INDIAN SYBLLINE BOOKS.

Those who wonder at the persistent belief in Astrology among Asiatics, and its growing favour among Western people, despite the advancement of Science, are ignorant of the substantial basis of fact which underlies its pretensions. An example in point, which has recently come under my personal notice, may be read with interest. The details can be relied upon as correctly stated. Let them be taken for what they are worth. I can only say that, so far as I could perceive, there seemed to be perfect good faith. No fee was asked or paid. I hope the publication of the present narrative may elicit discussion and bring out other interesting experiences.

Since our arrival in India, rumours have reached us from time to time that the foundation of the Theosophical Society, its vicissitudes, and ultimate success, had been prophesied long ago. Old readers of this magazine will recall the instance of the outgivings of the late Ramahingam Pillai, the South Indian Yogi*; and various gentlemen in the N. W. I. who can testify to certain things pointing to our Society, which are mentioned in connection with their horoscopes, in the celebrated ancient palm-leaf books formerly owned by H. H. the Maharajah of Benares, and now the property of a Brahman pundit who lives not far from Bara Banki. Similarly, those who have been so fortunate as to meet at Lahore the “Nepali Swami,” or the venerable Yogi at Jeypore, have heard their testimony as to what they learned about us from certain personages before our landing upon the Indian shores. The recent incident I shall now describe is even more interesting to the student of clairvoyant prevision. On Good Friday last, I was favoured with an interview with a certain Telugu Brahman, who is an astrologer of apparently high respectability. Friends of ours assured us that they had had read to them out of a book, bequeathed to the Brahman by his father—who had received it by inheritance from his father, a very noted follower of the same profession—accurate details of their own lives and prophecies about their affairs which had been literally fulfilled. They had also been allowed to verify his readings by comparison with the book itself. In this volume of Fate, I was told, was contained information about our Society, and the interview granted me by the Brahman—against his will and only after consulting the book—was naturally anticipated with curious interest. The day, hour, and minute for the discussion and bring out other interesting experiences.

More logicians [meaning those who have no spiritual intuitions] have no faith in her. Two persons of her own race (or kind) who were most friendly have turned against her, published bad stories, and made the public doubt the genuineness of the movement. [Follow a variety of compliments about myself which need not be repeated. The writer of the book expresses surprise that one like etc., etc., should even feel impelled to consult any book, but remarks that my anxiety is not for myself but for the public]. Many phenomena have been shown in connection with the Society, and letters received by the Founders from their Teachers have been injudiciously made public: this has been the cause of all the present trouble. The Society will survive long after the questioner’s death; it has great vitality in it. If it were based upon falsehood then those who have joined it would be fools; which is against the facts, and against common sense. [Then, to my amazement, the book went on to tell me about an official meeting of a few Theosophical

* Since verified by a learned Hindu friend, who made the necessary calculations.
† Correct.
friends, held the day before at a private house, gave me the subject of our discussion, and proposed the issue, which has since actually happened. I regard it as practically impossible that the Brahman or either of the witnesses should have known about this meeting]. The Society is passing through a dark cycle now. It began 7 months and 14 days ago, and will last—months and—days more; making for the whole period—months exactly.†

† Thereafter, all the ground now lost will be regained, and within the next period of—months, the Society will greatly increase and prosper. Their enemies must not be allowed to give out the public many truths that have been brought to the whole but jugglery. The questioner will live—years,—months—days:—

the figures are immaterial to the general public, but since the revelation is precise, the document, which is filed away in the Society's archives, may at a future time be very interesting should the prophetic turn out correct. Suffice it for my personal friends that I am not to be very speedily relieved from duty!

At this point the astronomer stopped; the book ordering him to tell the “questioner” to come again after the lapse of nine months and sixty days, was the only additional particulars would be given; not only out of this book, but from nine several other volumes (Nadigrandhams), whose titles were given.

Now, all this is very strange, and to any Western man who had not made some study of the subject of clairvoyant and ecstatic prediction, would seem absolutely incredible. In its merely literary aspect, the Telugu palm-leaf manuscript possesses the deepest interest from its authenticity is supported by so vast a body of contemporary evidence. The Sibyls were all women. The eldest is said to have been from Persia or Chaldea, and to have written twenty four books, in which among other things were proclaimed the future birth of Christ and the events of his hisyory. In Dr. Ennemoser's invaluable "History of Magic" all needful facts are given about these wonderful prophetesses—who are said to have numbered in all ten.

She dwelt in a deep cave in the vicinity of the Avernian springs when delivering orally her prophetic messages. "The Sibylline Books were consulted not only in sickness but in affairs of state and were often found infallible. The language was sometimes most mysterious and symbolic" but often in words clear and unmistakable. The history of the manner in which they came to Rome is well known. “A little, old, and unknown woman” came to Tarquin, the king, and offered him nine books for three hundred gold pieces. The king laughed at so high a price; but the old woman threw three of them into the fire, and then asked whether the king would give the same price for the remaining six. The king thought himself outwitted, but she immediately threw two more into the fire, and asked him, for the last time, whether he would yet give the same price for the remaining three. Tarquin was startled at this strange firmness and gave her the price. "The woman vanished, and was never seen again." The books were committed to two men (duamviri) for their preservation and consultation, and for over two centuries the changing destinies of Rome were faithfully predicated. In Sulla's time the number of Custodians was increased to fifteen. They watched the books and gave no answers out of them except on command of the senate, which only happened on the appearance of extraordinary prodigies, on the occurrence of some public misfortune, or when affairs of extreme importance were in agitation." [Enn. op. cit. 428]. Naturally, on account of their alleged prognostics about the advent, life, suffering, and resurrection of Christ, the Early Fathers of the Christian Church held the books in great reverence; St Augustine being their chief defender [De civitate Dei, lib. xvi. c. 21].

Egypt, too, had its prophetic books of Hermes Trismegistus, jealously guarded in the sanctuaries of her temples. Of those Iamblichus enumerates 1,100 and Seleucus reckons 20,000 before the period of Menes—Embracing a great number of spurious ones, no doubt, for forgery and interpolation was an ancient no less than a modern art. The "Divine Book" of Apollonides, surnamed Orapios, which is mentioned by Theophilus of Antioch, and the secret volume described by Ammianus Marcellinus were further proof of the possession by the Egyptians, of the knowledge of the operation of the occult laws of nature, and the system of prognosticating human events. In fact, we can look in hardly any direction without finding evidences that mankind have never been without seers and adepts. The Christian, who bas his faith upon miracle and prophecy, will not—has never—denied the existence of this previsionary faculty. In our very latest days have we not seen the world-lamented and noble Gordon, carrying his Bible with him in all his journeys, and consulting it daily for guidance in his undertakings by the venerable method of sortilege, or bibliomancy, which was applied by the Roman duamviri to the Cumanian Sibylline Books, and by myself to the wonderous palm-leaf volume of the Telugu Brahman?

The learned author of "Isis Unveiled" distinguishes two kinds of prophecy—conscious, when delivered by magicians, or adepts, who are able to look into the astral and astral plane, and give answers to questions asked under that in-rushing force which goes by the name of inspiration.† "To the latter class belong the Biblical prophets and the modern trance-speakers." How, it may be asked, can the future vicissitudes of any human being be the subject of prevision, and especially—to confine ourselves to the present example—how could an Indian Yogi who lived perhaps seven or eight centuries ago, foresee and record the fortunes of our Society and its Founders, even to such minutiae as are noted in the above account of the Good Friday interview? Some are forced to admit the possibility of such forecast, would jump to the conclusion that Mohammedan Kismet, or fatalism, must

Almost the very day, I believe upon which the first attack was made upon Madame Blavatsky by the Madras Missionary organ.*

† Whether or not this prophecy be fulfilled, I shall make the fact known at the time designated—within a twelve month.

* See "Isis Unveiled," i. 400.

† See Plato's "Phaedrus" for sublime definitions of the prophetic in sight.
To be true. To meet this question we would have to go into elaborate discussions of metaphysical subtleties, to an extent far beyond the limits of the present paper. But the general proposition may be laid down that (a) if the Universe is governed by law; (b) and man is also subject to law; (c) and this submission to the general law is compatible with full liberty of individual action within the cyclic orbit of humanity; and (d) if a being marks the path of a wave of spiritual force as distinctly as does a planet; (e) and astronomers can prophesy a planet's progress by exact scientific calculation; (f) then there is no intrinsic scientific impossibility to pre-calculate the impulse, retardation, and lateral aberrations of any given human entity, or cluster of entities, that may come under observation at any given point of the orbit of human progression. To make the proposition thinkable, we must postulate the Oriental philosophies of any given human entity, or cluster of entities, within the cyclic orbit of humanity; and (d) and this submission to the general law is compatible with full liberty of individual action, with its alternate nights in the physical, and days in the spiritual, planes of existence. If there be any who deny the necessity for an antecedent cause for any given effect, or the possibility of tracing the necessary effects of any given observed cause, along one of the planes of existence, neither the facts nor deductions in the present article will possess interest for them. But we write for another class of readers. With Cauchy we can honestly say: “I only hand on; I cannot create new things: I believe in the ancients and, therefore, I love them.”

H. S. O'lcott.

**Psychic Currents.**

The entrance of Mr. Edouard Schüré into the Theosophical Society, has suggested to the writer a few reflections, which may not prove without interest to other members.

The esoteric doctrine throws a marvellous light on the mystery of individual existences. It shows us how, beneath the appearances of daily life, our subjective life goes on, silently unrolling itself. This latter, almost invariably stifled and compressed by the narrow limits of terrestrial conditions, can only develop and expand freely when the Ego, freed by death, enters Devachan. Till this moment comes, powerful and inexplicable currents are at work, drawing individuals in spite of themselves under influences which may not prove without interest to other members. The mathematical resultants of forces projected in accordance with the fixed laws of infinity.

It would be a curious study, could we learn the history of every Theosophist; one would like to trace the road along which he travelled before arriving at that centre, where, as yet invisible to our eyes, there shines the glorious light soon to be shed abroad upon humanity. It was while the Founders were at Paris last year, that Mr. Schüré first heard of the Theosophical Society, Dr. and Tibetan Occultism. He was recommended to read “Isis Unveiled,” “The Occult World” and “Esoteric Buddhism.” These volumes contained no new revelation for him, but in them he found the scientific explanation of all he had hoped and expressed in poetic form in his various works. It was by the intervention of Art that the mysterious current bore him from the shores of Greece, the land of his thought, to those of India where he found the key of the mysteries.
I do not intend to write here a biography of our brother; the true poet loves solitude, and far from crowds and noise he produces lovely flowers, which a more advanced humanity will one day discover and gather, to weave them in the garland that will represent the poetic thought of a future century. But there are some things in the lives of individuals which belong by right to their comrades in toil, because they contain strengthening thought and useful teachings. According to our beautified preachers, "All" can have no legitimate existence except to be able to become itself into the "All," and theosophical simplicity should have nothing in common with a certain religious humidity, which, in reality, is but the mask of pride. Therefore our brother must pardon me if I say a few words about himself.

I remember being once told of an eminent occultist, that he had the highest admiration for the works of the poet Shelley. This circumstance was recalled to my mind when Mr. Schüré told me how strong had been the influence of Shelley in the development of his own thought and life. It was not that the northern poet had any new message for the passionate admirer of Greek art; its symbolism and grandiose pantheistic poetry had already blazed his natural element. But its abstract mystery and coldness belonged to it that it should harmonize with the passage through the tenderly vibrating soul of the modern singer, and to become more animated when clothed in the language of our own times. After all, it is the mission of genius to repeat in every age, with varying accents, the immortal truths which pass on from eternity to eternity, always young, always consoling, always sublime—be their form what it may.

Mr. Schüré's articles in the Revue des Deux Mondes, which appeared in 1877, contained the first revelation to France of the English pantheistic poet. Speaking of this "prophetical dropper of a new religion," does it not seem as if he too foresaw the Theosophical movement, when, writing two years before the foundation of the Society, he said: "It is true that the science of these latter days pretends to be able to substitute itself for faith or religious sentiment, and for art, and to deprive them of all part in the future destinies of the human race by inaugurating a purely scientific age. This is but a vain pretension, and proves how deeply ignorant are them of all part in the future destinies of the human race. For that race, they were the expression of the best of all it possessed within itself, and the Aryan race. For that race, they were the expression of the greatest nothing in themselves and that there is something which accompanies the rational and religious sentiment and are inseparable in the mission of genius to repeat in every age, with varying sentiments, and consoling forms, always sublime—be their form what it may.

It was in 1875, before the appearance of his articles on Shelley that Mr. Schüré wrote his chief work, which gained him a reputation not only in the world of letters, but also and especially, among the minority formed by those to whom art is one of the faces of religion, and talent a sort of priesthood. "The Musical Drama" contains the most complete and harmonious, the most elevating and attractive expression of what may be called "the Theosophy of Music"—those to whom Wagner's music is a revelation, will understand my meaning. No doubt each mind assimilates the theosophical ideas by the side which it finds most sympathetic, and seeks in the occult doctrine the Key of those problems which specially engage his attention; but that which gives our philosophy its grandeur, that which is its peculiar characteristic, and imprints the stamp of truth upon it, is, before all things, its universality. Many great systems have been built up at different epochs: they have, for a longer or shorter time, sustained humanity on the stormy waves of the ocean of life; generation after generation have, in the word of the repentant sinner, "gathered up the scattered dowms of a dream, an idea, or a hypothesis, to attach itself thereto like a shipwrecked sailor to a plank, but each century has left the succeeding one a heritage of insoluble questions which the crowed avoid and ridicule, and more serious minds try, in sadness, to solve.

To-day the door stands ajar. A ray of light escaping through the crevice has shot across the dark field of humanity. This ray is but a feeble one as yet, and the mob, accustomed to darkness, does not even perceive it. But there are some who wait and hope, whilst their solitary souls are at this moment wandering in a night of universal truths. These have gladly hailed the approaching dawn and the little that has been given them suffices to illumine their intellectual horizon. This is why it may be said that the Theosophical idea, by projecting its light on all departments of moral and social life, shows us the absolute Ideal towards which humanity unconsciously aspires.

Mr. Schüré by setting forth the hidden meaning which is concealed in the music of Wagner has done good work for our cause. Truly was he destined to become our brother; he who, before all Paris, at the moment when the brilliant society of the Empire was on the eve of dissolution, hurled a bold defiance at the practical materialism, the cynical scepticism, the insipid mediocrity—which also are not the appanage of any single form of Government—in these words:
"Yes, the sentiment of the Beautiful, the Sublime, the Divine, intuitively perceived by all pure hearts, will always come to us from an unknown world, from some impenetrable region, from the soul and from nature. Always will it pass into humanity with the splendour of the marvellous, and beneath the veil of mystery. In its rare apparitions, its destiny will always be, to be hated by the vile, striven against by the wicked, denied by the sceptics, suspected by the weak. Few will be able to love it, fewer still to maintain a hold upon it. But let one of its single rays fall upon us, and we hail it with transport, and, when it disappears, it again affirms itself within us in an immortal remembrance."

It was a part of the necessary action of the hidden law that the author who has most fully made us comprehend Corregio, and who has revealed Wagner to France, should meet together on this earth. And let us add that it was also a necessary consequence that these two minds should, at the same moment, have come into contact with Eastern Theosophy. By some, such facts may seem unworthy of notice, and others may think them but the effect of chance, but for the true Theosophists they have a higher signification. They prove to us that our destinies are not the result of mere chance, that our intellectual and spiritual life is independent of the conditions created for us in the objective world by our Karma. As the Master has said:

"The duty of the Theosophist is like that of the labourer—to plough his furrow and sow his seed to the best advantage. Who result belongs to Nature—and Nature is the slave of Law."

We sow the truths we have ourselves assimilated, whether among the multitude, or among the loved souls with whom an intelligent destiny has brought us into closer relation; and mighty Nature weaves our existences on the solid web of interlaced Karunas, which form the foundation of the history of peoples, as well as of individuals. Painful is the road for him who journeys without understanding, but in proportion as the traveller ascends through the higher planes, the distance becomes broader, and the details of the lower plains become contounded in infinite softness. Higher still, the very earth seems to disappear from view. We no longer see anything but the azure depths above our heads and a luminous mist beneath our feet.

Thus will pass out of our sight the objects which have in turn captivated our desires, and the remembrance of earthly pain will vanish like a dream, while our being, more and more ethereal, will rise towards the radiant Nirvana, bringing with it all that is in union with its higher aspects by which it thinks to verify those teachings. This illusion is still increased by the master's superintending the ecstatic experiments of his disciple, either directing them by words or by thought and volition only (inspiration and suggestion).

With very rare exceptions, this subjective certainty or assurance of knowledge can but be a psychological illusion. How much thereof is worthless imagination and how much objective truth, can only be ascertained by patient scientific reflection and induction. That which is sought in Eastern unknown, such a system, based on imagination, can but accidentally contain truths mixed among waste chaff.

What I call "Gnosis," Mr. Sinnett calls "Spirituality"; by which he denotes intuitive perception from the eternal fountain of knowledge, in opposition, as well to intellectual reasoning as to pious devotion. This contains a very just claim against the dialectic and abstract science. We sow the truths we have ourselves assimilated, called the "threshold of Nirvana." Then these individualities have become Dhyan Chohaus, and the last remainder of Eastern Theosophy, the spirit-soul, is also given and is dissolved into the seventh principle, the pure and absolute spirit. By that time the individuality has vanished into the seventh principle, the pure and absolute spirit. By that time the individuality has become Dhyan Chohaus, and the last remainder of their fifth principle has been disintegrated. When, however, the Nirvana state is raised to that of Para-Nirvana, the sixth principle, the spirit-soul, is also given up and is dissolved into the seventh principle, the pure and absolute spirit. By that time the individuality has become Dhyan Chohaus, and the last remainder of their fifth principle has been disintegrated. When, however, the Nirvana state is raised to that of Para-Nirvana, the sixth principle, the spirit-soul, is also given up and is dissolved into the seventh principle, the pure and absolute spirit. By that time the individuality has become Dhyan Chohaus, and the last remainder of their fifth principle has been disintegrated.
Chohans as well as the Buddhas. In the Para-Nirvana state, the pralaya of Brahma, the process of the universe is coming to an end, and from it rises the process of the next world, the next manvantara of Brahma.

Mr. Sinnett does not mention whether every new world-process issuing from Brahma proceeds on a higher level than the former one; and whether the succeeding Mahân-Manvantaras are improvements on the preceding ones in spiral ascendency. But this is not likely, because the improvement could not be better notated by one as all individualities perish in the pralaya; and if the process of Brahma, the change of his days and nights, is eternal, progress is impossible. While, therefore, the process of every universe is an involution and evolution, a returning of all those individualities issued from Brahma to him; this process itself appears to be aimless. As the end of the manvantara is merely a "restitutio in integrum" of this end of the last pralaya, this whole process of expansion and contraction is a circulation of no avail. If the evolution or contraction has any purpose at all, it can only be to undo the process of involution or expansion; if the former is suitable and useful, it can only be because the latter was unsuitable and unreasonable. The existence of Brahma then, in his endless repeated periodicity, is absolutely useless.

The most striking feature of this doctrine is its realism and its optimism, by which it is distinguished from the esoteric Indian religions. The world of individuality, space, time, motion and the whole world-process are represented as reality and the notion of Maya is restricted to that, that nothing in this real world is permanent. The visionary idealism of the Indians which takes reality for illusion and vice versa, has, in the esoteric doctrine, been limited to the states of Devachan. Brahmānism takes the apparently real world-process for a dream of Brahma. Buddhism for an illusion on the basis of non-entity, the esoteric doctrine, like the Sankhya-doctrine, for reality (during the time of the manvantara) also, in the two latter teachings, the individuality is composed of different natural principles.

Buddhism and the Sankhya-doctrine are mere pessimism, knowing only of a negative redemption and of a passing enjoyment of this contrast by the redeemed; the esoteric doctrine, however, like the Vedanta-philosophy, sees, besides this enjoyment of contrast, a positive bliss in the union with the redeemed with Brahma, which bliss is partly, but increasingly, tasted beforehand in the different states of Devachan. Moreover, the esoteric doctrine is optimism in regard to the world-process itself, for the first three Rounds, if the last, are comparatively free of evil and sorrow, while only the preparatory process of the fourth, and the crisis of the fifth involve more grief than joy, and this grief is more than counterbalanced by the intervening long terms of Devachan, not to speak of the blissful existences of the last two Rounds.

Unfortunately this optimism is an illusion, for we find 1, that in it the enjoyment of the contrast of passing from the manvantara into pralaya is erroneously taken for an actual and real enjoyment—which it is not—any more than is the ideal hope of attaining Para-Nirvana; and 2, the Para-Nirvana is confounded with a state of bliss which involves the producer, himself an allotropic state of Brahma. This is the contra dict o in al lecto of all mysticisms, the imagination that the dissolution of existence into the universal spirit can still be enjoyed by an individual consciousness. Any one, however, who has once grasped the impossibility of such a self-contradictory (illogical) state, must see that Para-Nirvana cannot but be the absolute, and that an individual which falls in his evolution at the crisis of the fifth Round, and is then painlessly extinguished, has attained, on a shorter road, exactly the same end as an individual who reaches the state of Para-Nirvana.

In the atheistic Sankhya-doctrine, nature with its matter and forces is the truly real; in Buddhism they are truly Maya, but empirically reality, which, for want of any other reality, takes the place of reality: in Brahmanism, they are that illusion behind which is found the true Being, Brahma. In the esoteric doctrine (as in the Sankhya-doctrine) they are at the same time reality and still a product of Brahma, but this which involves the producer, himself an allotropic state of Brahma.

The naturalism of the esoteric doctrine has some likeness to that Brahmanism which has commenced its closer connexion with the Vedic Nature-Religion, according to which, the expansion and contraction of Brahma are to be taken as realities in space and matter. One might be tempted to say; Brahma was originally cosmic matter and has become cosmic spirit only by degrees, the immemorial Mahân-Manvantaras having turned matter into spirit, and having filled (enlightened) the unconscious cosmic force with additional gnostic knowledge (consciousness.)

This purely materialistic view, however, fails to recollect that spirit is to be taken as originally identical with matter, and that spirit, which attains perfect rest in the Mahân Pralaya, is to be the substance of the next Mahân-Manvantara. As long as anybody conceives the idea of matter phantastically spiritualized, without abstracting it from the sensualistic sphere, and cannot conceive the idea of spirit but in a sensuously material aspect, there will be no essential difference for him between spirit and matter. A naturalism, therefore, degraded to sensualistic materialism, becomes in this way identical with the highest idealism of mystic gnosis.

For us, who are accustomed to take matter solely as a category of the subjective phenomenal world without objective reality, and spirit as an absolute substance of matter (a category of objective reality), the identity of cosmic matter and cosmic spirit, which at the same time is not an absolute identity, is the most strange idea in this whole doctrine. We might admire the grandeur and consistency of this imaginary system, but for its repulsive fundamental supposition: the identity of the beginning and the end of every minor and every universal Manvantara, which is the consequence of taking spirit and matter for identical. We do not know yet, how the dust of matter in its present solid state (into which, as we teach us our solar system will in time dissolve), can return into a gaseous or nebular aggregate state; the dust of matter in its present solid state (into which, as the universe is to be the substance of the next universe.

Indian cosmology cannot rid itself from the constant wavering between sensensualistic materialism and a cosmic illusionism. The ultimate purpose of all spiritual struggles, during the world-process, are for us different conditions of matter. But even if we could imagine these two conditions as equal, the whole circulatory process appears to us as exclusively material, not as material-spiritual, and we could never agree to the view, in which the final purpose of all the spiritual struggles, during the world-process is conceived as the state of cosmic matter which is to be the substance of the next universe.

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It was predicted by Schopenhauer, from the echoes of Indian philosophy which reached him through a double translation, Persian and French, that a prevalence of Sanskrit knowledge in Europe would produce results comparable only to those which proceeded from the revival of learning in the Middle Ages. Few, capable of reading the signs of the times, will reject the utterances of the German philosopher as a baseless dream. The steady march of the speculative thought of Germany towards the hoary systems of India is remarkably striking, and renders it the duty of all Indians to facilitate the union by removing the numerous obstacles, raised by the incomplete, and, in many instances, perverted presentations of those systems by European Orientalists, who but rarely combine linguistic with metaphysical accomplishments. That the revival of philosophical activity, focussed by the Theosophical Society, has not been begun a moment too soon, is evidenced by the criticisms which Mr. Sinnett's "Esoteric Buddhism" has called forth from the sheltered camp of "Science of the Unconscious." The treatise reviewed, though of no immediate value, is evidenced by the criticisms to the esoteric standard of consciousness is based are outside present discussion. It is only necessary to state here, that the realms of existence, over which our super-sensitive faculties extend their sway, have a science of their own, without which, ordinary science will always be disjointed and unsatisfactory; and this Science is mysticism or esoteric doctrine in a special sense. The approach to this province of knowledge lies through what is called by the above trustworthy authority, the third canon of proof.

Now, it will be seen that this last named canon only supplements and in no way supplants the other two. In fact the declaration of a great Indian teacher is quite pertinent to this point. He insists upon the necessity of independent thought and research in these words: "To judge of things upon authority alone, is a sinful act." Buddha, whom all esoteric students hold in the highest reverence, has laid down the wise injunction that nothing is to be taken as true because he, Buddha, said it, but everything must stand or fall upon its own merits. In the first stage of his study, the chela or disciple is not given that mental illustration of transcendentals, which Von Hartmann would characterize as unreliable impressions on the intellect. On the contrary, he has to begin with an intellectual examination of the teachings contained in ancient writings and those derived from his living master. When these have received the unreserved assent of the intellect, then only is it attempted to spiritually cognize them. This process does not consist, as Von Hartmann seems to imagine, in the transference, during artificially induced trance, of the symbols of cosmogony to the inner consciousness of the neophyte by the suggestions of the master or by any such simple means. In reality it enforces most relentlessly the strictest precautions against erroneous observation. The chela is taught that his budding psychic senses are more liable to error on their own plane of operation than the sight of one just emerging from darkness into light. Psychic facts, like all others, are tested by experience. The master shows certain experiments (if the word be permissible,) which the pupil is expected to follow up and elaborate. But as the pupil must always use his best judgment and discrimination in the selection of a master, having found one, he pursues his studies with no misgivings as to ultimate success. In the acquisition of gnosia, the most rigorous methods of comparison and correction are employed, and each one collates his experience, not only with the experiences of contemporary observers, but also with the accumulated knowledge handed down by earlier adepts in the sacred writings of nations, of which but a small portion are known to the world. In brief, it is easier to discredit the facts of ordinary life by calling them imaginary, than to nullify the spiritual knowledge of mankind. Any canon of proof that may be adopted to demonstrate the reality of physical facts will be satisfied, with obvious modifications, by psychic facts.

It will be abundantly clear, from what has been said, that Von Hartmann's preliminary objection to the esoteric philosophy on the ground of defective method is by no means conclusive. We must stop here to...
observe that, although the Sankhyian view has been adopted, as suitable to the present purpose, it is by no means in conflict with the teachings of the Vedantic school. Indeed, the inner meanings of the two systems are in perfect accord. This identity has been insisted upon by many great teachers. We shall cite but one. Gaudapada, the commentator on the Sankhya, is accorded great authority on the Vedanta, and his exposition of the Mandukya Upanishad meets with universal recognition among Vedantists to this day.

Passing to the next subject, it is to be remarked that the esoteric philosophy will not accept the doctrines of Nirvana and Pralaya as understood by the critic, nor do we think they are borne out by Mr. Sinnett’s “Esoteric Buddhism.” It is assumed that, according to Mr. Sinnett, “all individualities perish in the pralaya” and “the end of the manvantara is merely a residuum of the end of the last pralaya.” In fact, esoteric Buddhism is understood to ten its spiritual nihilism like the Southern esoteric church of that religion. But this is what Mr. Sinnett actually does say:—“To the day of the next evolution they (the entities) will rest in their lethargic sleep in space, until brought into life again at the next solar manvantara” (p. 174.) Had once the entities been utterly annihilated, no operation of nature could bring them back to life again. But if the para-Nirvana, too, Mr. Sinnett’s statements are unequivocal, and it is difficult to see how they can support the interpretations put upon them:—“For all that words can say, Nirvana is a sublime state of evolutionary process passes into objectivity from subjectiveness.” This identity has been insisted upon by many great teachers. We shall cite but one. Sinnett, “all individualities perish in the pralaya,” and in this sense matter, which, in the Buddhist presentation of the Esoteric Doctrines is, as we have said, synonymous with objectivity.

The question raised as to the purpose of evolution has to a great extent been answered by the foregoing observations and it only remains to add, that, in view of the eternity of progression, the issue as to purpose, which must always imply an end, is not a strictly legitimate one.

Von Hartmann’s remarks about the notion of reality prevalent in Brahmanism and Buddhism are properly applicable to the decayed states of those systems. But no Indian philosopher will ever hold with him that Brahma is subject to change. Brahma is the grand totality of all being, manifested as well as unmanifested; in which resides the infinity of change through all eternity. Its in-breathings and out-breathings are the eternity of progression in the universe. The character of this progression can be apprehended from the considerations that evolution is unthinkable without implying a beginning of the process, and that an absolute beginning is a logical impossibility. Consequently the truth must be in the law of cycles. For the standard consciousness, the evolutionary process passes into objectivity from subjectivity, and back again into subjectivity—utter negation can never be predicable of being. What happens in the southward swing of the manvantara precedes the given period of objective manifestation, is left out of consideration, and therefore they are designated by the same name. To-day follows last night and yesterday preceded it. To-day and yesterday are both days, but is to-day the same as yesterday? A parity of reasoning will show that two manvantaras cannot be alike. The law of spiral progress dominates throughout nature.

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out of the senses, the mind and intellect. This is the
character or akankara. But there are countless
personalities in the world, manifested in countless
human creatures. To restrict observation to their
distinctness is an illusion as explained above. Every
concept is illusory or erroneous in reference to another
and unrecognizable by himself. It is true that
personalities differ, but the difference, to exist at all,
must have an underlying plane of non-distinctness.
This plane is the plane of transcendental consciousness
and is commonly called spiritual. When this is realized,
the form of the ego becomes transcendental and
personalities become its object. Extending the
proposition in the same way through time and space,
it becomes apparent that 'underneath all form-changes
in the manifested universe, there is an underlying
unity and when this unity becomes the subject, blessed
Nirvana is reached. Those who have followed us so far
will see that, by manifested universe, is meant the entire
catena of changes over which the standard consciousness
mentioned before, can sweep. The unity that underlies
and supports, the eternal change which constitutes the
universe, unlimited by time and space, is the undecaying
subject, the bare ego of which no predicate is allowable,
the mysterious I-am-that-I-am. This we believe is the
'unconscious cosmic force' of Von Hartmann.
In conclusion, a few words have to be said on what
Von Hartmann regards as the contradicito in ad j ecto
of all mysticism. How can the individual consciousness
enjoy dissolution in universal consciousness? The teaching
of the esoteric philosophy on the subject of Nirvana
has been outlined before. It does maintain the persistence
of the ego in Nirvana. When all the egos reach
Nirvana they are all one and yet themselves. This state
is certainly inconceivable by our present consciousness,
but a rough illustration will be useful. Two egos, A
and B, merge into one another in such a way that is to say, bring
their experiences to a common unity. Is it not plain that this
common unity will be A to A and B to B? So, in Nirvana,
all the consciousness in the manifested universe attains
a unity which for each individual consciousness is itself.
'Having attained the supreme light the ego dwelleth
in its owness' says the Upanishad.

SPIRITUALISTIC "MATERIALISATIONS."

The account of a "Materialisation" seance, published in Light (London) of February 28, is very interesting and
instructive. Until now the spiritualistic record only shows cases of "Materialisations" witnessed by the
'sitters' while the 'Medium' was in his or her
"cabinet." But in the present instance, Mr. Eglinton, the
"Medium," came out in full view and the whole
process of "Materialisation," and the formation of the
"apparition," was clearly seen by the "sitters." After
coming out, Mr. Eglinton paced the room for some
while; he then stepped in the sight of all, at the
distance of about 6 feet from one row of "sitters" and
about four from the other, while there was light enough
to enable a person at the distance of ten feet from the
lamp, to read the time by a watch. Shortly after
wards a white luminous, vapoury substance was seen to
descent out of the left side of the "Medium." There is a
slight difference between the minute descriptions of the
various "sitters" of this "substance," but this is due to
their respective positions, and to the difference in the im-
pressions each is capable of receiving. Even in broad
daylight, hardly two persons can be found who can
perceive or describe any one object in precisely the same
way, in all details. However, all are agreed in the general
opinion that the substance was brought there for a
specific purpose. This "substance" gradually increased in
volume until it reached the floor. Then something was

seen to animate it. It then began to grow in height,
until the "figure" looked about three inches taller than
Mr. Eglinton. The features were next formed and this
well formed "figure" was then fully "materialised.
Now, this is just what happens in the case of a "Medium,"
according to theosophical philosophy. It is gratifying to
see that the discoveries and experiments made, whether in science or spiritualism, go to corroborate the
Oriental teachings propounded by the ancient Rishis of Aryavarta. This philosophy teaches us that, while the
"astral body" of the "Medium" comes from his heart,
and when it is made visible, its formation commences at
the feet, finishing at the head; that of the
"Adept" comes from his head, and the rest of the body
does not become visible until after the features are fully
formed. This is also seen in the phenomena of the "Adept,"
who may have the object that has been now said presupposes that the
"figure" seen in the presence of Mr. Eglinton was his
astral body. The whole account, in question, when read
in the light of the Oriental Philosophy, shows that the
"figure" was the "astral body" of the "Medium." It
is no valid objection to this view that it did not have the
same "features" as Mr. Eglinton. In the description
of the Siddhas in our books, it is stated that the
"Adept" can assume any form he likes. The "Adept"
have a power of contriving any form they please to them
bodies that they are to him something like clothes which have not
on and off at will. Generally, when the "Adept"
projects himself, his "astral body" naturally assumes the
same shape as the physical body, since their association
in this life is so close that the former has, as it were,
been moulded into shape by the latter. But if the
"Adept" so wishes it, he, when projecting himself, can
impress his will on the "Astral Body" in such a
manner that its plastic material will assume any form
he has plastically impressed on his mind. He can assume any form he likes. The "Astral Body" in
the "Medium" may catch the astral light the impressions of various
forms, which he may transfer to his "astral body"
during the process of its formation, and thus unconscio-
ously exercise his will-power without knowing
how to guide it. Or sometimes it may happen that the
"Medium" may absorb the mental images of the
sitters with a strong will, and be guided by them.
Or the ideas of all the "sitters" may conjointly
influence the "Medium," and the combination of all
this influence may produce upon the "Medium's" mind
an image, to the formation of whose characteristics all
the "sitters" have more or less been contributors. If
these teachings of the Eastern Philosophy are accepted
as true, it is not difficult to see why the "astral body" of the "Medium" is often unlike his physical
body, as in the present case of Mr. Eglinton. It is
significant to note that, as this "astral body" became more and more vivid and active, Mr. Eglinton
became more and more weak and passive. The inner-
self and vitality were being gradually transferred from
the physical to the astral body, enough of vitality being
left in the former to preserve it from destruction.
Many of the "sitters" affirm that they distinctly saw
something like a "connection" between the "figure"
and Mr. Eglinton. A few did not pay any attention to
it, and one or two did not notice it. This is what we
shall call the Magnetic thread which acts like a link between
the projected and the physical body. This "figure,"
we are moreover told, could not go beyond ten feet from the "Medium." This can be easily understood when we remember that the "Medium"'s vitality is being continually drained out of him, and he not having enough of trained will-power; his Sushumna Sārāṇa has not the requisite force to go beyond a certain distance; the link can be stretched only to a limited extent according to the inherent vitality of the medium. Although from a humanitarian point of view, we are very sorry for the "Mediums" who are exposed to immense dangers, physically and morally, in seance-rooms and in the development of mediumistic faculties, we feel convinced that these phenomenal demonstrations will ultimately prove satisfactorily, to the intelligent spiritualists, that our Rishis had really explored these mysteries, and that their experience and teachings should be carefully studied and followed—and thus in time "Mediumship" will be gradually discouraged.

AN EASTERN F. T. S.

AN EPITOME OF ARYAN MORALES

COMPILERS BY REQUEST OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, FOR THE USE OF ARYAN YOUTH.

PRINCIPLES;

1. "Es war (the Supreme Soul) residing in the heart of every mortal being."—(Bhagavat Gita, XVIII—61.)

2. "O man, thou thinkest that thou art alone; and actest as thou liketh. Thou dost not perceive the Eternal Soul that filleth within thy breast. Whosoever is done by thee it seest, and noting it all. This Soul is its own witness, and is its own refuge. It is the supreme eternal witness of man. Do not offend it." (Maha-bharata, 1, 305. Manu, VIII 85.)

3. "Action, either mental, verbal or corporeal, be good or evil; that decides the action to be good or evil; and from the actions of men proceeded their various transmigrations in the highest, the mean, and the lowest degree. Nobody ever enjoys or suffers except from the effects of his own action. Every one reaps the consequences of his conduct." (Manu XII, 3 Maha-bharata Adbhutasamhita, Parva, VI, 90 Vishnu Purana 11-12)

4. "Therefore, considering the misery attached to embittered souls from a violation of duty, and the imperissible bliss attached to them from the proper performance of all duties; and considering also with thy intellectual powers the migrations of the Soul according to its virtue or vice, thou shalt constantly fix thy heart on virtue, and always pure in thought, in word and in deed." (Manu, VI, 64, XII, 3, XIII, 232.)

5. "Thou shouldst strive to raise thyself by thyself. Self is the friend of Self; and Self in like manner is the enemy of Self." (Bhagarat-Gita, VI, 4.)

6. "The mind of man is the cause, both of his bondage and his liberation. Its attachment to objects of sense is the reason of his bondage, and its separation from the objects of sense is the means of his freedom. He who is capable of discriminating knowledge, should therefore, restrain his mind from all objects of sense; and therewith meditate upon Pare-Brama, the Supreme Soul, in order to attain liberation." (Vishnu Purana, VIII, 12, 30.)

7. "In the man's passage to the next birth, neither his father, nor mother, nor wife nor son nor kinsman will bear him company. The only thing that adheres to his soul is the effect of his action (Karma). Continually therefore man ought to heap up virtue for the sake of securing a good, in separable companion. With virtue as his guide, he will pass through a gloom hard to be traversed." (Manu, VI, 233-241.)

GENERAL PRECEPTS.

8. (1) "Contentment; (2) Abstention from injury to others, active benevolence, and returning good for evil; (3) Resistance to sensual appetites; (4) Abstinence from theft and illicit gain; (5) Purity, chastity, and cleanliness; (6) Coercion of passions; (7) Acquisition of knowledge; (8) Acquisition of Divine Wisdom; (9) Veracity, honesty and fidelity; and (10) Freedom from wrath and hatred; are the ten-fold system of virtuous duties." (Manu, VI. 92.)

9. "Covetousness, indolence, avarice, slander and calumny, materialism, neglect of prescribed acts, the habit of soliciting favours, and inattention to necessary work, belong to the dark quality; as do also the denial of future states, neglect of scripture, contempt of virtuous life, hatred, vanity, pride, anger, and seerity." (Manu, XII, 35, XV, 163.)

10. "Perversity is in good actions; subdue thy passions; bestow gifts in a suitable manner; be gentle in manners; bear hardship patiently; do not associate with the malignant; and give no pain to any sentient being; and thus thou shalt have obtained freedom." (Manu, IV, 240.)

11. "Walk in the path of the good people, the path in which thy forefathers walked. Take examples of good conduct from all; as nut is taken from the poison; gentleness of speech from a child, prudent conduct from an enemy, and love from a generous substance." (Manu, I, 229, IV, 178.)

12. "Endeavour to augment that religious merit which bestows good on all." (Vishnu Purana, I. XI. 23.)

13. "Though oppressed by penury in consequence of thy righteous dealings, do not give thy mind over to unrighteousness." (Manu, IV, 171.)

14. 

15. "Speak the truth (Satyam). Truth alone conquers, and not falsehood. Truth means the blissful correspondence of mind, word, and deed, and neglect benevolence; and morality is greater than Truth, and no sin is greater than falsehood. Let mortals therefore adhere to Truth, and Truth alone, at all times. Truth represents a great devotion; and upon Truth depends the good effect of our actions. There is nothing greater than Truth." (Taittirya Upanishat, I, 11; Maha-bharata Annsasanaparva, 110, 57, 17, 18.)

16. "Mere force is the might of the righteous." "Being treated cruelly, do not return the cruelty. Give blessings for curses." "A good man thinks only of benefiting all, and cherishes no feelings of hostility towards any one, even at the moment of his being destroyed by him, just as the sandal-tree sheds perfume on the edge of the axe, at the time of its being cut down." (Hitopadesa.)

17. "Do no injury to another. By non-injury is meant the non-causing of pain of any kind to any one, at any time, in mind, speech or action. The principle of non-injury helps us in practising the virtues of mercy, charity, devotion, and worship. It is our greatest strength and greatest friend; and it is the source of happiness, veracity and all that is good." (Maha-bharata; Manu, IV. 32.)

18. "Mere is the might of the righteous." "Being treated cruelly, do not return the cruelty. Give blessings for curses." "A good man thinks only of benefiting all, and cherishes no feelings of hostility towards any one, even at the moment of his being destroyed by him, just as the sandal-tree sheds perfume on the edge of the axe, at the time of its being cut down." (Hitopadesa.)

19. "Be grateful." "Sages prescribe expiations for murderers, robbers, drunkards and other sinners; but no expiation can wash away the sin of one whose offence is ingratitude." (Rambhanya, Kshiprada Kanda, XLI, 11.)

20. "Do not neglect benevolence. The little-minded seek the good of all, enjoys everlasting bliss,"—(Taittirya Upanishat, I. XII. Sikharartha.) Hitopadesa, I, 79; Manu, IV. 124, 135-137.

21. "Gift means giving the justly acquired wealth, grain and so forth, with a good will, to those who stand in need of relief. Make gifts, according to thy means to helpless mendicants, religious or heterodox; and, without inconveniencing those who are wholly dependent upon thee, rescue a just person from the slavery or wealth for the benefit of all sentient beings"—(Sandalyopanishat, 2. Manu, IV, 32.)

22. "Be not selfish. A selfish inclination is the root of the two sets of evil, and ought to be suppressed with diligence." Strive not too anxiously for a subsistence: that has been furnished by providence. No sooner is a creature born than milk for its support streams from the breast of the mother.

* The following precepts are free translations, not literal, from the Sanskrit texts. They will give the living descendants of the Aryan gene idea of the moral laws of their ancestors.—H. S. O.
The wise give up their wealth and even their life, for the good of others; the destruction of wealth and life being inevitable, they prefer to sacrifice them for good objects. Remember there is an exceedingly wide difference between our mortal body and virtue; the former falls asunder in a moment, while the latter remains to the end of Kalpa. (Manu, VII. 49. Hitopadesa. I. 177, 43, 49.)

23. "Do not covet that which belongs to another. Abstention from theft means the absence of desire to become possessed of another's property, either mentally, verbally or bodily. (Leavesy Upahishad. 6. Sandelyopanishad, 1.)

24. "Wish for no honour other than as that which another action shall obtain for thee; and be contented with that desire which appertains to thee." (Vishnu Purana. I. XI. 22, 29.)

25. "Be contented. Contentment means the unalloyed satisfaction with whatever may happen. Desire is not satisfied with the enjoyment of the objects desired; as the fire is not quenched with the clarified bater; it only blazes more vehemently. (Manu, IX. 9, 10.)

26. "Practice fortitude, which means the stability of mind, at all times, either when one loses his wealth or kinship, or gains them. Let not your mind be disturbed in adversity, nor let it be elated in prosperity. Be free from anxiety, fear, and animosity; and have always confidence in the rectitude of thy conduct." (Sandelyopanishad. I. Bhishma Purana, II. 56.)

27. "It is certain that man commits some sin or other by the attachment of his organs to sensual pleasure. He ought therefore to seduce them rigorously; and he will then attain a lasting bliss." (Manu, II. 51.)

28. "Anger is the passion of fools; it becomes not a wise man." (Vishnu Purana, I. 1. 18.)

29. "All undertakings prove successful if conducted with prudence." (Vishnu Purana, I. XIII. 78.)

30. "Always speak kindly and pleasantly. Do not maintain unworthy discussions, or altercations, nor indulge in idle talk." (Manu, IV. 139.)

31. "One should look upon others as well as he does upon himself. And bearing in mind that life must be as dear to all living creatures as it is to thee, thou shouldst in all thine actions compare thyself to others, and then try to do what is best. In causing pleasures or pain, or in granting or refusing a boon to others, a man obtains an unerring scale through self-comparison." (Maha-Bharata, Anusasana purva. 116-5691 Hitopadesa, I II. 12.)

32. "Abstain from flesh-meat and intoxicating substances." "Be moderate in virtuous recreations and actions; in eating and sleeping; as this is the means of avoiding misery." (Maite Upahishad and Bhagavatgita, VI. 17.)

33. "It was necessary for the gods, because of those ancient times, been found to be productive of great evil. Let no sensible man therefore addict himself to gaming or other mischievous play, even for the sake of amusement." (Manu, IX. 227.)

34. "Respect thy mother—Respect thy father—Respect thy teacher. And respect thy superiors." (Tatteya Upahishad, Sukshavalle, XI. Manu, IV. 134.)

35. "Do not spurn thy inferiors; those who are deform ed, who are unborn, who are advanced in age, who have no beauty or wealth; or who are of low birth." (Manu, IV. 141.)

36. "Even a man as brave as a lion cannot attain fortune except by industry and exertion. Therefore, one should do what is best. In causing pleasures or pain, or in granting or refusing a boon to others, a man obtains an unerring scale through self-comparison." (Manu, VII. 124.)

CONCLUSION.

37. "He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all, is henceforth incapable of perpetrating any sin whatsoever." (Isha Upahishad, 6.)

WHERE THERE IS VIRTUE THERE IS VICTORY.

OM!

KARMA AND REBIRTHS.

By Gyanendrea N. Chakravartip E. T. S.

In the early days of British conquest, Christianity came to India fringed with all the fanciful lustre of praisematic hues which seemed to attach to everything coming from the land of our conquerors. The eyes of certain of our countrymen were then blinded by the false dazzling light and they began to dub the doctrines of Hinduism "barbarous superstition." But as soon as the Indians found time to recover from the glare, and were able to think for themselves, things began to reveal themselves in their true light. With the progress of education the tables are now completely turned. The epithets of superstition, prejudice and bigotry are now cast by our educated countrymen into the very teeth of those very persons who would fain teach us to apply them to our own beliefs. The magic spell is now removed! The exoteric religion of the West now stands before us in its naked deformity. The Christian missionaries tried their best to make the absurdities and monstroulies of exoteric Hinduism (which indeed every exoteric religion has) stand out before us in bold relief. They showed with almost over-whelming perspicuity how absurd certain practices of the Hindu religion were. To bow before an idol of clay, iron, brass or even of the 'noblest metal,' how opposed to logic and common sense! To perform religious rites and ceremonies directly antagonistic to modern civilisation, how infatuating and stolid! Infadmand Infadmand! We turned away from the religion of our forefathers with disgust. "But man cannot rest with bare negation." We vainly looked for help in the religion of our own sects and soon discovered that they had not at all profited by the advice of one of their own poets who says "Let such teach others who themselves excel." Avoiding Scylla we fell into Charybdis! Fortunately, by the candid of Theosophical Society we have been saved from the mighty whirlpool! Through the influence of this suspicious body our countrymen, after some "bounding-forth into the wide world," are now falling back upon the sweet lip of the Mother from whose loving embraces they had but lately broken off in contempt. Now, they have obtained a solution of their difficulty. They have learnt that beneath the outer hard crust of exoteric Hinduism there lies the crystal stream of truth, pure and undefiled, and behind the thick veil of their popular religion shines the serene ray of philosophic truths. The truth is that the theory of rebirths and Karma are far more philosophical, logical and scientific than any of the vague hypotheses of heaven and hell preached by Christianity. I cannot do better than quote in this connection the pertinent words of Mr. Sinnet: "...there is a manifest irrationality in the commonplace (Christian) notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years—the blundering, helpless acts of ignorant human life—are permitted by the perfect justice of an all-wise Providence to define the conditions of a future life. It is not new, it is not extravagant to imagine that, apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement which every analogy of nature points to as probably running through all the varied existences of the Universe."

The doctrine of Karma which necessarily involves a belief in that of rebirths, besides being free from
such palpable absurdities, affords a striking example of the Law of Causation, which "great law" as is stated by John Stuart Mill, "lies at the bottom of our Inductive inferences." —It is upon this law that the whole structure of modern science rests and without this law, not a single truth could be arrived at by the inductive process, the only prolific method known to the scientific world. Now if we enter into an examination of the physical and metaphysical aspects of the law, which we find its universality is its chief and only support. The Law of Causation is really proved by an Induction per enumerationem simplicem, and this method is valid only when, during the whole experience of mankind, no exception has been noticed and then there is a sufficient assurance that if an exception did occur, we should know of it. "It is an empirical law co-extensive with human experience." If this law holds so universally in the physical world are we not justified in advancing one more step which is perfectly sanctioned by Analogy? And indeed before Man has fully developed that higher faculty of Intuition by means of which alone spiritual truths could be directly acquired with precise accuracy, the only way left open to us for getting glimpses of laws operating in super-physical planes is "Argumentation by Analogy." Again, if any value is to be attached to the opinion held by certain eminent philosophers that the law of Causation "is an inherent truth, in which all knowledge finds its expression in the laws of the thinking faculty" even as regards the physical plane, how much would the reason apply to its working in other planes in securing which, Intuition can be our sole reliable guide.

I think I have said enough to show that at any rate, there is no scientific absurdity in inferring that the Universal Law of Causation is not restricted to the physical side of nature. There is, however, another stand-point from which we can look at the question. The principle of "Conservation of Energy" is one of the grandest triumphs modern science has achieved. No energy is lost, but is either converted into some other form of energy at once, or remains in the potential form to be once more transformed into dynamic energy under favourable circumstances. The energy spent in throwing a stone upon a roof is not lost but is in the stone in the potential form and can be made dynamic by removing the roof and allowing it to fall. The energy spent in charging a Leyden jar is rendered potential but discharges itself in a spark as soon as the knob and the exterior coating are connected by means of a conductor. So with the human system. When an impulse is generated by one in life by our actions and thoughts (the latter being also, as Professor Balfour Stewart has shown, a form of energy) are not lost? And if we admit that these energies will have their effect (or in other words we admit that these energies will have their effect in other planes) we are brought face to face with the theory of rebirths. There must be an objective playground for these objective forces — a physical apārākhyā to speak, for the energies to exhaust themselves. The transmigration of souls against the doctrine has been attempted, says Dr. Kingsford F. T. S., who is one of the foremost leaders of the movement against Vivisection in England, and to those, together with the writings above mentioned, we would refer those of our readers who wish for more detailed information on the subject.

VIVISECTION.

At the last meeting of the Theosophical Society, an appeal was made to its members on the part of the International Association for the Suppression of Vivisection and pamphlets and leaflets by Baron Ernst von Weber F. T. S., President of the German League against scientific cruelty, and Miss F. P. Cobbe of England, were circulated among those present.

We have also received some pamphlets from the pen of Dr. Anna Kingsford F. T. S., who is one of the foremost leaders of the movement against Vivisection in England, and to those, together with the writings above mentioned, we would refer those of our readers who wish for more detailed information on the subject.

The following is Dr. Kingsford's definition of the word "vivisection": "It is generally agreed to express by this word all scientific experiments upon living animals in the name of the science and of extending the dominion of human knowledge for the purpose of alleviating human suffering, many physiologists are in the habit of performing painful experiments on living animals. Now this means that many persons are yearly tortured to death in the most cruel manner possible. The published accounts of the experiments performed are so horrible that we will not mention them here, but will simply state that all that has been said about the cruelty of vivisection is amply borne out by the evidence given before the Royal Commission of 1875, as well as admitted by vivisectors themselves in their own books. Moreover it has been completely established that no anesthetics are used in these operations, but instead of this the animals are frequently placed under the influence of the curare or the arrow-poison of the American Indians, the effects of which is, not to render the animal insensible to pain, but merely to render it incapable of voluntary motion, thus
rather adding to their diminishing the effects of the torture.

The defence of vivisectors, is that they have by their experiments made various discoveries which have been the means of saving many human lives. It appears, however, in examination, that these much vaunted discoveries are comparatively few and also that there is every reason to believe, that precisely the same results could have been arrived at without the infliction of unnecessary pain upon any animal whatsoever.

It also appears that the announcement of some discovery is immediately followed by a repetition on a large scale, of the experiments which led to it, often with the result of disproving the alleged facts and then a fresh set of experiments is set on foot to show that the objections are all wrong and so on. But a multitude of the cruel operations performed are set on foot with no definite object in view, merely in the hope that something new may be found out, and many others are undertaken simply for the sake of practice or in order to verify results well established by others. So that we are forcibly led to the conclusion that, in the majority of instances, vivisection is little better than observation of the behaviour of animals when subjected to the most painful torments, and from a scientific point of view, is comparatively worthless.

This is the view held by a large number of the most distinguished members of the medical profession. And then we must remember that the end and aim of all these experiments is not to discover anything connected with the anatomy or physiology of dogs or other animals, but to find out facts to increase our knowledge of the human organism and its functions. The main object of a large number of experiments is the investigation of the brain and nerve-systems of the human body. Now, in the first place, a large source of error must inevitably occur, caused by the fact that the animals experimented upon are, at the time of experiment, in a most abnormal state of acute pain and this cannot but lead to abnormal conditions in these finer and more delicate portions of their organisms. When to this we add the fact that the nerves and brains of animals present important differences from those of human beings, we are not surprised that so little has been discovered —nothing indeed in comparison with the knowledge gained from clinical and post-mortem examinations.

Poisons again are found to have a totally different action on animals to that which they produce on human beings. There are many experiments to show that inoculating a dog, even when the ligature in closing arteries. These experiments proved not only worthless but unnecessary from the forgotten fact that the closure of a dog's artery is an operation utterly wrong, and practices which were previously existing. The result of inoculating a flock of 220 sheep at Montpellier was that 30 of them died from diseases brought on by the operation, so that, at best, the system is an exceedingly expensive one, and we may further add that M. Pasteur's researches show more clearly than anything else, how extremely dangerous it is to tamper with the finer and more delicate living organisms by the injection of poisons into their systems.

The whole theory of vivisection rests upon the false idea that the results of disease or accident in a certain animal organ can be accurately observed by means of experiments which necessarily affect other organs besides the one under observation. The vivisector endeavours by working down into some part of the body from without, destroying or displacing other nerves, tissues and organs in the course of his operations, to diagnose disorders brought on by purely local affections, and with the introduction of the many sources of error which this involves, it is impossible to place any confidence in its results.

The great difficulty which lies at the threshold of all physiological research, is that it is in reality concerned with the different states of the vital equilibrium in the human being. Man, from one point of view, is a bundle of energies, a congeries of vital forces of which his nerves and the other parts of his system are merely the analogues. According to Eastern science there are in the human body six centres of vital forces; when these forces are in a certain normal state of relation to one another, the man enjoys perfect health. When something happens to disturb this normal relation, diseases ensue, and we are able to know all the forces acting at each one of these six centres and identify, in cases of disease, the nature and the extent of the force which had changed its direction and energy, we should have a much greater hope of finding out efficient remedies than if we were merely acquainted with the mechanical action of certain part of the body under various conditions. Variations in this mechanical action are the causes of all our diseases. Year by year we find now and previously disease which were once supposed to be incurable, and physicians believe that the introduction of strange nervous disorders which become more and more numerous. No vivisector's experiments can help us in the investigation of such maladies as these which seem to be caused by obscure disturbances of magnetic conditions. It is much to be desired that the more use should be made of the services of trained clairvoyants, the knowledge thus obtained, added to that which must be gained from human and clinical observations, would do more to advance our knowledge of medicine than anything which vivisection can ever dream of discovering.

The whole theory of vivisection is thoroughly materialistic, and, to quote the words of Dr. Kingsford:* "The materialist does not understand that the source

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and substance of every series of phenomena, material and physical, the origin of which he seeks so eagerly to interpret, is equally the necessary cause of the evolution which has produced humanity, whose distinctive appanage is the moral nature." All this is ignored by the vivisectionist who considers that "for the good of humanity," he is at liberty to sacrifice, in the most painful manner, any creature which has produced humanity, whose distinctive appanage is interpret, is equally the necessary cause of the evolution of sentimeot. It seems to us to be the duty of every one best, and who are pre-eminently humane and sympathetic against this system of scientific crime. The world has for science—who may safely be trusted to act for tho name of religion, is it to be silent when science is against this system of scientific crime. The world has for science—who may safely be trusted to act for the State, and who are themselves the best judges of what is necessary for science—who may safely be trusted to act for the best, and who are pre-eminently humane and sympathetic in their conduct and methods. Precisely the same was said, with equal truth, of the majority of moralists for religion's sake. They, too, were the learned, reverend, and eminent men of their time, and, like the vivisectors, were often genial and polished members of Society, chief of the religious dignitaries of high importance in the State. And the reason we do not doubt that the atrocities of which they were the eager authors and contrivers, were instigated, not by a love of cruelty, but by zeal for the honor of religion and for the advance of the Church, and by ardour for the good of humanity." O. PEMBRIDGE, P. T. S.

THE TEN SEPHIROTH.

Translated from Rosenrath's Kabbala Demuta.

KETHER. Corona, the crown, the first Sephiroth, is the symbolic name of Him who is first in divinity. By this circle, ring or crown is signified Infinity in amplitude, and in duration: as a ring has neither beginning nor end. It is also the symbol of Him who is called Arich Anpin Ensoup, because it denotes Infinitude. From the uniformity of its figure, this ring or Crown, Kether (here rather called crown than ring, because its apex or summit pertains to the immutability of things), is also the symbol of such a crown as the first hierarchy and the interlocutor to which Solomon spoke in his vision and called To en. Which unity is also signified by Kether from its root K. T. R. which is to surround, thus denoting a binding together of things as well as their enenclosure in one.

But this crown or cincture is also the symbol of comprehension as well as conviction, and signifies that the first Hypostasis contains all things causally in its plenitude by its pregnancy or fecundity. For since all things come out of it, it is manifest that all things have been in it, or rather are in it even now: in which sense it is called, with other names, Cause of Causes, from the plenitude and goodness of which are all things. In like manner platonically, it must be Tagathon. As for instance the Psalmist speaks of God: "Thou art good and dost good." Ps. CXIX 63. I do not know whether the following expressions are to be referred here. Ps. CXV. "Thou crownest the year with thy goodness" (v.11) and Ps. CIII.: "who crownest thee with loving kindness and tender mercies" (v.14).

Moreover, among other names it is called Light, which is the symbol of joyful communication and beneficence. Also Fountain without bottom, which is another symbol of this inexhaustible goodness, it will also equal or fulfill the Platonic expression of Boethus: "Lucid fount of good." It is also noted by the Platonists that God as "Crown of lucid brightness" and I doubt not with reference to this same crown (Kether).

The second Sephiroth, Chochma, Sapientia, wisdom, coincides with the second Hypostasis of the Platonic trident. By the Platonist it is also called Nous and Sophia as also Binyon, the second last in the second hypostasis in the Christian trinity. Moreover that it was unnecessary to linger on this—many of the names of this Sephiroth are more consonant with the Christian than the Platonist hypostasis: as Principium Jesch. Ene, Essentia and Princigenitura.

A more difficult difficulty is that of distinguishing the second Sephiroth from the third. For the one is Sapientia Chochma and the other Bina Shefroni. However this third Sephiroth can be explained in relation to Kether and Chochma, if by Inteligentia we understand what the Greeks call Suneis, which is easy, right and quick perception of those things which are said of another. Binyon, however, in human conversations and disputation. If these things may be so spoken of, a communication or disputation is the Logos which the Eternal sends forth which among other names is called the "sprout (ecaturo) of the oil of anointing," who, when he was in the flesh, said of the third Hypostasis, "the Son of God, the Begotten, with whom we receive of mine, and shall shew it unto you." John, XVI. 14.

Bina Shefroni there is the joyful perception of all the Beauty and wisdom, and goodness which are in Kether and Chochma and is one pure, immutable and infinite flame of Divine Love, which has sprung out of the perception of the Divine perfection. The Platonists call this Hypostasis Psyche or Anima; in like manner also the Kabbalists: a Spirit the grade of Soul (anima). Which the Platonists call Anoma or psyche, which corresponds to the Christian Holy Spirit of whom the character is Love, as also even the Scholastics have noted. Among other names it is also here called Fire consuming fire. Plotinus indeed calls this Hypostasis prorokton Aphroditon L. A. Celsus, and Vespasian, and Vesta, both names represent the love) understood of the Divine Love who made her sister and wife. Here also, among other names it is called "my Sister: and Daughter of my Father," as in the second table Chochma is called Father, and Bina Shefroni, which is sufficiently broad, also called: making the Sister and Mother of the Sephiroth Chochma, just as Plotinus makes the Father equivalent to the Divine Intelligence. But I believe it can be sufficiently demonstrated that Bina Shefroni answers to the third Hypostasis in the Platonist trinity.

Still there remains something more to the same purpose. For the Platonists attach the intermediate connection of this world to their Psyche, as the Scripture (does) to the spirit of God breaching on the waters. This Bina is therefore surely their Nous demurgos, as Chochma is their nous notos, for the reason that the creation was immediately accomplished therefrom. Also for this cause and because the Divine Emancipation or effusion by which the Son was immediately proceeded hence, this Sephiroth is aptly called Principe and also the Fashioner (Formatrix). Whence the same name Bina seems to pinn in its meaning: so far as it may be derived from Bina (root B. N. H. to make, fabricare) and Bina to be the immediate constructor (construere) of all things. Such a fashioning of the world took place between the first three Sephiroths and the three Hypostases of the Platonic Trinity. That Chochma is called Father is sufficiently agreed in the passage in Isaiah: "Father of the future ago or of the future world." For when the child is about to be projected by his parents, there was also an assembly (Ecclesia). Of each of which Bina is also the Mother. From this indeed it is manifest that because it is also called Daughter of my Father, the Kabbalo calls Kether, Father. Which is the most usual appellation of the first Hypostasis among us Christians.

There is therefore an agreement in the plain that the agreement is plain between this first triad of the Sephiroths and the Christian and Platonistic trinities, although it is not so distinctly indicated in this diagram, because the eternal Divinity consists in these things, and which is always the same in itself whether any creature exists or not. In like manner these Immanations may also be called perhaps somewhat rigidly, because the first is not properly an Immanation. All indeed are Energies in the sublime and noble sense in which Aristotle says God is that "The very essence of which is energy," nor can it fail to be (so); which is most true of these three unities. Nor assuredly are these certain infinite and necessary things, like the empyrean which must be and exist from the eternal. Thence Aich Anpin is called attikion, the Ancient of days in another place. There, antiquity is put for eternity, as Arich, which is a wide lengthening or extension, stands for Immensity.

Such are the first three Sephiroths, those indeed which follow are divine Emotions in creation or order (with which they themselves are also contained in this septenary) accord-
ing to the very nature of things. As firstly this, Divine Influence must be extended over the whole creation, while no spirit, or spiritual operation is to be deficient in amplitude. So as to none other, whatever is general, or whatsoever thing which has a real existence. Wherefore the first of these seven Sephiroths is Gedulah, which signifies magnitude or amplitude. But as that which is ample is that which has a real existence. Wherefore the first of the seven Sephiroths is Gedulah, which signifies amplitude nor vigour accomplish anything without what next follows is Geburah but also right order, Tiphereth is added. From these seven Sephiroths is Malchuth, which signifies the perfect Imperial Power, which God exercises in the whole creation. Jehovah established his Sun in the heavens, and his kingdom rules over all.

And this reason of the names and order of the ten Sephiroths is short. There is besides one name in this table, under the first three Sephiroths, and before the last seven, which is Death, the place of science. I consider this as of two human beings, one white the other black, joined at the waist; their arms akimbo, and forming together the double triangle—known among Kabbalists as the seal of Solomon, in India as the Shri Jainsatara, or Shri Chakara. The white figure is erect, as though risen out of the water, the other is black, reversed and immersed, head-downward, in the water. This was an ingenious design to convey the idea of the equilibrium of opposing forces— the positive and the negative—in Nature. So, also, the pursuit of divine wisdom has been known as the Right Hand Path, and that of unlawful knowledge, the Left Hand Path. In all times the devotees of White Magic have been philosophers, philanthropists, and spiritual aspirants; seeking to learn the highest truths for their own good and that of the world; the followers of the Left-Hand Path, have ever sought knowledge to gain the power of satisfying the base instincts and the lower inclinations. But of any kind, or, in short, to almost every thing with which the corruped, agreeable, ravishing or horrid may be the test or criterion. The adept of White Magic has been known as the Right Hand Path, and that of White Magicians Levi says: "The ancient magical association called Donas (from Danda, a staff) who carry a bamboo staff, given them by their masters and impregnated with their aura; which is never suffered to leave them by day or night. The staff to the holder of the staff is replaced with another differently mesmerised. Among the Mohammedans this identical custom prevails, the staff-bearing fikir being known as Madari (from Madar, a staff)."

Similarly, an evil or destructively maleficient power may be got to do his bidding. This classification has been found so just, that the terms White Magic and Black Magic at once convey the ideas of an employment of psychic power for good and criminal ends respectively. In certain mystical or Kabbalistical symbologies of the ancients God, the High Priest, and the Profession, the term magic signifies as of two human beings, one white the other black, joined at the waist; their arms akimbo, and forming together the double triangle—known among Kabbalists as the seal of Solomon, and in India as the Shri Jainsatara, or Shri Chakara. The white figure is erect, as though risen out of the water, the other is black, reversed and immersed, head-downward, in the water. This was an ingenious design to convey the idea of the equilibrium of opposing forces— the positive and the negative—in Nature. So, also, the pursuit of divine wisdom has been known as the Right Hand Path, and that of unlawful knowledge, the Left Hand Path. In all times the devotees of White Magic have been philosophers, philanthropists, and spiritual aspirants; seeking to learn the highest truths for their own good and that of the world; the followers of the Left-Hand Path, have ever sought knowledge to gain the power of satisfying the base instincts and the lower inclinations. But of any kind, or, in short, to almost every thing with which the corruped, agreeable, ravishing or horrid may be the test or criterion. The adept of White Magic has been known as the Right Hand Path, and that of White Magicians Levi says: "The ancient magical association called Donas (from Danda, a staff) who carry a bamboo staff, given them by their masters and impregnated with their aura; which is never suffered to leave them by day or night. The staff to the holder of the staff is replaced with another differently mesmerised. Among the Mohammedans this identical custom prevails, the staff-bearing fikir being known as Madari (from Madar, a staff)."

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perfected the power of mental concentration upon a given person, send upon his intended victim a mesmeric current that will destroy his health and perhaps even his life—if the object be very sensitive mesmerically, it will be all the easier if he be taken unawares, and so not able to rally his efforts to resist it. A favourable and easier method of preparing disgusting substances, and with Dracontic了大量的 ceremonies, make either a puppet to represent him or a ball of soot that will serve as a char and so on, and leaves his auric trail upon the ground; and the blending once made, the whole infernal magnetism concentrated in this devil's "Loyed-jar" or psychic accumulator, emits itself by degrees, into the nervous system of the unsuspecting subject. This is the scientific rationale of these charms, evil-eye currents; etc.

In "The Witch"—a play by Middleton, Shakespeare's contemporary, occurs this dialogue:

Hecate.—Is the heart of wax
Stock full of magic needles?

Stidlin.—Tie this, Louce.
Hecate.—And this farmer's picture and his wife's
Laid down to th' fire yet?

Stidlin.—They're a roasting both too.
Hecate.—Good! (exit Stidlin.)
Their narrow arrows are a-melting subtly,
And three months' sickness sucks up life in'em.

The word "picture," constantly met with in the annals of mediavel sorcery, means 'image'—a figure of wax, clay, or other material, intended to represent the person to be harmed. Pins were thrust, with curses, into the parts of the effigy supposed to correspond with the organ it was desired to affect in the victim, and a wax image exposed to be melted by slow heat, or a clay one crumbled into dust little by little, with a daily or hourly accompaniment of imprecations, was believed—often with too much reason—to be so sympathetically blended with the victim's vital powers, that he or she would gradually waste away and finally expire in the image became disintegrated. In the "Lancashire Witch-craze" (1619) we read that James Devise confessed a demon had made him a picture of clay like unto the said Mistress Towneley; and he dried it the same night by the fire, and within a day after, he began to crumble the said picture, every day some, for the space of a week and within two days all was crumbled away, the said Mistress Towneley died.

Theophrastus Paracelsus, that great philosophical light of the 16th Century—one of the noblest and most slandered men of any age—calls talismans the boxes in which the crises of hands, survives to this day in the several religious orders, including the priesthood of the Catholic, Protestant and Greek R. C. church dogma—there has been an unbroken impar-

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Theophrastus Paracelsus, that great philosophical light of the 16th Century—one of the noblest and most slandered men of any age—calls talismans the boxes in which the crises of hands, survives to this day in the several religious orders, including the priesthood of the Catholic, Protestant and Greek R. C. church dogma—there has been an unbroken impar-

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assumed that the power obtained by the sorceress and the necromancer is soon lost, and the once-obedient demons who ministered to his vices, turn and rend him.

The latest issue (March, 1885) of M. Durville’s Journal du Magicien contains an interesting letter from M. Rosali de Giustinia of Smyrna, a well-known writer upon psychological subjects, from which the following curious story is translated. —

There exists at this very day at Smyrna, a somnambule, who is a real modern pythia. I have had the honour of seeing her a few times, and I have given in public and in private a real account of her sensitive, nearly always clairvoyant, and sometimes extraordinarily loud. A merchant, native of Clasomenes, one day visited the house of the somnambule and without telling the motive of his call, asked for a seance. His request was granted and at once the seeress led him into the mesmeric sleep by her son. "Who am I?" then asked the merchant. "I do not know you' answered the somnambule 'but you are not of this country.' "Do you see my country?" I do see it; it is not far from Smyrna." Here the seeress described the native place of the merchant. "Can you tell me that which I desire to know?" "What you wish to learn does not concern yourself, it is about another person you are come to see me." "Can you see that person?" "I see her, since you see her mentally: I read it in your thought. Can you also read in the thought of that person?" "I can also read in the thought of several minutes elapses, and then the somnambule rolling her head from right to left, exclaims: "My spirit is carried away to your house; I see the person, and I read in her thought; but what confusion is there, and what incoherence of ideas; this lady is insane!" This was the fact. "Why is she mad?" "Perhaps because she has practised Black Magic against another person." "That is impossible, you are mistaken." "I am not the least mistaken, I assure you; this very moment I read everything, as though in a book, in the sick woman's mind. The sorceress who has injured her is a Turkish negress, and you are the one who is to discover her. You are the patient is your own wife; you married her for love, but you also loved another woman prior to your marriage. This latter woman, through jealousy, employed the negro sorceress to cast her diabolical spells upon your wife." "What you tell me is very strange; and can you effect the cure of the sick lady?" "Certainly, but to do that I must be at the very place itself." "Why?" "To point out to you the spot where the curse or spell has been deposited in a material form." "A week later the somnambule having come to Clasomenes, was mesmerised in the merchant's own house. "Can you now show the spot where the spell is hidden?" "I can; search beneath the first step of the front staircase, and you will find the charm which has caused the disease of your wife.

The search was at once made, and actually they found mixed with moist clay, a kind of bag of skin, in which were the following articles: some hairs from the head of the sick lady, a ball of wax stuck full of pins and needles; and a pinch of dry earth, taken according to the somnambule who, in her clairvoyant sleep, was directing the excavation—from a neighbouring burial-ground. This mysterious object was dry earth, taken—according to the somnambule who, in her clairvoyant sleep, and at once the seeress led him into the mesmeric sleep by her son. "Who am I?" then asked the merchant. "I do not know you' answered the somnambule 'but you are not of this country.' "Do you see my country?" I do see it; it is not far from Smyrna." Here the seeress described the native place of the merchant. "Can you tell me that which I desire to know?" "What you wish to learn does not concern yourself, it is about another person you are come to see me." "Can you see that person?" "I see her, since you see her mentally: I read it in your thought. Can you also read in the thought of that person?" "I can also read in the thought of several minutes elapses, and then the somnambule rolling her head from right to left, exclaims: "My spirit is carried away to your house; I see the person, and I read in her thought; but what confusion is there, and what incoherence of ideas; this lady is insane!" This was the fact. "Why is she mad?" "Perhaps because she has practised Black Magic against another person." "That is impossible, you are mistaken." "I am not the least mistaken, I assure you; this very moment I read everything, as though in a book, in the sick woman's mind. The sorceress who has injured her is a Turkish negress, and you are the one who is to discover her. You are the patient is your own wife; you married her for love, but you also loved another woman prior to your marriage. This latter woman, through jealousy, employed the negro sorceress to cast her diabolical spells upon your wife." "What you tell me is very strange; and can you effect the cure of the sick lady?" "Certainly, but to do that I must be at the very place itself." "Why?" "To point out to you the spot where the curse or spell has been deposited in a material form."

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The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but as acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp; but curiously enough—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrecences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime— every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karmas to be worked out in a future birth. One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to becomo the motive of all their actions. Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the core of our lives, the trouble that comes upon us is always just the one we feel to be very much, but curiously enough—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrecences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime— every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.
This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

But it is not right to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire, who know—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say, they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the attainment of abnormal and apparently rapid road to spiritual self-development. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly easy to remember and to understand, but no one will teach them the art of putting it into practice. They at length come within its influence, but its methods are those of easy paths to the acquisition of "powers"; and that its only mission is to rekindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, only so in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the slow and sure, and the test of all things is to see whether they are ever so easy is; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use. In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts, such gifts (laubika) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus extinguishes itself. The real seership and adeptship which is accompanied by true psychic development (lokottra), once reached is never lost. It appears that various societies have sprung into existence since the foundation of the Theosophical Society, professing by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham seers and adepts of all descriptions, and we fear that there is fresh danger in this direction, by which our progenitors travelled in; and by which many have imagined that they might see, when they had attained certain objects of the Society. In too many cases the objects of the Society are loudest in fault-finding. Now, why do not these people look at the possibilities of work are within his power, and then to earnestly set about carrying them into effect. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member of the Society who is not able to do something to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that something an accomplished fact.

Above all we would reiterate the fact, that the Society is not a nursery for incipient adepts, teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there published must forth must be practically applied by the various members: thus will be developed self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance, (i.e., looking into magic mirrors and reading the future, etc.). Now we consider that such experiments would originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to try for themselves.
UNPUBLISHED WRITINGS OF ELIPHAS LEVY.

(Second Series).

III.

Perpetual Motion.

Perpetual motion is the eternal law of life; it manifests itself, like the breathing of man, by attraction and repulsion. All action gives rise to reaction and reaction is proportionate to action. A harmonious action produces a corresponding harmony, discord produces a reaction which is apparently irregular but in reality necessary to establish equilibrium. If you oppose violence to violence, you perpetuate violence; but if you oppose violence by moderation, moderation will be victorious and violence destroyed.

These are truths which seem to be opposed, because perpetual movement brings about their triumph successively. Day exists and night exists and both exist at the same time, but not in the same hemisphere. There is darkness or shadow by day and there is light at night, and the shadow makes the day more splendid and the light makes the night appear more black. Visible day and visible night exist only for our eyes; the eternal light is invisible to mortals and yet it fills the immensity of space. The day of the spirit is truth and its night is falsehood. Each truth presupposes and necessitates the existence of a falsehood, because all form is finite, and each falsehood points to the truth for the rectification of the finite through the infinite. Every falsehood contains a certain amount of truth which determines its form, and all that to us appears truth is enveloped in a certain amount of falsehood which forms the boundary of its appearance. Can it be true, for instance, or even probable, that there exists an individual of immense dimensions, or three individuals, which make only one who is invisible, and who rewards those who please him by showing himself to them, who is everywhere present, even in hell where he tortures the damned by depriving them of his presence, who both the salvation of all and yet gives his saving grace only to a small number, inflicts upon all a terrible law, and allows everybody to do all he can to render the existence of that law doubtful? Is there such a God? No, certainly not.

The existence of a God in such a shape is a truth which is disguised and surrounded by falsehoods. Are we then forced to say, that everything that is, has been and will be, that the entire universe is self-sufficient, having its form determined by the perpetual motion only? That thus everything is matter and form, that the soul has no existence, thought is but an action of the brain and God only the law of necessity? No, certainly not; because such an absolute negation of intelligence would be repugnant even to the instinct of brutes, it is evident, moreover, that the contrary affirmation necessitates belief in God.

Did this God manifest himself outside nature and, appearing in person to men, give them ideas contrary to nature and reason? Certainly not; for if this being has put himself into opposition to reason and nature, both of which come from God, it is plain that this being cannot be God.

Moses, Mahomet and the Pope, each say that God spoke with him and with nobody else, and that he told each that the others were liars. But if this is so, must all be liars? No, they are mistaken if they separate themselves into individuals, and they are right if they think that there is but one spirit, a unit. But did he not give the salvation of all and yet gives his saving grace only to a small number, inflicts upon all a terrible law, and allows everybody to do all he can to render the existence of that law doubtful? Is there such a God? No, certainly not; because such an absolute negation of intelligence would be repugnant even to the instinct of brutes, it is evident, moreover, that the contrary affirmation necessitates belief in God.

How many grand truths are hidden under dogmatic and absurd formulas, often supremely ridiculous? Let us take a few examples. Suppose a Chinese philosopher were told that the Europeans worship the supreme God of the universe, a Jew who was executed, and that they imagine that that Jew comes to life again each and every day; that they believe they can eat him, flesh and bones, by swallowing a piece of bread or a wafer; would not that Chineso philosopher, would turn into disgust and contempt, that he would want to go away, refusing to hear more. But if you forcibly detain him and shout into his ear that this is not all; but that this Jew-god came into the world to die a painful death for the purpose of appeasing the wrath of his father, the God of the Jews, who was angry, because the world which he had himself made was not Jewish enough; and who, at his son's death abolished the Jewish religion, which he himself had affirmed on oath to be everlasting; would not that Chinese philosopher become justly indignant?

An absurd dogma cannot be true unless it contains a hidden meaning which reconciles it with reason. It must have two faces; like the divine Janus' head, one of light and one of shadow. If the Christian dogma, after having been spiritually explained, cannot be accepted by an enlightened and pious Jew, it must follow that the dogma is false; because at the time when Christianity came into the world, the Jewish religion was the true religion, and God himself rejected, had to reject and must always reject, everything which that true religion did not approve. It is impossible for us to worship a man or a thing of any sort; we must still adhere to the pure Theism and divine Spirituality of Moses; we only express our identical faith in a different language. We worship God in Jesus Christ and not Jesus Christ in the place of God. We believe that God reveals himself in humanity, that he is in all of us as a saving spirit and
there is certainly nothing absurd in that belief. We believe that the saving spirit is the spirit of Charity, the spirit of Piety, of Intelligence, of Science and right Judgment, and in all this I fail to see any blind fanaticism. Our dogmas of the incarnation of the Trinity and of Redemption are as old as the world and are derived from the hidden doctrine which Moses reserved for doctors and for secrets. The temple of Jerusalem itself is an admirable exposition of the mystery of the trinity.

The fall of the great Adam, that gigantic conception of the descent of humanity, requires a saviour of equal proportions to be the Messiah; but he must manifest the innocence of a child playing with lions and calling young doves to his side. Christianism properly understood, is perfected Judaism without circumcision and Rabbinical slavery, with more faith, hope and charity being included in the religion of Jesus than in an admitted fact that the Egyptian sages worshipped neither cats, nor dogs nor vegetables. The secret doctrines of the initiates were the same as those of Moses and of Orpheus. One only universal God, immovable as the law, fruitful as life, revealed in all nature, thinking in all intelligences, loving in all hearts, cause and principle of all beings and beings, invisible, inconceivable but existing since nothing can exist without Him. Let God be called by His name.

God, suffering violence in heaven, resists violence upon earth, not with a host of prayers, but with money and the money-box made alliance with the executioner and fraternity. The secret of the revolution is the secret of the creation of life. God knows all, he dreamed of Him and the divinity of his gods is only the diversity of their dreams. The priests of the different religions say to one another: If you do not dream like I do, you will be damned eternally. Let us not speak as they do, but let us await the hour when we shall awake. Religion in its essence knows no change, but each era and each nation has had its prejudices and errors.

During the first centuries of Christianity, people believed that the world would soon come to an end, and they despised everything that makes life beautiful. Sciences, arts, patriotism, love of family, all were neglected and forgotten for idle dreams of heaven. Some became martyrs, others ran away into the desert and the empire fell into ruins. Next came the folly of theological disputes and the Christians began to cut each others' throats for the sake of words and sentences whose meaning neither of the combatants understood. During the Middle-ages the plain sense of the gospels gave way to theological squabbles and superstitions increased and multiplied. Later on, materialism reappeared, the great principle of unity was disregarded and Protestantism filled the world with fantastical churches. Catholics were merciless and Protestants were implacable. Next came the melancholy Jansenism with its theological disputes and the Christians began to cut each others' throats for the sake of words and sentences whose meaning neither of the combatants understood. The revolution came next, imposing liberty through blood. There came a cowardly and treacherous reaction. Threatened self-interests adopted the mask of religion and the money-box made alliance with the executioner and fraternity. The secret of the revolution is the secret of the creation of life. God knows all, he dreamed of Him and the divinity of his gods is only the diversity of their dreams. The priests of the different religions say to one another: If you do not dream like I do, you will be damned eternally. Let us not speak as they do, but let us await the hour when we shall awake. Religion in its essence knows no change, but each era and each nation has had its prejudices and errors.

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During the first centuries of Christianity, people believed that the world would soon come to an end, and they despised everything that makes life beautiful. Sciences, arts, patriotism, love of family, all were neglected and forgotten for idle dreams of heaven. Some became martyrs, others ran away into the desert and the empire fell into ruins. Next came the folly of theological disputes and the Christians began to cut each others' throats for the sake of words and sentences whose meaning neither of the combatants understood. During the Middle-ages the plain sense of the gospels gave way to theological squabbles and superstitions increased and multiplied. Later on, materialism reappeared, the great principle of unity was disregarded and Protestantism filled the world with fantastical churches. Catholics were merciless and Protestants were implacable. Next came the melancholy Jansenism with its theological disputes and the Christians began to cut each others' throats for the sake of words and sentences whose meaning neither of the combatants understood. The revolution came next, imposing liberty through blood. There came a cowardly and treacherous reaction. Threatened self-interests adopted the mask of religion and the money-box made alliance with the executioner and fraternity. The secret of the revolution is the secret of the creation of life. God knows all, he dreamed of Him and the divinity of his gods is only the diversity of their dreams. The priests of the different religions say to one another: If you do not dream like I do, you will be damned eternally. Let us not speak as they do, but let us await the hour when we shall awake. Religion in its essence knows no change, but each era and each nation has had its prejudices and errors.
Often it seems to us that we are committing crimes in our dreams, and when we awake we feel happy that we have no cause for reproach. Will it be likewise in our veiled existences during our sleep under a covering of flesh? When Nero awoke with a bound, could he explain: God be praised, I did not assassinate my mother! And did he find her alive and smiling, ready to tell him in return her imaginary crimes and her bad dreams? Often the present life appears to be a monstrous dream and no man knows more than the vision during sleep. Often we see in life that which should not be, and that which should be is missing. It seems sometimes as if nature was raving mad and that reason were afflicted with a horrible incubus. The things which happen during our life of illusions and vain appearances are just as nonsensical, in comparison with the eternal life, as the dreams during sleep may be foolish compared with the real or esoteric meaning of life.

When we awake we do not cry over sins committed in our dreams and if those sins were crimes, public morality does not make us responsible for them, provided that we have not realised them in a state of somnambulism; as for instance, a man who in a state of somnambulism, dreamed that he was killing his wife, and actually stuck a knife into her body. In the same manner our earthly errors may find an echo in heaven in consequence of somnambulistic exaltation, which causes man to live in eternity before he leaves the earth. The acts of the present life may disturb the regions of eternal serenity. Such acts, according to a common expression, make the angels weep; they are the wrongs of the saints, the calumnies which they send up to the throne of the Almighty, when they represent him to us as a whimsical tyrant of spirits and an eternal tormentor of souls. When St. Dominick, or St. Paul, or other condemned heretics to the stake, those Christians became martyrs; and re-entering, by right of the sacrifice of their blood, into the great catholic community of heaven, were without doubt permitted to enter the ranks of the blessed, where they were perhaps received with exclamations of joy; and the terrible somnambules of the inquisition were perhaps not exceded by the supreme judge, when they urged their incoherent dreams as an excuse for the ruin of man's conscience, extinction of the spirit, falsification of reason, persecution of the wise and opposition to the progress of science. Such are the real deadly sins, the sins against the Holy Ghost, which be forgiven neither in this world nor in another.

CHITRA GUPTA.

This personage is well known to all Aryas, as the Chief Secretary to Yama Raja. It is believed by all orthodox Hindus that this officer is a necrologist, and keeps regular, detailed and minute accounts of all the actions of every individual. It is also the common belief, that, after death, every individual is taken before the officer for examination and judgment. After going over the personal accounts of each man, this officer, Chitra Gupta, decides his fate and rewards or punishes according to his actions during life. He sends sinners to Hell, where they undergo all sorts of punishments and trials. No action whatever, whether good or evil, ever escapes his notice. He is perfectly impartial, and gives every body his just due. There is also a general rule that the officer, Chitra Gupta, has no control over pure and virtuous men. Such men never open accounts with him, so no entry in his ledger is made for them. Their accounts are kept and adjusted by higher authorities and in a different way.

But what is the real or esoteric meaning of this Chitra Gupta? The name is composed of two Sanskrit words, "God of death."
Chitra and Gupta, and their literal meaning is, Chitra, picture and Gupta, secret; that is, secret pictures. But we must go a little deeper for the real meaning.

This correct and accurate necrologist is no person, and no thing whatever but the Astral Light, a form of the Akasa or life-principle, by which we are surrounded and linked together; or in other words, the magnetic aura of every being. Every minute action is duly and indelibly impressed on this Astral Light, the moment it is performed. Even our thoughts are impressed on it. This is the infallible account-book of our so-called Chitra Gupta. By continuous magnetic emanations we continually fill up this account-book with fresh debits and credits, and no one can expect to see his accounts properly balanced and closed, till both the debits and credits are on a par. By our actions during life-time we create our own Hell and Heaven, rewards and punishments, pains and pleasures. We are the creators of our own happiness and miseries. We can liberate ourselves from this worldly bondage, by pure and unselfish actions. There is no second or third party anywhere, either in the objective or subjective worlds, to punish or reward us, or interfere in any way with our Karma. Physical death is no death at all. It is simply the opening of a new chapter and the beginning of fresh trials to be undergone, till we complete our earthly career. Births and deaths are mere effects of our own Karma. If we put our fingers into the fire, they are sure to be burnt. We should therefore consider this Chitra Gupta, and hold to keep our ledger folio quite clean.

The scientific rationale of this Chitra Gupta is not generally understood. Enlightened people generally, out of sheer ignorance, laugh at the very idea of Chitra Gupta and his accounts. The ortho-doxx Hindus believe, on blind faith, in the ex stence of this officer and his functions and shudder to commit any crime out of fear of Hell and of the punishments thereof; I may be permitted here to remark that every assertion of our shastras, which appears quite inconsistent or irrelevant, will invariably be found to veil a deep, esoteric meaning, if sincerely and properly analyzed.

D. K.

Letters to the Editor.

OCCULT PROBLEMS.

Sir,—Will you or any of your contributors be so kind as to enlighten one upon the following questions?

1. A monthly magazine on Hindu Astrology for February and March (Published in Poona) mentions thirty names of Kalpas. Do these refer to mahapralayas and why are they thirty and what do the names signify? The thirty Kalpas are divided into four sections, the first two having eight each and the other two, seven each? Why are the Kalpas thus divided? I may remark here that the thirty days of a month are divided into four sections, the first two, having seven days each and the other two, eight days each, and every section commences with the name of God. (See Yasna 17).

2. "The Perfect Way" (page 310) states: "And all will for ever more be noted in love and have full communion with God and with each other. Thus finally redeemed from all limitations, and again become pure spirit, the universe will constitute at once an infinite monarchy, an infinite republic, wherein He shall rule, "Who is over all for ever." Similarly Mr. Sinnett, in his Esoteric Buddhism, (Page 172) says: "Thought is baffled, say even the adepts, in speculating as to how many of our solar pralayas must come before the great cosmic night in which the whole universe, in its collective enormity, obeys what is manifested the universal law of activity and repose and with all its myriad systems, passes itself into pralaya. But even that tremendous result, says esoteric science, must surely come." Is this final merging of the material into the real or subjective state, to remain unchanged thereafter for ever? Is it a state of the subjective kind such as the preceding devachans or similar to that of the preceding pralayas when the material merged into spiritual or is it not that it is no state or no existence (not even in abstract at all? What becomes of Gods, and Archangels and Angels and Chohans at this period? If it be so state at all, what is the final result of the preceding evolutionary transformations?

3. Mr. Sinnett, in his Esoteric Buddhism, (page 172) states that there are other chains of worlds in our solar system and that they are seven in all. What are these other chains? Have they any reference to the spheres which the Pythagoreans and the Platonists speak of as being attached to each planet of our system? But according to Sir G. C. Lewis, there are only four spheres to some planets and five to others. Is there any discrepancy in the statement made by Thomas Stanley in his History of the Philosophy of the Chaldæans to this effect: There are seven corporeal worlds; one Empyreal world; three Ethereal worlds, (viz., the Supeme other next to Empyreal, the sphere of fixed stars, and the sphere of the seven planets); three material sublunary worlds, viz., (the air, the earth, and the water). Those seven worlds are stated to be below the supramundane Light, the highest sphere (wherein live Gods, Archangels, Angels, good demons and souls). This highest sphere had its beginning in time (having proceeded from the lowest) but it will have no end, while the rest of the phenomenal creation beginning from the Empyreal downwards (and which is represented by Arimannus) is temporal and corruptible. Is the sphere of the Supramundane Light above stated, to be affected at the final solar pralaya?

4. According to Pythagoreans (Vide Historical Survey of the Astronomy of the ancients by Sir G. C. Lewis, there are twelve spheres: 1. The sphere of the fixed stars. 2. The sphere on which the sun itself appears. 3. The sphere of the moon and ruling the waters. 4. The sphere of fire. 5. The sphere of air. 6. The sphere of water. 7. The sphere of the sun. 8. The sphere of the moon. 9. The sphere of fire. 10. The sphere of air. 11. The sphere of water. 12. The earth. I believe these spheres are represented by the names of the twelve months of the Zoroastraeans. The twelve months are these:—

1. Farvurdin. 2. Ardebilhest. 3. Khordad. 4. Tir. 5. Amerdad. 6. Sherefver. 7. Meher. 8. Awan. 9. Dey. 10. Deh. 11. B-Ineen. 12. Aspandarnad. The months, if judged by the order of the names of theAmesha-pentas, will not, I think, appear to be in their proper order; nor do I think all the names are those that should be according to the Zoroastrians. Hence it will require some pains to trace correspondences with the Pythagorean spheres. But it is plain that Awan represents the watery sphere; Adar, the sphere of fire; Bahman, (if we take it as representing Ram, vide, Sirozeh in the Zendavesta) represents air; Farvurdin (the sphere of Farvansh, or regenerate souls) may be taken to represent the planetary orb, or the Avamad, or the Armaniti (the genius of earth) which is the last month, may be taken to correspond with last sphere of the Pythagoreans, viz., the earth. What is therefore, the representative of metal? Can it correspond with Mercury? Mercury, according to "the Perfect Way" (page 275) represents the third (the spirit of the Sun) of the seven planets; or the Moon or the genius of the earth. What is Meher, the Mithras? Has it any connection with Venus, the planet which is always beside and never away from the sun (read Meher Mysan) According to "the Perfect Way," (page 56) Venus represents the third (the spirit of the Sun) of the seven planets. Among the Chaldaic names and those of the Egyptians, there is one which is most prominently the Initiator and the Virgin, clothed in white, standing on the Moon and ruling the waters. The above are hints given to enable one to trace an accurate correspondence, which will, I believe, help a great deal to understand the yahsh. I think that if we keep the names of the months of the Zendavesta, I think, we can consult the Siroza, the months should stand thus: 1. Ormuzd. 2. Bahaman. 3. Ardebilhest. 4. Sherefver. 5. Specandarad. 6. Khordad. 7. Amerdad. 8. Mithra (read the state under the heading of Amerdad in the Zendavesta). According to "the Perfect Way," (page 56) Venus represents the third (the spirit of the Sun) of the seven planets which follow the four elements). 3. Ram (the wind) 10. (adar) Fire. Farverdin or the Zodiac may be added to these, but the sphere of earth is found wanting. According to the Mainys Khird, the planets are compared thus: 1. Is Mercurius; Bahran, Mars; Hirmaduz, Jupiter; Avanid, Venus; Kihan, Saturn. Can Meher or the Zodiac be added to these, it will be, the other or the Akash the fifth element of the Hindu philosophies?

[May, 1885]
In reply to one of my questions, in the Theosophist Magazine for June and July of 1883, you have stated that according to the Secret Doctrine, the last Zoroaster was the seventh in order and that yet there was one historical Zar-aster or Zaragharja who followed the said Zaraster. Is this seventh Zaraster the same as the seventh Manu, or Vaivasvata-manu? The sacred literature of India in various forms as this planet does. It is not possible to enter into an elaborate discussion of Zoroastrian writings, the Ahriman or rather the Phenomenal universe is to last for 12,000 years only. This figure multiplied by 360 gives 432,000 years, the period of the Kali Yuga. The division into four parts has no reference to the general progress of evolution. The various names have an esoteric significance.

II. (c) The period of Cosmic sleep is not eternal.

III. All this is Speculation.

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and also for the purpose of showing to their friends what are societies, it is thoroughly review of modern thought, present available for the purpose. and the other sources we have mentioned were put together, the volume under review and see if they do not find in them of the Theosophist, as well as in "Isis Unveiled" will be found an followed. Can nothing be done to quicken the activity of this Society has been founded at Bombay, but that no result has note in the latter informs us moreover that a Parsi archaeological amplification of many points only touched upon in the lecture. A mankind. In the lecture we have mentioned, it is shown that it the rejection of all ancient customs, as being foolish superstitions. that religion is to sink still deeper into the abyss of formality do well to read the reiterated statements of this is the fact will do. 19. Will and Nature, and to call upon the limit of material existence. These are the fundamental postulates of Religion, upon which have been built all the doctrinal fabrics of particular and transcendentalist, for religious intelligence can never dispense with, which physical science has not refused, and which transcedental science affirms, thereby the true goal of religion is not mysticism but science and it is only by the study of transcendental as well as physical science that man can hope to master himself and about the order of things in which he forms a part. Colonel Olcott says "What are these suppositions of Religion with which it is assumed that "Science" can never deal? That there is a world or objective state beyond the cognizance of our physical senses; that man is a subject, who, in addition to his physical organism, has faculties—it may be undeveloped at the present stage of human evolution, or it may be only dormant—it is related by itself to the workings of what are called natural laws, and science cannot comprehend that to which it is not capable of material proof by repeated experiment. But man is also concerned with an enquiring into facts which lie beyond the domain of physical science in regard to the causes of things, which causes science professedly leaves out of account. Colonel Olcott says, "We recommend this book to all our members both for perusal and for the handsome manner in which the book has been printed and put up. It has spared no expense and we congratulate him on the satisfactory result.

RECENT THEOSOPHICAL PUBLICATIONS.

THEOSOPHY, RELIGION AND OCCULT SCIENCE.
By B. S. OLCOTT, F. T. S.

This volume is the London Edition of Colonel Olcott's lectures, or copies rather, translated from the original, of which the first was delivered in England, and opens with a most exhaustive review of modern thought.

We recommend this book to all our members both for personal and for the satisfaction of having to their friends what are the true aims and objects of our Society.

A private letter from London says "my own opinion is that the dissemination of the book will do more than any book I know to put Theosophy on a footing with other respectable societies. It is thoroughly healthy and open and will, I believe, attract even 'unbelievers' by its generous sympathy, its eloquent pleading, its many tone." This criticism proceeds of course from a friendly pen, but we think that few will read these perceptions without an ardent desire to know more of the writer and feeling that, whatever may be its outward blunders, there is after all in Theosophy something to live for, more solid and more satisfying than the objects which chiefly engage the attention of the majority.

The author endeavors in his book to impress upon his readers the paramount necessity of self-knowledge and that it is the duty of every individual to seek it with all his might. The most important questions to every individual are. What am I? Where am I going to? What is my ultimate object? Science is occupied with an examination of nature, but its investigation are only directed towards the examination of what is "touched by the workings of what are called natural laws," and science moreover confines its researches to what is capable of material proof by repeated experiment. But man is also concerned with an enquiring into facts which lie beyond the domain of physical science in regard to the causes of things, which causes science professedly leaves out of account.

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RETIREMENT OF MADAME BLAVATSKY.

The following circular issued to the Branches of the Theosophical Society by the President Founder, is now, by permission made public:

HEADQUARTERS, ADYAR,
14th April 1885.

The President Founder by order of the General Council, announces the retirement from the office of Corresponding Secretary of Madame H. P. Blavatsky, founder of this Society. Following are the texts of her letter of resignation and of the Resolution of Council thereupon:

[COPY.]

To the General Council of the Theosophical Society.

Gentlemen,

The resignation of office, which I handed in on September the 27th 1884, and which I withdrew at the urgent request and insistence of the Council several days ago, I must again respectfully renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire. I wish to devote my remaining few days to other thoughts, and to be free to seek changes of climate should such be thought likely to do me good.

I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you, if possible, to act for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy.

Fraternally and ever yours—in life or death.

(Signed) H. P. Blavatsky.

At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at Headquarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

Following is the Certificate of her Medical attendant:

[SIGNATURE]

Madame Blavatsky accordingly left in company with three friends—one European lady, one European gentleman, and one Hindu gentleman—who had volunteered to take charge of her. It was not decided where she should go upon reaching Europe, but discretion was left to her escort to choose some quiet spot answering to Dr. Scharlach's description. Should her health be sufficiently re-established, she will finish the "Secret Doctrine," which she means to make her life-work. To obey strictly the general injunctions of her medical adviser, as confirmed by her heart condition, as confirmed by her medical adviser, is the one wish expressed for her welfare by myself and all those who are near to her.

(Signed) MARY SCHARLACH,
M. B. and B. S., LONDON.

To mark our respect for Madame Blavatsky's exceptional abilities the vacancy caused by her retirement will not be filled and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Recording Secretary, at Adyar.

By the Executive Committee of the General Council,

H. S. Olcott,
President of the Theosophical Society.

FORMATION OF AN EXECUTIVE COMMITTEE.

CIRCULAR.

ADYAR, April 7th 1885.

Sir and Brother,—With a view to improving the administration of the Theosophical Society, and relieving the President of a portion of the responsibility which now devolves upon him, I have determined to form, as an experimental measure and subject to ratification by the next Convention, an Executive Committee, of which I invite you to become a member.

My wish is to have this Committee assume in connection with myself the entire management of the Society's affairs, during the recess. Each member and myself to have an equal vote; the President to have a casting vote in case of a tie; all questions to be decided by the majority present; the Secretary of the Society to act as Secretary to the Committee, the entire proceedings to be kept strictly confidential, save with the consent of the majority present; and the Committee to meet at least once a week for business.

The design being merely to form a convenient working Committee of Councillors most accessible from the Head-Quarters, I propose that a circular be sent to each and every member of the General Council notifying him of the appointment of this Executive Committee, and inviting him to attend the sessions when in Madras; and last times to communicate through any one of his colleagues among your number any matter he may think advisable to have acted upon. Thus practically, the entire General Council would have a share in the management of the Society throughout the year.

It is to be understood, of course, that the present measure is adopted tentatively, and that the right is reserved of rescinding this Special Rule in case difficulties should arise—as in the late Board of Control—of so serious a nature as to prove its inexpediency.

Should this proposal meet with your approval, you will oblige me by signing your acceptance in writing, and by attending the first meeting of the Executive Committee of the General Council at the Head-Quarters on Sunday next the 12th instant, at 2:30. p.m. sharp.

Fraternally yours,

H. S. Olcott,
President, Theosophical Society.

The Committee met at the time and place designated, organized, and proceeded to business. The above Circular, being copied into the Council Minute Book, and the following paragraph added, was signed as below.
We, the undersigned Councillors of the Theosophical Society, hereby signify our acceptance of seats on the above-mentioned Committee: and we agree, each and every one for himself, to keep the proceedings secret as above provided, and to work together under the conditions mentioned in the President Founder's circular letter.

(Signed) R. Ragoonath Row.

" P. Sreenevasa Row.

" S. Subramanier.

" C. Ramiah.

" R. Parthasarathy Chetty.

" T. Subba Row.

" A. J Cooper-Oakley.

" C. W. Leadbeater, Secretary.

SPECIAL NOTIFICATION.

ADYAR, MADRAS, INDIA, 17th April 1885.

Circulated to all the Branches of the Theosophical Society by request of the Executive Committee of the General Council.

The Theosophical Society has been in existence for nearly ten years, and yet it has not been placed in a position in which it can afford to maintain itself, independently and irrespective of the funds which the Founders from year to year provide from the resources of the Theosophist, for its support.

Having regard to the fast growing importance of the Society, both numerically and substantially; and to the continued spread of its branches throughout the world, it seems highly desirable,—indeed absolutely essential,—for the stability of the institution, that early measures should be adopted for giving the Society a capacity to receive, collect, and hold Endowments (which, it may be observed in passing, are likely to come in from several benevolent quarters); and to administer the same efficiently and economically for the legitimate purposes of the Society, under proper management and surveillance.

And no measure towards effectuating this object with the desired success can be more suitable than that of giving the Theosophical Society a \textit{legal status}, by making it a Corporate Body, as recognised by the Laws in force in British India, where the Head-Quarters of the Society are located, under Act XXI of 1860 (read in connection with Section 255 of Act VI of 1882) of the British Indian Imperial Legislature: the same being "An Act for the Registration of Literary, Scientific, and Charitable Societies."

It is clear that such an incorporation of our Society can only be made with the concurrence of all, or the majority, of its Members (or Fellows.)

Therefore, the Presidents of all the Branches of the Theosophical Society are earnestly requested to convene meetings of the Fellows of their respective branches, to consider this important subject, and communicate their views to the Recording Secretary, at Head-Quar-

For the General Council,
H. S. Olcott,
President.

SPECIAL ORDERS OF 1885.

ADYAR, 17th April 1885.

To Presidents of Branches.

I. The President-Founder circulates the following document in compliance with the terms of the Resolution adopted at the Meeting of Theosophists at Mysore on the 4th instant:

"There is reason to fear that many Theosophists have been, notwithstanding the declaration made at the time of their initiation, and frequently reiterated in public prints, labouring under a wrong impression that blind belief in Phenomena is a pre-requisite for membership and that Theosophy is based upon such belief; and that some have become Theosophists, and continue to be so under this erroneous impression. The existence of such a misconception being highly injurious to the well-being of the Theosophical Society, you are requested to report before the 1st day of August 1885 to the undersigned whether all the Members of your Branch are prepared to continue Theosophists with the full knowledge of what is above-stated, and with the understanding that the Society's ideals and duties (and therefore those of each one of its members) are as follow:—

1. To consider all men as brothers—consequently to show tolerance and practise charity towards all, and actively endeavour to promote the well-being of mankind.

2. To promulgate truth and morality both by precept and example.

3. To aid as far as possible in the revival of the Sanskrit language, and the recovery of its vast treasures of literature and science; to study and compare esoteric religious philosophies; and to promote scientific research after undiscovered or forgotten truths.

If any one is not prepared to continue a Theosophist upon the conditions above-mentioned, please intimate the same to the Committee within the time fixed. Otherwise his name will be allowed to continue on the list of Theosophists as one who has accepted the fore-
going rules as forming the programme of the Theosophical Society."

The President-Founder adds his own hearty endorsement of the foregoing document. The Society can never settle down upon its permanent foundation until the sensational element is thoroughly eliminated, and the Members come to realize that the benefit to be derived from our Association is proportional to individual efforts. It has been reiterated numberless times that the Society has never pretended to be a school of teachers, nor to show any easier way towards the acquisition of spiritual knowledge than is described in the most ancient books. There are boundless potenences of public usefulness and personal development in this Theosophical movement; but like gold in the mine, they must be brought out by hard labour.

Should any member of your Branch be absent from the Special Meeting to be called by you to consider this circular, you will kindly communicate with him, ascertain his decision, and report the same.

For the General Council,

H. S. Olcott,
President, T. S.

LONDON LODGE THEOSOPHICAL SOCIETY.

An open meeting of the London Lodge was held at Queen Anne's Mansions, St. James' Park, on Wednesday last March 4th. Over two hundred persons were present, of whom the majority were guests.

Mr. A. P. Sinnett, who was in the chair, opened the proceedings by pointing out that the views put forward by members of the Lodge, or even unauthored presentations of the Esoteric Doctrine, are not the creed or faith of the Society as such. He protested most emphatically against the idea that the Society possessed anything like a definite creed or form of belief. He considered the doctrine or theory of reincarnation by continental spiritualists, after which the meeting assumed a conversational character.

BENTHAM KEIGHTLEY,
Hon. Secy.,

March 6th, 1885.

INSPECTION REPORT.

Armen returning to Calcutta from Benares, I twice visited the President of the Ladies Theosophical Society, Sroemutti Swarna Kumari Damodar K. Mavalankar, who introduced me to a very well educated, intelligent lady and earnestly devoted to her self-imposed task. The regular meetings of the Branch are held monthly; and, considering the disadvantages under which Hindu ladies have to labour and the number of them present at the meeting, the attendance at the meetings is fairly large. The President generally reads extracts from the Theosophical literature and expounds them for the benefit of the members, showing their identity with and bearing upon occult science, religion, philosophy, &c.; (2) The encouragement of female education; (3) The establishment of a charitable Institution for affording relief to deserving people in distress. The Society, taking the chair, made it a point to encourage and support this excellent journal.

I also attended two meetings of the Calcutta Branch. I am glad to observe that these meetings were more largely attended and better conducted than they had been previously.

At the second meeting held last evening, three committees were appointed to devise the best means to carry out the following objects:—(1) The revival of the ancient Aryan literature, science, religion, philosophy, &c; (2) The encouragement of female education; (3) The establishment of a charitable Institution for affording relief to deserving people in distress.

I was also present at a meeting of the Bhouanipore Theosophical Society held on the 26th of March. It has been resolved to open in Bhouanipore a Sunday School, for the purpose of imparting religious and moral instruction in Sanskrit to young boys.

CALCUTTA,
30th March 1885.

DAMODAR K. MAVLANKEAR.

GOOTY THEOSOPHICAL SOCIETY.

The First Anniversary of the Gooty Theosophical Society was celebrated with great eclat on the morning of the 20th March last. Delegates from Bellary and Adoni, and Theosophical Brothers and sympathisers from Gundalak, Pathikonda, Cuddapah, Anantapur, and other places, besides the local public, were present on the occasion. In the absence of Mr. C. W. Leadbeater, who was invited from the Head-Quarters, but was unable to be present, Mr. Mohini was followed by Dr. Neild Cook who gave some observations on the general acceptance of the doctrine of reincarnation by continental spiritualists, after which the meeting assumed a conversational character.

The Secretary read the Annual Report detailing the good work done by the Branch and its membeers during the short period. The Bengali journal Bhoarati—whioh she edits every month, is, I am told by competent persons, one of the best conducted journals in all India; and it frequently treats of high philosophical and metaphysical topics. I find that the Bengali Mail has not encouraged the editor to make it a point to encourage and support this excellent journal.

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The meeting closed with a vote of thanks to the Chairman for his able and encouraging address.

Gooty, March 20th, 1885.

Mr. V. Subraya Mooldeiar, who occupied the chair, made a clear exposition of the subject of Meenoukal and showed how it
could be applied for the good of humanity. He also interested the
members of the group in the study of Esoteric Theosophy.
To crown the day's work, two intelligent and educated
enamoured were initiated as Fellows of the Theosophical Society
as the close of the day.
By order,  

B. P. NARASIMHAIAH,  
Secretary

CHITTOOR THEOSOPHICAL SOCIETY.

This Branch intends to celebrate its first Anniversary on the
17th May.
Colonel Oleott, President of the T. S., has accepted the invitation
of the Branch to preside on this occasion. It is expected that a
number of the members of neighbouring Branches, as well as
some from Madras, will be present.

THE THEOSOPHIST.

In consequence of numerous complaints from subscribers as to the
inconvenience of the form in which the THEOSOPHIST is now issued,
has been determined, to reduce the size of the page by one half, the amount of material contained being the same as at present.

Unless good reason appears to the contrary, the alteration will
begin with our new year in October next.

TRANSLATIONS.

Mr. B. P. Narasimiah B. A. of the Cooty Branch is engaged in translating into English the Telugu "Vedanthavartikan," a work on Adwanta Raja philosophy.

PERSONAL.

Mr. George Chainey writes to us from America that he has
joined the Theosophical Society and intends to devote his whole
time to the promotion of its objects.

Mr. Chainey is well known in America as one of its finest
orators, and was, next to Col. Ingersoll, the most noted Agnostic
in the country. He has sent us a recent lecture on "What is
Theosophy?" wherein appeared the first
eleven numbers of the translations of Eliphas Levi's writings—now
continued in the "Journal of the Theosophical Society;" wherein
appeared the first; and published by the Proprietors under the auspices of

SPECIAL NOTICES.

NOTICE.

At the request of the Proprietors of the THEOSOPHIST, Mr. C. W. Leadbeater has kindly consented to act as Manager, and Mr. T. V. R. Charloor as Assistant Manager and Cashier, of the Magazine. Money orders, drafts, and other remittances for the journal will be received and acknowledged by the latter gentleman.

NOTICE.

In view of the frequent demand for Theosophical literature, either for free distribution or at a price within the reach of all, the Manager of the Theosophist has determined to offer the remaining stock of the following pamphlets at much reduced rates as under:

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