these facts may in the process of higher evolution come more and more within the grasp of a more developed humanity.—D. K. M.

## VEDANTISM AND BUDDHISM.

In the review of the *Vedantasara* on page 318 of Vol. IV of the *Theosophist*, I find the reviewer asserting that Sankaracharya's Advaita teaching is identical with the Buddhist exposition of Gautama Buddha, and that Sankaracharya "throughout his works keeps wisely silent about the esoteric doctrine taught by Gautama Buddha." He further challenges the *Arya* to disprove his statements. I now beg to draw the attention of the reviewer to page 76 of the *Arya* for this month, where a translation of Sankaracharya's remarks against Buddhism is given, and would like to know how he can reconcile this with his assertions.

9th June 1884.

AN ENQUIRER.

NOTE.—The translation in the *Arya* is of Sankaracharya's Commentary on the *Brahma Sutras* of Vyasa. The *Bouddhas*, therefore, referred to therein, could not have been the followers of Gautama Buddha who lived only about twenty-five hundred years ago, while Vyasa, who mentions the *Bouddhas* in his *Sutras*—against whom only does Sankaracharya argue—preceded him by several thousand years. Consequently the fact that Sankaracharya remains silent throughout

his works about the esoteric doctrine taught by *Gautama* Buddha, remains perfectly sound and unassailed. Probably the so-called "Buddhist" religion in the time of Vyasa, the writer of the *Brahma Sutras*, was degenerated as we find the Vedic Religion in our times. *Gautama* was one of the reformers, and although his followers may have been known by the same name, it does not follow that the opposition to a religion called Buddhist necessarily means antagonism to the teachings of *Gautama*. If that were the case, *Gautama* himself might be called an opponent of Buddhism, for he went against its abuses, and thus against the degenerated system known as Buddhism before his time. We maintain that the Arhat Doctrine of which the latest public expounder was *Gautama* Buddha, is identical with the Advaita Philosophy, whose latest public exponent was Sankaracharya. Hence the latter Philosopher's silence about the former's teaching. The objections urged by "An Enquirer" were already anticipated and answered by Mr. Subba Row in his article on "Sankara's Date and Philosophy." (See Vol. IV, *Theosophist*, page 306.)—D. K. M.

#### SYMPATHY.

In the President's review of Francis Galton's "Inquiries into Human Faculty and its Development" in the May number of the *Theosophist*, he refers to the well established fact that sympathies and antipathies exist between plants or trees and man.

It may interest some of your readers if I give the particulars of a case which occurred in my own family and under my own observation in corroboration of the already strong evidence on this point.

On the day on which my elder sister was born, my father was driving home through a village where some willow trees overhung a stream of water.

These trees had always been favorites with him on account of their exceedingly graceful growth. He stopped and cut several small branches from them which he planted in his garden.

Only one of the number took root, and this, after sending up a main stem for five or six feet divided into two branches, eventually developing into a fine tree. This tree was always called by my sister's name, and we children looked upon it almost as one of the family.

When my sister reached her eighteenth year, she was stricken with paralysis on *one side only*; within a few weeks her tree exhibited signs of decay in the *corresponding limbs*, which, in a short time, withered away.

During the period of her illness, which lasted for about three years, the tree faded as she faded, and within a week or two of her death her "vegetable foster sister" had ceased to exist.

EDMOND W. WADE.

LEE, May 1884.

#### AN ASPIRANT'S PERPLEXITIES.

TAKE the case of a person who is awakening to the sense of living a higher life, and finding the utter hollowness of pursuing worldly objects, such as money, position, &c., resolves that the remainder of his life should be devoted in engendering those affinities which shall hereafter—in this birth or the next—lead him to the attainment of his desire. But suppose he has got parents, who, like worldly men, wish that their son should act so as to enable him hereafter to acquire riches and support them in their old age, and are quite against the notion that he should live the life of an ascetic. The son, for fear of deeply hurting the feelings of his parents, outwardly complies with their wishes, but wholly neglects those studies which are to get him a living in the world. Now what I want to know is this:—

- (1.) Is not this kind of life a life of hypocrisy?
- (2.) Would he be justified in plainly breaking up with his family, and in leading the life which his highest aspirations urge him to do?

AN F. T. S.

*Note.*—We have taken the liberty to publish the above extracts from a private letter, as questions of such a nature, very often urged in private correspondence, had better be answered through the *Theosophist*. For obvious reasons, the writer's name is withheld.

We believe that until a man has evolved his higher ego which can work on a higher plane for the moral and spiritual benefit of humanity, he must perform his duties by remaining in the world. To have a right sense of duty, he should of course be continually striving to elevate himself, but to attempt to live the life of an "ascetic" at once or to run away into the jungle, is like attempting the absurd task of beginning at the uppermost step of the ladder. It has been emphatically asserted over and over again in this journal that it is the inward desire for physical gratification or personal and, hence necessarily, selfish advantage, that must be controlled. To guard self against self and to be

in the world, yet not be of it—are the two primary lessons which every beginner would do well to remember and to realize. It should not be forgotten that there are very advanced occultists who are carrying on their professional avocations, their higher evolution being due to the self-control they have achieved. The more the temptations in the way of the neophyte, the greater are the opportunities for him to strengthen his Will-power. Every *unselfish* labour carried on with a determined purpose must be crowned ultimately with success. The student must first have confidence in self and in the Law of Absolute Justice. If he works unselfishly and if he has evolved his higher ego, the circumstances will mould themselves and put him in the sphere he is prepared to live in. He must gradually become the master of his lower self, and nature will accomplish the rest.—B. S.

#### YOGA VIDYA.

THE word *Yoga* means to join, to meet, to concentrate, &c., one object to another. The term *Vidya* means knowledge. This knowledge points out the process by which one can concentrate his mind and put himself in direct communion with the ABSOLUTE ONE. This knowledge alone clearly shows the correct path to the travellers towards the destination, if they inherently adhere to and obey the guide.

The *Yoga Vidya* is a perfect science, given out to the world by the Mahatmas of different ages. This science is divided into several sub-divisions. The processes, laid down for acquiring the knowledge, are various and different, but the object of all of them is one—to strengthen the Will-Power. Of all the systems *Raja Yoga* stands first in order. The simple meaning and the principal object of the science is the mental as well as the physical training.

Theosophy has given out to the world clearly, distinctly and definitely, the constitution of man, the component parts of man, his ultimate destiny, and so on. This knowledge hitherto was known to *very few*, and those few kept it in great secrecy. It can be safely asserted that this science was not within the reach of ordinary mortals. The texts and tenets of the *Vedas*, *Upanishads*, *Gitas*, &c., contain masterly instructions to the effect. But the real meaning of those doctrines is so cleverly veiled as to convey double meaning, one diametrically opposed to the other. The ordinary readers, instead of diving deep to the real meaning, feel quite satisfied and contented with the exoteric meaning. The process of learning and acquiring the *Yoga Vidya* should engage the attention of every individual. What does this science teach? It tells us to strengthen and develop the *Will-Power*. Every human being, therefore, should arm himself with a firm and dogged resolution to learn the science and then fight out his own battle in the best way he can.

Theosophy has taught us that the human being is composed of seven principles. They are all connected with each other, and each has its own functions to perform. The fifth principle is the most important one of the whole lot. The whole success or failure entirely depends upon this principle—the *Manas*. The *Yoga Vidya* teaches us how one should develop his *Manas*, what course should be adopted to strengthen his *Will-Power*; and points out the impediments and difficulties, and the way to overcome them.

In the commencement of the journey, the traveller must be well provided and armed with a strong *will*, without which, all is useless. With that *will*, he should entirely devote himself to self-conquest and spiritual evolution. In doing this, he will find the animal soul his greatest and bitterest enemy. His first and imperative duty would be to defeat and subjugate the seat of all evil and vicious propensities. They are innumerable. All those should be checked and defeated, one by one, gradually and steadily, by *strong will*, so that they may never find opportunities to turn up again and disturb the equilibrium. (Our *Arya Guru Mahatma Sri Krishna* has given the splendid illustration, in the destruction of *Kali* serpent). In order to realize his object he has to watch the *Kamarupa* constantly and vigorously. His sole aim would be to weaken his enemy gradually, and afterwards "he must demoralize him and throw him into disorder," as said in the *Elizir of Life*. On the other hand, if both these principles (4th and 5th.) are provided with "breach loaders," the game is lost, the fall is inevitable, and the supremacy of the 5th over the 4th is quite out of the question. In short, the development of strong *Will-Power* is quite indispensable, which should guide the lower principles, particularly the 4th, and not be guided by them, to dictate and not to be dictated, to command and not to be commanded; and then success is quite sure and certain.

FYZABAD,  
20th June, 1884.]

PARASH NATH CHUCKERBUTTY,  
F. T. S.

*Note*.—Although the correspondent begins by the definition of the word "Yoga," he does not show its practical application. "Yoga Vidya" is the knowledge which teaches the union, but of what with what? That knowledge shows us the path whereby may be effected the "union" of our fifth principle—wherein resides our individual consciousness—and the sixth with the seventh principle, which at present only overshadow us. Occultism therefore not only teaches us that the lower four principles should be controlled, but it adds that the most important achievement is to so control the lower portions of the fifth—wherein are generated the impulses which attract us earthwards—that all these four principles together with the lower half of the fifth, become merely like a cloak (which can be put on and off at will) covering the higher portions of the fifth—merged in the sixth and the seventh. When this union between our higher fifth principle—which gives us the consciousness "I AM I"—with the Spiritual Monad (the sixth and the seventh principles) is completely effected, the individual then attains Nirvana or becomes a Mukta—free from the chains of Maya, in which we are all more or less bound. Thus, not only physical and mental, but also moral and spiritual training form an essential part of YOGA VIDYA.—Editor.

### Acknowledgments.

We beg to acknowledge with thanks receipt of a *Calendar* for ascertaining any day of the week for any given time within the present century. It is designed by Babu Kali Bhushan Roy, Jamalpur; and lithographed and printed by Messrs W. Newman and Co., Calcutta.

### Reviews.

(Concluded from the last Number.)  
POSTHUMOUS HUMANITY.

We now come to a consideration of a different class of phenomena, which, although relating like the foregoing ones to an action of the magnetic ether, yet differ from them in the method of their production, being artificial processes by which the fluidic personality (the astral body) becomes evolved, and which are generally known by the name of *Magic*. The words "Magic" and *Miracle* have been misused so often that men of science have been induced to strike them both from their list, but nevertheless magicians and mediums continue to exist and if we strip the witch trials of the Middle Ages of all the superstition with which they were connected, there will still be a sufficient amount of facts left, which we cannot deny. We may flatter ourselves that we are possessed of a superior intelligence than that of our forefathers; but the age of Shakespeare included men that were not all fools. Lawyers then as now were intelligent, circumspect and shrewd, and our methods of administering law have been derived from them. They had the same love for truth, were very minute in their researches, and used almost the same language. Criminals were not convicted unless their crimes were confessed or their culpability proved, and although the ends of justice were often thwarted by superstition and bigotry, still many convictions were based on irrefutable proofs.

Why then has witchcraft disappeared from our midst? It is because the conditions for its development are not so favourable now as during the Middle Ages. At that time society was in a state of confusion and chaos. The countries were ruined by continual wars, famines and plagues, and the people prayed to the devil to obtain what they no longer expected to get from the gods. A nightmare was sitting on every one, and many looked to the performances of black magic as a means to keep them from starvation. When peace and order were re-established in Europe, the labouring classes could obtain bread, and the causes which produced witchcraft ceased to exist. On the other hand justice had over-reached her aims. One accusation gave rise to numerous others, every one beheld in his neighbour only a fiend and necromancer; as the belief in witchcraft increased, so increased the facts; but when the torturer and the hangman ceased their work, witchcraft was less thought of and disappeared with its persecutors. At present very few people will be found, who actually know what witchcraft is; but there are many people whose look or touch emits a moral poison, or, in other words, whose nervous fluid or magnetism is of a degenerate kind, and which may be injurious to children, small animals, or sensitive persons.

There are occasionally some persons to be found, who have the power to send out their "doubles" to perform mischief. Mirville gives the details of a case, where the invisible double of a shepherd by the name of Touret was wounded and asked for pardon, promising to come the next day to confess. The next day Touret came with a severe wound in his face, which his phantom had received the previous day, and asked to be forgiven. The fact is also well known that a nobleman by the name of M. Mompesson, being much annoyed by the noise which a begging vagabond made with his drum, took that drum away from him, and finding that the vagabond had a false passport, he turned him over to justice. The beggar, however, escaped; but for several years the house of Mr. Mompesson was disturbed nightly by great noises, which made it impossible for any one to sleep. Well might Mr. Mompesson with pistol in hand examine the house. The noise ceased as soon as he entered one room, only to begin furiously in another. Sometimes there was an interval of rest for a few weeks or even for a few months. The vagabond in the meantime had been several times arrested and put into prison for small thefts, and not only did he finally confess that he was the author of these disturbances; but it was also found that the period of rest corresponded to the periods of his imprisonments. The fact of the vagabond being powerless to act during his imprisonment may seem strange; but it becomes quite plain, if we consider that the beggar, being an ignorant person, was probably not acquainted with the laws by which he acted, and being in a depressed mental condition on account of his imprisonment, imagined himself powerless to act and therefore did not exert his power. The vagabond was afterwards executed, and from that moment all the trouble in Mr. Mompesson's house ceased.

The witch trials proved that many females attended the "witch-sabbath," by which nocturnal expeditions of the fluidic body are understood. These females said that they did not make such nocturnal visits in their imagination, but with their real bodies, and their fluidic or astral bodies were at such times real to them. To convince such females that they did not speak the truth, they were often allowed their liberty, because they could not go to the "witch-sabbath" while they were in prison, and the judges then caused them to be watched, either with or without their consent. Those females were seen to rub their bodies with the "witch-ointment" and then fall into a deep sleep; which resembled the magnetic sleep of mesmerised persons. They were insensible to pain and their limbs were of a cadaverous stiffness. When they awoke, they said they had been to the "witch-sabbath." In vain did the attendants prove to them that they had not left the room for a single instant; they insisted that they had been at certain places, told of certain events that had occurred at such places, asked the judges to go and see, and many times what they said was found to be true after investigation was made.

The "witch-ointments," which those females used, have been examined and found to consist of the juices of narcotic plants, such as hemlock, henbane, nightshade and mandrake, mixed with grease or honey; sometimes opium and aconite were mixed up with it. On one occasion the executioner took a pot of such ointment from a "witch," his wife having neuralgia, he rubbed it on her body and she fell into a deep sleep, lasting thirty-six hours. The use of the "witch-ointment" sometimes produced only simple hallucinations like the Hashish of the Orientals. Such persons would believe themselves to be going to the houses of the rich, to feast at their tables, and they would afterwards wake up as hungry as they were before they went to sleep; but sometimes the magnetic body would leave the physical body, the witch would enter certain houses and perform mischievous acts, and if the persons, to whom such mischief was done, used violence and struck at the phantom with a weapon, the witch would often be found with a terrible wound, the cause of which she would not or could not explain.

The "witch-ointment" was not the only means to send out the magnetic body; there were also narcotic beverages in use to produce the same effect, and all had the same object in view, which is a deadening of the outer life and a transference of the vital forces to the inner body. Besides these there were and still are various ceremonies in use amongst the different nations, such as inhaling of various gases or vapors, music, dances, noises, or various religious cere-

monies, but all serving the same purpose, which is to disengage either the entire magnetic body, or a great amount of nervous fluid, which may travel long distances and either impress the brain of a sensitive or carry impressions received in a kind of telegraphic manner back to the brain from which they emanated.

There is another class of phenomena as horrible as they are extraordinary, but, nevertheless, proved beyond doubt, which include the phenomena of the Incubus, Succubus and Vampires.

In a village in Sommerset (England) there lived about fifty years ago an old woman, who was generally believed to be a witch. She was emaciated and wrinkled, bent from age, and had to walk with crutches. Her voice sounded rough, mysterious and hypocritical, and her penetrating eyes seemed to emit a light, which sent terror to the hearts of the beholders. A young man of twenty-two years, strong and of sound health, who lived in the same village, found himself suddenly tormented by an impure spirit, to such an extent, that his health suffered seriously, and at the end of three months he became pale, weak and exhausted, and in danger of death. He as well as his parents knew what was the cause of this evil, and they resolved to catch the witch. So one night the female spirit came and glided upon his bed, when he grabbed her with both hands by her hair, calling in a loud voice for his mother who was in the next room, to bring a light. A terrible struggle ensued between the boy and the "spirit;" but when the light approached, she tore herself with a terrible effort from his grasp and disappeared like a stroke of lightning. The young man was found by his mother almost exhausted, and with both of his hands full of hair. When he threw those hairs on the floor, they too disappeared. What may appear singular is that the female spirit during that struggle showed no signs of being a decrepit old woman, but her breath, actions and form proved her to be a young girl. This fact however, can be explained by the well based theory that the magnetic body does not necessarily take all the infirmities of the physical body, but can even appear in different forms. The spiritualists believe all Incubi and Succubi to be the "spirits of the departed"; but a posthumous being, having no source of vitality from which to draw strength, cannot well be supposed to be able to perform an act which requires an excess of vitality. A shadow is the antithesis of a satire, and we must look to the acts of the living for an explanation of such enigmas.

Goerès cites several such facts, and we find them very often amongst nuns who are shut up in convents, and amongst hysterical females as a result of a morbid imagination. Madelene de la Cruz, Superior of a convent at Cordova, confessed that for thirty years she had intercourse with an Incubus, who came to see her every night in the form of a Moor. The Moors were at that time quoted as the types of chivalry. A nun of the Order of Saint Francis acknowledged to have submitted for eighteen years to an Incubus who came to her under the form of a charming young man.

But we have other and similar occurrences which are not hidden behind the walls of a convent, but happen in day time, in public, and are subject to investigation. Not unfrequently a lady sitting in a "spirit-circle" is seen to give a start or a scream and to rise abruptly from her chair. If you ask her about the cause of her alarm, she will probably tell you that a "spirit" hand had touched her knees, and you will easily perceive that she only told you half the truth.\* The Dutch Major Révius says, giving an account of a "spirit-seance":—"The ladies were all indecently touched....

On another occasion, when only men were present, female "spirits" came... What followed cannot be described in this review.

We believe that the animal magnetism is the cause of these phenomena and furnishes the condition under which they occur, and that the Satires and Lamies which appear in those "spirit" circles come from the "doubles" of the "mediums," or the sitters themselves. They are their own fluid personalities which change their sex according to certain tendencies inherent in the human phantom.

A young lady who was passionately fond of spirit-circles felt a great muscular strength growing in her, which enabled her to perform unusual athletic feats. One night, soon after

such a peculiar exaltation, she saw before her bed a good looking man, well dressed and of deathly palor. He overpowered her, and for three years he came every evening and remained with her all night. She finally became delivered from that horrible servitude, the actual reality of which she never hesitated to affirm to her friends. A case is known of a mesmeriser who had to give up his business, because as soon as he made passes over any woman, she would start up and complain of the indecent caresses of a satire. The apparition of "a man in red" is not unfrequently seen. He appeared twice to Swedenborg; not as a satire, but as a counsellor. If he comes to a woman, he generally appears as an Incubus. A woman was very fond of dancing; but one day as she was dancing alone in her room the "man in red" suddenly appeared and danced with her. She fainted and since that time visited no more balls. Sometimes during ecstasy the "man in red" takes the form of an angel resplendent with beauty. This happens often to girls after the "communion," when they expect to be united with their "divine husbands." He is very pleasing and persuasive and usually ends by overcoming the doubts of the "bride." After that she will go and tell her confessor, who will probably inform her that instead of seeing an angel of light she has been visited by the devil. In Oriental countries such cases are well known and the disease sometimes becomes epidemic. At Shanghai whole streets might be shown, where such practices are carried on in every house. After about five years of debauchery the victims usually fall into marasmus and die. In China it is called "the devil's disease;" the demon appears either as incubus or succubus according to the sex of the victim, and if they have once gained control over a person, resistance becomes impossible, they will have to submit to it until death. They know of only one remedy, which is to become baptized. The missionaries know that very well and have a good reason to say that the devil is their greatest converter. This, however, is in no way surprising to students of physiology. The candidate for baptism undergoes a great mental change; he is filled with enthusiasm; and with a new faith, his higher aspirations overcome his brutish passions and modify the quality of his nervous fluid; and the missionary, ignorant alike of physiology, psychology and mesmerism, ascribes a natural fact to a supernatural victory over the devil.

In the highest antiquity as well as in modern times we find a belief in persons being obsessed by the soul of a deceased, and such cases were especially frequent during the Middle Ages. Sometimes the "spirit" gives his name; at other times he gives fantastic names, and often he talks in a wild, foolish and incoherent manner, which leaves doubt about his real nature. A young lady at Vallombreuse became "obsessed," because she knew her parents guilty of a theft, and her cure was effected by a restitution of the stolen property. An orphan girl became "obsessed" in consequence of bad treatment received at the hands of her foster-parents, and Marie de Ranfain became "obsessed" in consequence of a "love-potion" administered to her by her physician. Some cases of so-called obsession have been cured by a sudden fright, others by some other mental emotion, and others by material remedies. Such cases of obsession have been attributed by some to diseases of the body, by others to the devil; but the physician and the theologian have shown themselves alike unable to cure them, and if one of the two has had more success than the other, it is the theologian who exercises his will power, while the physician usually only relies on ineffectual remedies. So-called obsessed people generally exhibit great muscular strength, so that often several strong men are required to restrain a weak woman from doing violence to herself or others. Sometimes they become clairvoyant, read letters that are hidden away, speak languages they have never learned, and are by no means polite. Their voice is often changed, they become furious if you approach them with things which are considered holy, and very often their physiognomy is so changed that they appear like different persons. In fact they exhibit all the phenomena of mesmerism and somnambulism. A young girl in a convent said she was possessed of thirty devils, and these "devils" promised that as they would one by one leave her, so they would extinguish one by one the thirty candles which were burning in the church; and they acted according to the programme. Appollonius exorcised a "spirit" from an obsessed person, and ordered him to give a sign of his departure. The "spirit" said he would throw down one

\* We remind the readers of a well-known case that happened not long ago in London, and also of the "spirit-wives" and "spirit-husbands" of certain New-England "mediums."—*Trans.*

of the statues standing on the portico; and so he did. Louis Jaccoliot speaks of fakirs, who made inanimate objects move according to their will without touching them, and he saw one of them by a simple effort of will rendering a bucket of water so heavy, that the water-drawer could not raise it from the well.

Like electricity and magnetism, this nervous force has two opposite poles and modes of action. One is ecstasy, the other obsession. Things, to which the ecstatic is attracted, are repulsive to the obsessed and *vice versa*. When in 1857 in Morzine obsession became epidemic amongst the young girls, they acted violently, uttered indecent blasphemies and climbed trees like squirrels; but when the fit was over, they did not remember what had happened, and when told of it, were extremely sorry. The doctors of medicine had no success in curing the disease and left it to the theologians. The theologians had some success, but it was not lasting. The physicians, becoming jealous, accused the priests of causing the disorder, obtained an order prohibiting the interference of the priests, and the poor patients were left to the morbid influence of their mutual magnetism. The only remedy that could have done any permanent good, that of taking the patients away from the centre of infection, was never thought of, or if attempted, was not sufficiently enforced until later. When the epidemic was at its highest, the animals partook of the contagion, they refused to eat, cows gave no more milk, etc. Sometimes an interchange of symptoms took place between a girl and an animal. When a girl recovered, an animal fell sick and *vice versa*, and this fact alone ought to be sufficient to show that the disease could not have been caused by a "departed human spirit," but indicates an excess or a degenerated kind of nervous or mesmeric fluid of the same kind that acted on the cows in the mountains of Wuerttemberg, and is producing the phenomena of the spiritualists all over the world. Its rational mode of cure is to counteract the poisonous magnetism by a healthy one, directed with sufficient energy, and the separation of the patient from the herd of infection.

There are two elements at work in the production of such phenomena. The first is the fluidic being (astral body) which every one possesses, and the second is the magnetic ether. The existence of the first is proved by the appearance and the acts of the double, and on account of its existence people that have lost a limb often feel a pain in that limb, and that limb is seen by people possessed of interior sight. This fluidic body is passive and only becomes active under the stimulus of the vital force. This force has its seat in the nervous system. If by moral influences, diseases, emotions or other causes the vital force is, so to say, infused into that fluidic body, that body, as it were, awakes from its slumber and manifests its action in different forms so as to appear as an entirely new personality. Sometimes its energy is powerful enough to break its prison and detach itself from the physical body and to have an apparently independent existence. It can under certain circumstances become visible, and is then called the "double." As the "doble-ment" is only possible in persons of an exceptional sensitiveness, the appearance of the double must be proportionally rare.

There are persons in whom this fluidic being, although remaining invisible, performs independent and apparently voluntary actions. Such "mediums" exhibit a strange peculiarity. Their fluidic personality is their slave who is always ready to execute their orders. Sometimes, however, he threatens to disobey, and in such cases he becomes dangerous. M. de B. visited a young woman, known as the sibylle of the Etna, who was living at the foot of that mountain, and was so satisfied with what he saw, that he remained with her for a time. He would write his questions on a paper, the "medium" would then hold that paper near a fire, and instead of seeing, as he expected, the paper destroyed, the answers to his questions would appear on the same. She told him that a spirit of the Etna was at her command and was communicating with her through that fire. One day, however, M. de B. wanted to have an important question answered, but the sibylle told him that her demon required rest, and would not come on that day. M. de B., however, was impatient, and the sibylle finally consented to try the experiment. As soon as her hand approached the flame, she fell as if struck down, uttering a horrible cry. Her demon "had caused her a severe burn,

and as if to revenge himself, left upon her arm the marks of a hand of fire."

The fluidic being can only write or act in some other way, if sufficiently infused with vitality or nervous fluid, and if from exhaustion of the system that fluid is not supplied, it must be permitted to rest. To extort labor from it, if in a state of exhaustion, must cause it to suffer and to become angry.

Let us return to posthumous phantoms. Their appearance is as scarce as that of the phantoms of the living, and is evidently due to the same causes. For the fluidic personality to become an independent and active personality, it is not sufficient that it should be separated by death from the physical body; but it must furthermore be infused with a certain amount of vitality. At the end of life, when death comes slowly, there is seldom enough of vitality left to vivify the phantom when it leaves its prison; in cases of sudden or violent death however this is possible, and in such cases the posthumous phantom may have sufficient vitality to act independently for a while.\* The posthumous phantom and the phantom of the living act in the same manner and produce the same phenomena, and it is often difficult to distinguish between the two.

The poet Simonides landing on a coast found a corpse on the shore and buried it. The following night the ghost of that dead man appeared to him and warned him not to embark the next day. Simonides remained on shore, while his companions embarked, and the ship with all on board perished before his eyes in a storm.

In this case the phantom of the dead man may have had a consciousness of his own, the death having been sudden, and the vitality perhaps not yet entirely gone; but the foretelling of the future was probably due to the poet's own intuition or clairvoyance. The seeress of Prevorst saw for several days a female phantom standing at a certain place. The place was dug up, when the dead body of a child was found, which was properly taken care of and the phantom disappeared.

There is also a kind of astonishing phenomena, which are called by the name of Lycanthropy, where the fluidic body appears in the shape of dogs, wolves or other animals. Many such cases are known. A miller by the name of Bigot had the reputation of being a sorcerer. One morning very early his wife told him that she was going to a certain place to wash some clothes. "Do not go," said he, "you will be frightened." "Why should I be frightened," enquired the woman. "Never mind," replied he, "you will see." The woman went, and while she was washing she saw an animal looking like a dog approaching her. She threw a club at it and hit it in the eye, after which the animal disappeared. At the same moment the children of Bigot were startled by a cry from their father. When they rushed to his room, and asked what was the matter, he said: "Oh the rascal! she has put out one of my eyes." From that day he remained blind of one eye. In this case the wound inflicted upon the fluidic body of Bigot, appearing in the form of a dog, was evidently reperculated upon the body of Bigot. These lycanthropic phantoms are generally of a harmless character.

This transmutability of the fluidic body into various forms is very remarkable, and can only be explained by the dynamic power of thought. It is nothing unusual to see "mediums" in a trance take the features of deceased persons; and even the weight of their bodies changes, as has been proved by numerous experiments.

We have attempted to prove that the posthumous phantom and the phantom of the living are of the same nature. Both seem to be led by certain instincts and habits and modes of thought. Posthumous phantoms usually seem to desire to have certain funeral ceremonies performed, in the importance of which they believed during life. The posthumous phantom of the European asks for burial, that of the Hindu for *Shraddha*. The posthumous Catholic wants masses read, that of the Chinese sacrifices to be performed, etc. If a person dies with a great desire to see some of his friends, his magnetic body may go there (if sufficiently infused with vitality) and appear to them, and carry the consciousness of having done so back to the dying brain. Hatred and revenge may influence the

\*The posthumous phantom may be however infused with the vitality of a "medium" and so to say be galvanized into a semblance of life.—H.

actions of the phantom, as well as jealousy, love for material pleasures or other things. A young man was for three years in love with a woman, but the latter rejected his offers. He became ill, and before he died he said he would haunt that woman for as long a time as she had resisted him. After his death the trouble began. Noises, laughers, sounds like pistol shots, etc., disturbed the place. The police tried to find the offender, but were powerless to act; the trouble lasted for three years. Another phantom of a man appeared to the object of his former love, and struck her some violent blows, the marks of which could be seen.

In the reign of Frederic II a catholic priest had a house-keeper. She died and the priest took another. But the presence of the latter was unnecessary, because all work was done as before, rooms were swept, furniture arranged, fires kindled, cooking done, etc., all by invisible hands. The king heard of it and sent a commission to investigate. As the officers composing the commission entered the place a military march was drummed. One of the officers exclaimed: "Here is the devil at work!" As he said this he received by an invisible hand a hit in the face, the king was informed, and being convinced that the house was haunted, gave orders to tear it down.

In 1659 in Crossen (Silesia) the clerk of an apothecary died. His name was Christopher Monig. A few days after his death his phantom was seen in the shop. Every one saw and recognised Monig. He handled bottles, examined and tasted drugs, weighed out medicines, filled prescriptions, took the money and put it into the drawer. No one dared speak to him, and he spoke to no one. One day he took a cloak, opened the door and went out. He passed through the streets without looking at any one he met, went to the houses of some of his acquaintances, looked at them without speaking and left. He met a servant girl in the cemetery, and said to her: "Go home and dig in the lower chamber, and you will find a great treasure." The poor girl was frightened out of her wits and fainted. He bent down and lifted her up and his touch left a mark on her arm, which was visible a long time. They dug at the indicated place and found an old pot containing a fine hematite or bloodstone, a mineral, which is said to possess occult powers. The princess Elizabeth Charlotte ordered the grave to be opened, and the body was found in an advanced state of putrefaction. The articles belonging to Monig were burned and the visitation ceased.

Often these phantoms disappear if the expiatory ceremonies in which they believed during life are performed. At other times they persist in coming in spite of everything that is done to appease them, until they finally, so to say, die of fatigue.\* Those phantoms always exhibit little intelligence and no knowledge of their future; they only talk about that which seems to pre-occupy them, and take no interest in other things. They will tell sometimes all about their previous life and the circumstances under which they died, but the most important questions about the future life, etc., they leave unanswered, and do not even seem to understand them. Their answers make a sad impression, and the phantom appears like one who is suddenly transplanted without arms or clothing into an inhospitable country, and in an inclement climate with just enough consciousness to fee their impotence and eternal isolation.

The existence of the posthumous phantom is of comparatively short duration. It decomposes under the influence of physical, chemical and atmospheric forces; sometimes however it attempts to struggle for its existence. In such cases such phantoms become vampires. There are many well-known cases of vampires, of which we select the following: In Kisilova, a village in Slavonia, a man died, and three days after his burial his phantom came to his son and asked for something to eat. The food was given and three nights afterwards the visit was repeated. It is not known whether on that occasion the son refused to give the food, but he was found dead in his bed next morning. On the same day six more people fell sick and died. Suspicion was aroused about six weeks after; the executioner opened the graves. The bodies of the six victims were found in a state of decomposition, but that of the vampire was of a fresh and natural color, having some respiration, with open eyes; yet dead. The executioner drove a stake into the heart of the body. One Peter Peogogowitz at Kisilova in Hungary

\* An ordinary elementary is said to exist for twenty years or more.—*Transl.*

died. Six weeks after that his phantom appeared and choked several persons to death, so that in eight days nine persons died. On the urgent request of the people the authorities opened the grave, the body was found with fresh grown hair, beard and nails. The dead skin was in many parts replaced by a new one; the mouth was full of fresh blood, and when a stake was entered into the breast, a large amount of fresh blood issued from the mouth and the nose. The people burned the corpse. The vampire of one man who was dead thirty years came three times into his house in plain day, killed his brother, next one of his own sons, and finally a servant. The body was found with open eyes and a life-like look and without any signs of decomposition.

Accounts of such cases might be multiplied, and in the North of Europe they are well known. In such cases the fluidic person, instead of abandoning the body at the time of death, clings to the same, and a new life begins, in which the offices of the two are exchanged. Before death the physical body attended to the wants of its ethereal counterpart, but now as the corpse cannot leave the grave, the ethereal body must sustain the physical. In consequence of this we see the struggle for existence, the brutal and egoistic ferocity which characterises a vampire. He comes at night, chooses his victim and jumps at it like a tiger to suck its blood or its nervous fluid. He prefers the blood of members of his own family, and if he cannot get at a man he assails a beast. The nourishment which he absorbs is transmitted to the body in the grave and keeps an artificial life in that body. The popular instinct is in advance of the opinions of the professors of science. It knows that the protection against such horrors is the cremation of the corpse.

*Note.*—In the preceding review the action of the so-called "Elementals" is not taken into consideration. Spiritual phenomena cannot always be explained by the sole action of the "magnetic" body, because in the ordinary posthumous visitor (unless he is a "devil"), there is very little inherent consciousness or power of action, and it is generally speaking as inoffensive as the physical corpse of a man, unless taken possession of by an "Elemental" (a semi-intelligent force of nature.) To speak of the destiny of the higher principles of man was evidently not the intention of the author of this essay.—H.

#### THE ORIGIN AND DEVELOPMENT OF THE ALPHABET.

The above is the title of a very thoughtful work, in 2 volumes, written by Isaac Taylor, and published by Kegan Paul and Co., London. The style is quite attractive to the ordinary reader; while the illustrations and specimens of ancient alphabets of different nations, are admirably printed and arranged in comparative statements, which are easily comprehended at a glance.

Taking hold of the evolution theory, he says that the graphic art was not a result of arbitrary invention either of man or of God. It took its birth by a long and natural process from the picture-writing or Hieroglyphics, which the primitive man employed in recording or communicating his ideas. When man learned to speak, he felt the necessity of conveying his thought by other means than voice; and as he had, at the outset of his career, no knowledge of alphabets and syllabic combinations to form words and sentences, the most feasible process, that presented before his inexperienced sight, was the employment of rude pictographs, which, in course of time, grew into conventionalism in shape and sound, and began to mean other than what was originally intended.

Hence ideograms degenerated into phonograms, which, in their turn, developed into (1) verbal signs which stand for entire words, as in the case of the Chinese language, (2) syllabic signs, which compose words, and (3) alphabetic signs, which represent elementary sounds, into which the syllable can be resolved. The ideograms themselves are of two kinds, (1) pictures or actual representations of objects, and (2) pictorial symbols, which are used to suggest abstract ideas, the abstract generally developing into the concrete. It will thus be seen that the graphic art passes five successive stages, before it is perfected into the alphabetic writing. Here we must remark that the author has not taken cognizance of gestures, chiefly of hand, which must have formed a factor in the development of letter as also of speech: the Semitic *Yod* and *Kaph*, the former being a letter symbolical of a palm, and the other, of fingers and thumb with the wrist turned to the left, on to the point.

The author classifies the primitive systems of pictorial writing into five, each of which grew independently and branched off into many phonetic developments in the shape of letters and alphabets. They are (1) Egyptian Hieroglyphics, (2) Assyrian cuniform writing, (3) Chinese ideograms, (4) Mexican ideograms, and (5) Hittite Hieroglyphics, of Carchemish, Asia Minor, Lycia, &c. Besides these five, the semi-savage tribes, such as the North American Indians, the Picts, the Laplanders, and the Eskimos possess ideograms of their own. This classification embraces all alphabetic systems, that are known and discovered; but it cannot be said to be exhaustive and to include all possible kinds of primitive ideograms, that are not yet known or otherwise lost. It would have been better, had the author attempted to find out the geographical centres of alphabetic origin, keeping an eye at the same time to all kinds of national development throughout the ancient world. Archaeology and geology would have given all necessary aid.

That the author's classification is extremely faulty and unsystematic, is apparent, when we come to examine the genealogy of languages he has given. Though the book professes to treat alphabets of the whole world, mostly those ancient, it does not sufficiently deal with the Chinese, Assyrian and other letters; while within the compass of the Semetic group, the author has pushed in all the epigraphic materials of old. The Egyptian Hieroglyphic writing gave birth to two grand systems of characters, (1) the South Semitic and (2) the Phœnician. From the former the Juktanite was produced; thence came Omanite of Yemen, which, in its turn, is said to have given birth to old Indian, the Pali of Asoka, whence the modern alphabets of Hindustan and further India are derived. From the Phœnician came into being the Greek, Latin and the modern alphabets of Europe on the one hand, and Hebrew, Pehlevi, Zend, Bactrian, Arabian, and Persian on the other. And this genealogy the author tries to establish with many a far-fetched and laboured argument throughout the two volumes.

We need not enter into details, in order to combat the author's theory. Our business is at present with the Indo-Bactrian and old Pali characters of Asoka; the former he derives from the Pehlevi, which is cursive, slanting, and written from right to left. The Kapur-di-giri inscription and the old coins of Cabul and Punjab are written in this script, which flourished from about 250 B. C. to 100 A. D. when it died out of the land. The introduction of this script is ascribed to the Persians, who are said to have invaded India from the North-West in about 600 B. C.; why, we might with equal reason attribute this introduction to Semiramis, the Assyrian queen, or the Greek Mythic Bacchus, who is also said to have come here. By this assumption of ours, we gain a respectable period of age which might reasonably explain the change, addition and alteration of letters in their transition, and final adoption from one country to the other.

Mr. Taylor derives the Indo-Bactrian characters, consisting of 45 letters, from the Aramean alphabet of the Semetic group, which had only 22, the increase being due to an elaborate system of differentiation, effected by the early Sanscrit grammarians, which, if it is a fact, considerably damages his evolution theory.

In the same way, the old Pali of Asoka's inscription is said to have been transplanted into India from Southern Arabia, where the alphabet then in use was Juktanite. The author says that Indo-Bactrian and the Asoka (old Pali) must have been developed out of two earlier alphabets, introduced at different times, about the 9th and 7th century B. C., respectively, from the north-west and south-west; both of them possessed insufficient number of characters for the necessities of the Indian speech. Here he admits that the Indian speech, that is to say, language, was formed into a system, while denying its basis of phonetic elements, as represented by characters,—an absurdity on the very face of it.

Besides, the arguments, the author uses, hold good with greater force, if we invert his theory, that is, if we affirm that from the old Indian, the alphabet of Southern Arabia and Ethiopia was derived, for these important reasons: (1) There are no Sabeen inscriptions of anterior date to those of Asoka. (2) The Sabeen character is written both from left to right, as also from right to left, which shows it to be the result of two foreign influences, presumably Semetic proper on one hand and Indian on the other. (3) Indian civilization was of far greater age than that of Arabia Felix

which had almost nothing. (4) When Ram of Anjodhya invaded Lunka (Ceylon?), the southern non-Aryans possessed arts in an eminent degree, which they must have carried, when they migrated to the valley of the Nile after their great defeat by the hero of *Ramayana*. (5) If the origin of alphabetic centres be in Egypt and Assyria, two contiguous countries, and another in China on the other end of Asia, why not find out a fourth in the valley of the Ganges, the cradle of a great civilization? (6) The Arabians have a tradition that they learnt their numerals from the Indians, which fact is confirmed by the similarity of figures; if the Indians are credited to have evolved these figures, now adopted throughout the civilized world, is it possible that they—the originators—did not possess collateral letters? (7) And if it is true that the language, religion and general civilization of the ancient Greeks, Persians, Phœnicians, &c., had their birth in India, it does not stand to reason that the Aryans borrowed the art of writing from an unimportant tribe, the most unknown and uncivilized at a time, when the world was younger.

Arguments against the author's theory might be multiplied, the more we think upon the subject. In short, the only conclusion that gains strength, is that the Indian alphabets must have originated out of a primitive indigenous pictography, as already suggested by Lassen, Thomas, Cunningham, and Dawson. The last of these authorities says that "the peculiarities of the Indian alphabets demonstrate its independence of all foreign origin" and that "it may be confidently urged that all probabilities and inferences are in favor of an independent invention."

The author's assertion that there were only two kinds of alphabets, the Indo-Bactrian and old Pali of Asoka, in ancient India, is also open to question; for not only there are records in old Sanscrit and Pali books of the existence of the different systems of the epigraphic art, but many inscriptions still remain, the unknown characters of which have not yet been deciphered.

Mr. Taylor admires the old Pali in no measured terms. "The elaborate and beautiful alphabet employed in these records (Asoka's inscriptions) is unrivalled among the alphabets of the world for its scientific excellence. Bold, simple, grand, complete, the characters are easy to remember, facile to read, and difficult to mistake, representing with absolute precision the graduated niceties of sounds, which the phonetic analysis of Sanscrit grammarians had discovered in that marvellous idiom. None of the artificial alphabets, which have been proposed by modern phonologists, excel it in delicacy, ingenuity, exactitude and comprehensiveness." These are facts not in unison with his theory.

With all the above-mentioned and many other defects, Mr. Taylor's work is a valuable contribution to a section of a yet not much known subject; and it will, let us hope, infuse a spirit of research into the minds of many a scholar who, with united effort, might arrive at the fountain-head of truth.

And for such a grand object, the Theosophical Society affords ample opportunities; for we have men and materials in the background, that will aid us in the solution of not only this alphabetic but many other problems, connected with the evolution of human species. And may that day draw near, when we, now degenerate sons of India, blind-folded in ignorance, might no longer grope on in darkness, but with the proper keys speed on in broad daylight towards the goal, under the unerring guidance of our most revered *Mahatmas*, in the same way, as the mariner, compass in hand, steers his course in consultation with his Polar Star.

P. C. MUKERJI, F. T. S.

LUCKNOW, }  
7th May 1884. }

MONA SINGH.\*

THIS little pamphlet affords good reading to an enquirer of what theosophy is. The author has succeeded in showing that true Christianity, true Hinduism, true Buddhism, true Zoroastrianism, in short all true religions, worthy the name, rest upon the same foundation, or, in other words, there is but one true religion underneath the various masks of external theologies. The

\* A sketch by D. M. S.—Published by Messrs. Thacker, Spink and Company, Calcutta: (1884.) Price Re. 1-1 (including Indian Postage) Apply to the Manager, *Theosophist*, Adyar (Madras).

following extract may be useful for those who say that theosophy, being atheistic or pantheistic, is anti-Christian and irreligious, in as much as it does not recognise the existence of a *personal* God :—

.....the prominent (Buddhist) doctrine 'within yourselves deliverance must be found' was in many respects similar to the Christian idea of 'working out your own salvation,' and that the substitution of a Pervading Principle for a Personal God was not atheism.

As an answer to those who say that the "universal Brotherhood of Humanity" of the Theosophical Society is defective because it does not recognise the Fatherhood of a personal God, the author quotes various extracts from Theosophical publications, showing the untenableness and the absurdity of such an illogical objection.

Those dogmatic theologians, who wallow in the mire of externalism and insist upon the irreconcilability of world's faiths, without enquiring deep into the philosophy upon which they rest, will find ample food for thought in the little pamphlet under notice. The secret of the success of the foundation of an intellectual brotherhood of humanity lies in making people perceive and comprehend this grand truth and not in a mere appeal to their sentimentality which is a mere flash of the moment. The author therefore rightly observes that "all religious reform to succeed now must be intellectual and based on the widest and not the stupidest common sense." And further :—

Obscure and tortuous, as the study of arcane science is, yet I am convinced that its development will prove ultimately beneficial to our fellow creatures, and that, by belonging to a society, which encourages it, we are joining our forces to a noble army of philanthropists, fighting not only for immediate advantages, but that our sincere and humble efforts may form part of that great whole which will continue to effect the spiritual regeneration of man and his emancipation from an all absorbing materialism.

As the author has well said in his preface, the Theosophic movement "has, from time to time, been maligned by an irreverent press" (and, we may add, under the inspiration of dogmatic Theologians and selfish persons, whose material interests were threatened by the extensive operation of the Society)—and therefore every attempt made to elucidate truth and thus disarm the unhealthy opposition, is a great help to the cause, the promoters of the Institution have so nobly espoused. This pamphlet should not only be in every Theosophic Library, but should be circulated as extensively as possible. Our other Fellows of the Society and Branches should moreover try to bring out from time to time such works in behalf of the movement whose operations and beneficent influence they have pledged themselves to promote. For the additional support added by the author by his work under notice to the structure under construction, the thanks of every well-wisher of the cause are due to D. M. S., initials well-known to many Fellows of our Society.

#### THE ART OF BEING HAPPY.\*

This small treatise is compiled from the writings of Bishop Butler, Dr. Chalmers, Abercrombie, Paley, Combe, Bain, Rev. Hall Daper, &c. &c. Happiness is described to be "a feeling arising from an action on the part of an intelligent agent, in harmonious unison with the faculties of the mind and body." Man is said to be triune: physical, organic and moral. Therefore, in order to attain happiness, the laws pertaining to all these three departments must be thoroughly studied and scrupulously obeyed. The application of these laws is declared to be both individual and universal and their action is *immutable*. Considerable space is devoted to show that these three act independently of each other. However moral a man may be, he cannot transgress the physical and organic laws with impunity. The excuse of ignorance cannot be pleaded to avoid the consequences of any of the laws which produce their effects on the same

planes on which their causes are set in motion, namely, the transgression of a physical law is met by physical punishment, that of an organic law by organic suffering, and that of a moral law by the absence of mental pleasure which gives rise to true happiness. Further on, the immutability of the laws of Nature is thus explained :—

Every object and being in nature has received a definite constitution, and also specific powers of acting on other objects and beings. The action of each force in the same circumstances is so regular, that we describe the force as operating under laws imposed on it by God, but these words indicate merely our perception of the regularity of the action. It is impossible for man to alter or break a natural law, in this sense of the phrase; for the action of the forces and the effects they produce are placed beyond his control. But the observation of the action of forces leads man to draw rules from it for the regulation of his conduct, and these rules are also called 'natural laws,' because it is through nature that God reveals and prescribes them to the human mind.

Man is said to possess physical and organic faculties in common with animals; but differs from the latter in the additional possession of moral faculties. His intellect is the fulcrum and, from the way in which the author makes use of that word, he seems to imply thereby what the occultist calls his fifth principle or the human (physical) ego or consciousness. The book under notice says that when this intellect is under the sway of lower desires, then the man resembles an animal, and if he gives free scope to them he misses true happiness. On the other hand if his intellect is guided by high moral sentiments, he does what is right and thereby makes himself happy. The author therefore recommends that man should study all these laws of Nature, their relations to one another and to himself and also the influence which his faculties can exercise upon external objects and *vice versa*. He should not only obtain a theoretical knowledge of these subjects, but try to apply it to practical life. The attitude of theologians and that of the so-called men of science is condemned, for they try to widen the breach between religion and science, while the endeavour should be to make religion practical and scientific, and science religious and covering not only the physical but the other sides of Nature. The treatise, however, bristles with too many indications of the human tendency to anthropomorphise and personify the eternal, infinite, immutable, Absolute Reality. The author has confined himself mostly to the writings of Christian divines and Western psychologists, who can hardly be expected to completely get rid of their theological prejudices, and hence the reader searches in vain for that high philosophy and abstruse metaphysics which he has to laboriously study in order to comprehend the transcendentalism of Sankaracharya's exposition of the Advaita Philosophy and of Buddha's teachings of the Arhat Doctrine. Moreover, the author does not show that the effect produced on any of the three planes he mentions, must reach the other planes too, the extent of their operation depending upon all the other circumstances. It is an admitted scientific fact that a physical injury produces mental suffering and *vice versa*. However, the work seems to be meant for a public unaccustomed to any deep philosophical or metaphysical thought, and to supply the want of a guide for every day affairs in the world to be conducted in such a manner as would yield happiness in this as also in a future state of existence. For such, we would recommend this small treatise. We, of course, leave out of consideration here various points which might be disputed by an occultist, as those would call for a discussion which would be out of place in a review meant for a magazine article. We conclude this review with a recommendation that those who do not care to go deeply into philosophy or metaphysics, but yet want some practical suggestions for every day life, will find the work under notice very useful. Even those who may wish to prosecute their studies further, will find in it a basis upon which to proceed.

#### THE PANCHADASI.\*

We have to acknowledge, with thanks, receipt of No. 1 of the series, being published in monthly parts. The notice, however, does not state the period within which the work is intended to be completed. The first number consists of 24 pages. The work proposes to discuss "fully and elaborately" what-

\*A Hand-book of Hindu Pantheism translated with copious annotation by Nandalal Dhole, L. M. S.—Publisher, Babu Heeralal Dhole, 12, Mujibd Bari Street, Calcutta. Annual subscription Rs. 6 for 12, Rs. 7 for Ceylon; for Europe, Africa and U. S. America, 14 S.

\*Compiled by Hari Narayan Somnay, Translator to His Highness the Gaikwad of Baroda, Printed at the Indian Printing Press, Bombay.

ever the Aryan Philosophy says "concerning the *Atma* (Soul) and *Parabrahma* (Absolute)" with "critical notices of the other contending systems." If we may judge from the contents of the number under notice, the authors evidently are for the Adwaita doctrine of Srimat Sankaracharya. The arguments against the opponents of that system are undoubtedly strong; but they are not put forth with that clearness which would carry conviction to the mind of a dogmatic theologian. However, those superficial readers, who often venture to assert that Sankaracharya admitted the existence of a Personal God being at the same time infinite, will find a refutation in the *Panchadasi*. On page 5 occurs the following:—

The reflection of intelligence in *Maya* after having subdued it, is called the omniscient, *Iswara* (the Lord).

This passage, together with several others, shows that *Iswara* is not the infinite, eternal existence itself, but rather the reflection of the latter in *Maya*. Hence *Iswara* is finite and corresponds to the *Avalokiteswara* of the Buddhist Philosophers, while *Parabrahma* of the Vedantins (and *Adi Buddha* of the Arhats) is eternal, infinite and impersonal. *Iswara* is still tinged with *Maya*, while *Parabrahma*, the Absolute, is free from it. There are, however, a few points in which we cannot agree with the authors of the work under notice. The authors seem to hold the theory that the *Atma* is our real "self" entangled in the five *Koshas*. When the latter are destroyed, *Atma* is entirely free and enjoys felicity. The Adwaita doctrine, however, teaches otherwise. It says that *Atma* is already free in fact, for it is not imprisoned in any of the *Koshas*. In the *Kosha*, called the *Manomaya*, is centred *Ahankaram*, which gives the consciousness "I am I." The *Atma* only overshadows the individual. (It is merely a *Sakshi*.) The consciousness in the *Ahankaram* is of a dual kind, the lower portion dragging the individual downwards towards the lower *Koshas*, while the higher portion dragging it upwards to the *Atma*.

When the individual succeeds in cutting off the threads which bind him to the lower *Koshas*, then only does he succeed in identifying himself with his *Atma* and thus become an *Iswara*, or attains *Nirvana*, or *Mukti*, i. e., freedom from all that which causes reincarnation and suffering. Of course the *Para Nirvanic* condition is something still indescribably higher, but that need not be discussed now. As the future numbers of the series may give full explanations, it is needless to refer to other points here.

On the whole, the publication of the book under review is likely to do good, and we would recommend it to all who may be interested in a study of the *Aryan Philosophy*.

#### THE PEOPLE'S MAGAZINE.\*

If it may be permissible to judge of the future of the newly started monthly Journal, *the People's Magazine*, from its first Number, it may safely be asserted that it must prove a great power and an important factor for the good of the country. It is outside the legitimate province of the *Theosophist* to discuss politics in its pages; but it may be stated with gratification that the method the conductors of the *People's Magazine* seem to adopt is a thoroughly Theosophical one, namely, that of conciliation. They do not attack or abuse those who may disagree with them: but use a language of persuasive argument to put forth what they conceive to be the right view. Many a writer forgets or is ignorant of the fact that thought, being dynamic, has the tendency to repeat itself and to act and react. Should we therefore try to retort an abuse in a hostile spirit, we only create a useless havoc in the occult forces acting on the intellectual plane and thus do harm both to ourselves and to the cause we advocate. While, on the other hand, if we use a conciliatory, though powerfully argumentative and logical tone, in a friendly spirit—a pure desire to be guided by the Law of Absolute justice as far as it can be comprehended—we not only thereby appeal to the good sense of our opponents who are thus disarmed of their sting of hostility, but we moreover so arrange the occult forces on the intellectual plane as to produce beneficial results physically. This is the secret of true power which is the necessary concomitant of true knowledge, for the work on an intellectual plane is as superior to that on a physical plane as that on a spiritual

\* Edited by P. Ananda Charlu. Annual Subscription, rupees three, including postage. (For England, 8 shillings.) Apply to the Manager, National Press, 100 Mount Road, Madras.

plane is superior to the one on an intellectual plane. The article of special interest to Theosophists is that on the Theosophic Movement. The writer charges Col. Olcott with being too severe in his criticisms upon the graduates. A reference to his address to the graduates delivered in Madras about two years ago will show that he exhorts them to their duty by reminding them of the fact that, as educated gentlemen, they are the natural leaders of the ignorant masses, and that they will be held accountable at the bar of Indian history, should they neglect the duty imposed upon them by their education. However, the article as a whole fairly represents the various phases of the Theosophic Movement, and, the thanks of every Fellow of our Society are due to the author for the appreciative tone in which he speaks of it. We cannot conclude this short notice without expressing the hope that the Theosophic method adopted by the conductors of *the People's Magazine* will ever be strictly adhered to, and that the journal will grow in power for the good of this country and of humanity at large.

#### THE MARATHI THEOSOPHIST.

AFTER our last number was published, we received during the course of one week the May and June issues of the above Magazine. We were glad to notice that the May number contains a condemnation of Changadeva on the same lines as pointed out in this journal, although not to the same extent. The June number completes their first volume. It reviews the work of the past year. They had to contend against various difficulties which they succeeded in gradually overcoming. At any rate, the journal was self-supporting during the first year of its existence, although pessimists warned them against the venture as they did in our case at the commencement. The very fact that notwithstanding the rigidity of the terms and the very limited extent to which the Marathi language is spoken, that in spite of these two obstacles the *Marathi Theosophist* should have paid its way during the first year of its career—this is a sufficient proof of the fact that the growth of the Theosophical Society is an evolution and a necessity of the times, and that the intelligent public is gradually but steadily awakening to a sense of the divine knowledge—Theosophy—handed down by the Rishis from one generation of the Occult Brotherhood to another. As the publication of the *Marathi Theosophist* is as much a labour of love for its conductors as it is for those of this Magazine, our friends will continue the journal for another year. Should the number of subscribers increase, the conductors purpose increasing the size of the journal. We would however suggest to them the translations into it of such articles in this Magazine as treat the subject of occultism in a scientific manner. This would secure to a large extent our chief end, namely to prove that the religious Philosophy of the Rishis is highly scientific, in the noblest significance to be attached to the words "Religion" and "Science." We wish the conductors of the *Marathi Theosophist* every success, and hope they will continue their labour for the benefit of the Marathi-speaking public.

After the above was in type we received the first number of the Second Volume.

#### THE PHILOSOPHY OF MAN.\*

THE work was published about six years ago, and from the opinions of the press, collected together, it appears to have been well received, as it deserves. The author, speaking of "Man and his Relations," observes, that "we are the microcosm of all forces." In support of his proposition, he analyses the properties and functions of man and their relation to the forces of Nature. The author's study of the past six years in Occult Philosophy must undoubtedly have modified some of the views expressed in the book under notice, but he deserves praise for having so ably and succinctly elucidated various points puzzling the minds of not a few thinkers. Where he fails to reach the heights of the Esoteric Doctrine, he at any rate goes much beyond the point where the modern "scientist" halts. His remarks upon what is life and what is death are worth careful study:—

It is beautifully and well observed by Eliphas Levi, that *Death*, properly speaking, has no existence, for man never steps outside of

\* Man considered Spiritually and Physically. By P. Davidson, F. T. S.; price, annas fourteen (inclusive of Indian postage.) Apply to the Manager, *Theosophist*, Adyar, (Madras)

universal life, and those whom we think dead still live in us as we live in them, for he who lives for humanity does more than he who dies for it.

He shows that exoteric Christian theologians in reality degrade Jesus Christ when talking of his having *died* for humanity. The philosopher, on the other hand, sees in that allegory a great truth—the redemption of *the man* through Christ, his immortal *Atma*. The above passage also gives the key to an understanding of the meaning of the mystery of the Trinity. In the Hindu mythology, *Brahma*, *Vishnu*, *Siva*, represent the Trinity, the three universal energies of creation, preservation and destruction, although these three are in reality the same power in its three different aspects of manifestation or rather the result from which we take cognisance of them. Almost every religion has its trinity in unity and its unity in trinity, and the vulgar followers of each "faith" have grossly materialised the sublime conception and degraded the spiritual to a physical plane.

In the second chapter, the author treats of "Disease, its true Nature and Origin." His idea is that disease is the result of the violation of the nature's laws; and in the two subsequent chapters he gives his views of dealing with it. He says:—

Poisons cannot expel poisons, impurities cannot deterge impurities, neither can nature throw off a multitude of burdens more easily than one. Drug-doctoring looks up the cause of the disease within the system and tends to induce chronic and worse diseases. The causes should be expelled, not retained. The remedial struggle—the disease—should be aided and directed, so that it may successfully accomplish its work of purification, not subdued, nor thwarted with poisons which create new remedial efforts or drug-disease and thus complicate and retard the vital struggle....

Mr. Davidson is evidently a great advocate of vegetable and herb treatment to which he devotes a special chapter. No reader can deny that his reasoning is based on logic and a collection of facts and figures he quotes, as also the experience of disinterestedly humanitarian doctors whose opinions he cites. The last chapter treats of the vaccination question. The author is decidedly hostile to the practice, and if his facts are correct—which there is no reason to doubt—the subject requires a very careful examination and study. He shows how vaccination has failed to prevent small-pox, how greater victims have fallen to the former, and how it has developed other diseases in cases where mortality was not *apparently* due to vaccination. In conclusion it may be suggested that certain extracts he gives from the writings of Rosicrucians bear a deeper meaning than is apparent at the surface. Those philosophers used a mystical language; and the words, which have a double meaning in their code, are invariably put by them in italics.

B. S.

### LA LINGUISTIQUE DEVOILEE.

A REPLY TO BÉRIOPOLIS, F. T. S. (INDIA.)

BY M. LEVI BING, F. T. S., OF PARIS.

SIR,—When, in 1882, I had the honour of presenting "*La Linguistique Devoilee*" to the French Academy in competition for the Volney prize, which is offered as a reward for philological research, I merely fulfilled a duty, without hesitation, though without illusion. Thus the decision I had feared—or rather foreseen, neither surprised nor discouraged me.

"The system developed" in my "book was rejected by "examining Council as being contrary to the Scientific system followed hitherto."

Belonging to that Areopagus which condemns me, yet you have had the kindness to speak of my work with an esteem, by which I feel honoured, though it does not give me all the satisfaction I had hoped for.

I have waited until now for the completion of your study which you have announced in the *Theosophist*, and which has not yet reached me.

I trust, however, you will forgive me if I venture to communicate to you the impressions conveyed to my mind by your admirable criticism.

The matter is perfectly well known to you, and with an art, which I cannot but admire, you have exposed the cause which is, or rather which was, called in question, since your decision is pronounced before that Tribunal of which you are the judge.

Assuredly it would ill-become me to speak evil of a judge whose courtesy is equalled only by his authority, and I

demand your sympathy—only too flattering for me—in appealing to you against a very severe verdict.

Yes—it is true that I am effecting a revolution in the philological world, and that I am breaking as completely away from those who have preceded me in my career, as Galileo separated himself from the other astronomers.

Only I trust you will allow me to explain here the motives which lead me to believe that I may—nay, that I must, separate myself from the present school.

Let us consider honestly where we have been brought, or shall be brought by this science of the Indo-European languages, the only one which after all interests contemporary civilization? You know well—otherwise you would not have spoken of me—there is nothing certain or conclusive in that mass of documents accumulated in Germany, England and especially in France. And must we be condemned to hypotheses under the pretext that the reconstitution of roots, and that the unification of roots, must be submitted to Laws, (and what Laws?) and must we remain in ecstacy before these whole series of inductions which differ so much one from another;—before comparisons the very essential terms of which do not in reality exist?

You fear, Sir, that my method is based upon chance, that it is empiric and dogmatic—Well, it is not a challenge which I am offering you, it is an act of simple Justice which I demand.

Will you offer me as many words as you like from the different so-called Aryan languages, and when I have pointed out to you their essentially Phœnician character, you will cease to attack me on account of the article, a modifying particle, the essence of which is absolutely determinative and expresses neither being nor quality.

However I accept the contest even upon this ground; but this example—"taken from my book and from an innumerable quantity of others" is not calculated greatly to open the road for discussion, which I am calling upon you to grant me, from your love of truth and justice. However this may be, I thank you sincerely, and I feel assured that you will not delay in furnishing me with an opportunity of absolutely justifying myself both in your eyes, and also in those of that galaxy of learned men, to whom you have kindly presented me.

Meanwhile, I beg the editor, as a special favour, to insert in the *Theosophist* this first part of my defence; and I am convinced that I shall not be refused the means of developing personally the data of my convictions and the numerous documents upon which they have been firmly established.

L. LEVI BING F. T. S.

PARIS,  
55 Rue de la Victoire, }  
28th May 1884.

P. S.—I have had the honour of seeing, in Paris, Colonel Olcott, the respected President of the Theosophical Society, and Madame Blavatsky, the General Secretary of this useful and brilliant Society, of which I am proud to have been admitted a member.

### OUR SIXTH YEAR.

WITH the issue of October next, will commence the sixth volume of this Journal. During the few years of its existence the influence and the circulation of the *Theosophist* have steadily increased, not only in the East, but especially in the West. The teachings of occultism which the MAHATMAS have recently given out, and some of which were written by themselves, during the last year, have attracted the attention of many of the leading thinkers of the West, from whom we have received appreciative and encouraging letters. The sympathetic response given by the intelligent public to these writings, promises a rich harvest in the future. The success of the *Theosophist* and of the Theosophical Society, is now an already established fact. We regret that we are not yet able to give the esoteric interpretation of the *Bhagavat Gita* as promised last year. We have, however, succeeded in getting over some of the difficulties in the way, and have every confidence of being able to begin the series next year.

We furthermore propose to begin a series of articles intended to fix the connotation of many words, having vague and uncertain meanings, such as are used in philosophical, religious and metaphysical works. A wrong definition of a term often creates a great deal of confusion and misunderstanding, and many times the teachings in occult science appear contradictory, on account of a misunderstanding or misinterpretation of terms. Human language is, generally speaking, very imperfect, and especially are modern languages little adapted to express certain ideas which are clearly expressed in Sanscrit:—"There is no knowledge of things conveyed by means of words, when their ideas agree not to the reality of things," and as the Western nations have no ideas of certain things, well known to the East, it is extremely difficult to present, in the former's language, such ideas for which that language has no words.

While the *Theosophist* is destined for the general reader, the Supplement, called the *Journal of the Theosophical Society*, will continue to contain such matters as will be of special interest to the members of our Society.

In addition to existing agencies in London, Mr. George Redway, of 12, York Street, Covent Garden, is appointed agent for the Theosophical Society's publications. Copies of all works, issued by the Society or under its auspices, will always be available in stock, at his place of business.

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#### SPECIAL NOTICE TO CORRESPONDENTS.

(I.) No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."

(II.) Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

Proper names and foreign words should be written with the greatest care.

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (not Madras), P. O. India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

## SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:—

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#### To SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to. each of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.), Rs. 5; Single copies Rupee 1. Remittances in postal stamps must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundis, Bill, Cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, ADYAR, P. O., (MADRAS) INDIA. Subscribers wishing to have receipts, in acknowledgment of their remittances, should send reply post-cards for the purpose.

The Supplement to the "Theosophist" or, as it is now called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," is given free of charge to our Members who are subscribers to the "Theosophist." Members who subscribe only for the Supplement are charged Rs. 2-0-0 per annum.

To Subscribers who are not Members of our Society, the charge for the Supplement only is Rs. 5; for the "Theosophist" with Supplement, Rs. 13 per annum.

Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I is now entirely out of print; but a second Edition is in press. As soon as it is ready for sale, the fact will be duly announced.

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