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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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INFALLIBILITY.

To the student of intellectual development the spectacle presented by the condition of the New Dispensation branch of the Brahmo Samaj is very instructive. As originally conceived by its illustrious founder, Rajah Ram Mohun Roy, Brahmoism was a selfless movement imbued with the spirit of exalted religious aspiration. Himself endowed with every quality that commands personal affection, that lofty character would have spurned the attempt to invest his utterances with the importance of divine revelations or his person with that of a special messenger from God. In his treatise upon the Vedanta, he expresses his aversion from those would-be interpreters of the Divine Wisdom who give out such advice as this: "believe whatever we may say—do not examine or even touch your Scriptures—neglect entirely your reasoning faculties—do not only consider us, whatever may be our principles, as gods on earth, but humbly adore and propitiate us," etc. He died in 1833, and his sympathetic biographer, Miss Carpenter, tells us "he was appreciated during his life by very few of his countrymen, and his death appeared at the time to excite but little regret in India." Time took his fame into its keeping, however, and now the merits of his character are becoming properly understood. How his quiet, modest, selfless Samaj was split into three camps, and one of them was led into various extravagances of ritual and belief; how "Keshub worship" developed and the horned head of Infallibility grew apace; how a hierarchy of Ministers and Apostles sprang up, and Keshub stepped into a niche he had hollowed for himself next beyond that of St. Paul—are matters of contemporary record; the most detailed account being that of the erudite and eloquent Sivanath Sastri, chief of one of the other two Brahmo "churches." If Keshub Babu had lived twenty years longer, there would have been time for his followers, with or without his full consent, to have duly enshrined him in the Hindu Pantheon. Fortunately for those of the next generation who will care to know his really great merits, as we can now see Ram Mohun Roy's, he passed behind the mountain to the Hidden Plain of being beyond before this process of Euhemerisation was complete. And yet this

is what his mourning worshippers even now are saying: "Our community seems to be very helpless now. The master spirit has gone, and there is a vacancy everywhere. There is no use concealing a fact. We are helpless.....It seems as if a paralysis had attacked the whole frame, and every man among us has become powerless, wishing to raise his limbs, walk and speak, yet unable to do so." The New Dispensation leaders had each "worked and fought, without being aware that it was the strength of one spirit that sustained and enabled him, and as soon as that one left the region of sublunary existence, the vigor, the energy, the power that was in him left him, and behold the hero with his arms crippled and his bow snatched, a pigmy, indeed."* This is rhapsodical enough, one would think, yet in the following passages we see the gifted, intellectual, fervent man Keshub whom his relatives and discreet friends knew, euhemerised into an inspiring Divine essence, something presumably less than Parabrahma and more than Saint or Deva. Keshub has now become the typical name for "the self-denying and all-embracing spirit of God." "Keshub shines eminently in Socrates and Sakya:" *i. e.*, while the Bengali gentleman only asked a place in the line of Divine messengers in which Paul, and Jesus, and Moses were his predecessors, his enthusiastic Apostle Piyaree Mohun Chowdrey, christened by Keshub "Ganesh, the Gospel-writer of the New Dispensation", impatient of the possible verdict of posterity, already expands him into the divine Logos which may have animated the souls of Gautama Buddha, Socrates, and other world-teachers! Piyaree Babu is too sinful in his own eyes to warrant his thinking that the Divine Keshub "lives and moves in him as he surely does in his other friends and children." Children in spirit, not of the flesh being, of course, meant. Keshub "is established and ingrained" in his "divine self;" but his carnal self has "wonderfully eclipsed him. Up, above beyond these black and opaque clouds like an eclipsed and darkened moon the immortal Keshub Chandra shines serene." To an exordium so hyperbolic as this, one need only expect the sort of peroration which follows: thus, "dear friends, pray earnestly that my true self may triumph over the *Rahu* of my gross self and see within me the beautiful Keshub Chandra shining and smiling on the lap of God." [The *New Light* of April 21, 1885.] This is what Dr. Draper would call "an incoherent dream"—quite up to the level of St. Augustine's "rhapsodical conversations with God." Its effect must be most damaging to the future fame of Keshub himself and the mental health of his now surviving disciples. One wishing to find a parallel must go back to the time when Republican Rome was casting aside her simple costume to bedeck herself with the purple of Imperial Rome; a time when in the East, "gods descended from heaven, and were made incarnate in men; in the West, men ascended from earth, and took their seats

* The Liberal and new Dispensation of April 19th, 1885.

among the gods." Draper, from whom this is quoted, says—and this, Piyaree Babu should make a note of—"The facility with which gods were thus called into existence had a powerful moral effect. The manufacture of a new one cast ridicule on the origin of the old..... The excesses of religion itself sapped the foundations of faith." * Nothing can be surer than that the whole body of Brahmaism—all its sects and "churches" included—will be ridiculed to death if this tendency towards hero-worship and god-making be not stopped. Probably there is not a loftier character in India to-day than the venerable Debendro Nath Tagore, yet the Brahmos are praising him in so fulsome a strain that one would fancy them enemies in disguise, bent upon making his memory a future bye-word among sensible people. He is the last man to be pleased with such gross flattery; then why not have regard to his feelings? If he, or Keshub, or Swami Dayanand, or Ram Mohun Roy have had truth to impart, why not let it be judged upon its own merits apart from their personalities, which make it neither better nor worse. This inclination towards sectarianism and dogma-making is no sign of true piety, but the opposite. Its root is not even mere selfishness or vanity—the thought of possessing a precious truth that outsiders lack, a sense of exclusive proprietorship, as of a big diamond or a palatial property. It is the sign of mental sloth, an indolent dislike to take the trouble to enquire into the grounds of belief or knowledge, a feeble moral courage, the dread of unpopularity: in short, a despicable trait of human-nature. Masses accept their inheritance of opinion along with that of worldly goods, or the fashion of their dress, not one person in a thousand thinking for himself nor one in ten thousand daring to give voice to original ideas. Chillingworth had the pluck to preach this wholesome truth to the face of Charles I. In his sermon upon the necessity for appeal to the reason in deciding upon religious questions he said: "But you that would not have men follow their reason, what would you have them follow? their passions, or pluck out their eyes, and go blindfold? no, you say, you would have them follow authority... But then, as for the authority which you would have them follow, you will let them see reason why they should follow it. And is not this to go a little about—to leave reason for a short time, and then to come to it again, and to do what you condemn in others? It being, indeed, a plain impossibility for any man to submit his reason but to reason; for he that doth it to authority, must of necessity think himself to have greater reason to believe that authority." Good logic this, and applicable to the whole circle of human research. The followers of a leader employ the minimum degree of reason, the leader more: in proportion as the former abnegate themselves and exalt him, so will his death or disappearance prove the cataclysm of their sect, school or church. By this test, it is but too easy to gauge the relationship between Keshub Babu and his "Church": he was the blazing comet, they but its nebulous tail; he gone, the world is dark for them.

The friends of these several Indian teachers may retort that members of the Theosophical Society have not been blameless in this respect: in fact, a Brahma organ, charges us with the purpose of building up "a new order of priesthood." Perhaps the theory is based upon the fact that certain phenomena have been shown in connexion with our movement, and that the authors of two or three Theosophical books, possibly to give them more weight, have affirmed their personal relationship with Mahatmas. But whatever the phenomena, their exhibition has always had for its object to prove the existence in all mankind of certain psychic potentialities, which, under favouring conditions, develop. Was it even pretended that only certain chosen "vessels of election"

could have these powers; or that their exercise proved their possessors to be infallible teachers? Is it not, on the contrary, absolutely true that, from the first page of *Isis Unveiled* to the last line printed about Theosophy, the uniform burden of theosophical teaching has been that man, as man, possesses to-day exactly the same psychic and other capabilities as his remotest ancestor possessed; that in successive cycles these have been alternatively developed and latent; and that religious knowledge results from psychic development? Where is the room for a priesthood among us in the exoteric sense of the word? Or the necessity, in a society like ours, for leaders? The writer, for his part, is convinced that, whatever mental sufferings and whatever injury to personal reputations may result from recent events the price is not too high to pay if the last chance be destroyed of ever building up a sect and "priesthood" in the Theosophical Society. Rather than see that calamity befall the movement, he would prefer that the respect now felt by any friend for any one concerned in its inception or direction, should be lost; for then the field would be cleared of obstructive personalities, for the consideration of first principles. In neither his official nor private capacity, has he evinced any sympathy with the yearning after inspired teachers or infallible teachings. Quite the reverse: for he has never let slip an opportunity to affirm the dignity of private judgment; the necessity of individual research and interior development for the comprehension of truth; the absolute independence of Theosophy of all special teachers or groups of teachers,—all sects, dogmas, confessions of faith, forms, ceremonies, and national or geographical limitations. If this is not broad enough; if, in any other language besides English, there be any stronger words to express an absolute repugnance to the idea of any thinking person blindly giving up his sovereign right of inquiry to any other person, high or low, adept or non-adept, and of giving any value to a teaching beyond its own intrinsic weight by appealing to an authoritative authorship—then those are the words the writer would wish to employ. There never was an adept or Mahatma in the world who could have developed himself up to that degree if he had recognized any other principle. Gautama Buddha is held to have been one of the greatest in this august fraternity, and in his *Kalama Sutha* he enforced at great length this rule that one should accept nothing, whether written, spoken or taught by sage, revelator, priest or book, unless it reconciled itself with one's reason and common sense. This is the ground upon which we stand; and it is our earnest hope that when the founders of the Theosophical Society are dead and gone, it may be remembered as their "profession of faith". With stout old John Hales, the preacher of the 16th century, we maintain that "to mistrust and relinquish our own faculties, and commend ourselves to others, this is nothing but poverty of spirit and indiscretion."

H. S. OLCOTT.

THE NATURE OF ELECTRICITY.

THE following appears in the "Scientific American" as a summary of the modern views of the real nature of electricity, as put forward in lectures at the Royal Institution by Prof. O. J. Lodge, F. R. S.

It had been discovered by Faraday and Clerk-Maxwell how like the behaviour of electricity was to that of an incompressible fluid or liquid. One was not thereupon justified in asserting that electricity was a liquid, but it was perfectly certain that it behaved in many respects exactly like one, and it was, therefore, a step necessary to be made to understand and grasp the analogy between electricity and a liquid—in other words, to develop a liquid theory of electricity. Let them imagine a fish in the deep sea; he was surrounded and permeated by water, but must be completely unconscious of its ex-

* "Condict," p. 35.

istence. For a fish near the surface even to postulate the existence of water from the effects of currents and waves, would be an act of scientific discovery analogous to our discovery of the existence of the atmosphere; but for a fish in the serene depths of the ocean, the discovery of water would be an almost impossible one.

Now, we were living immersed in electricity in precisely the same way, but we were in a more favourable position for discovering its existence, because it behaved, for the most part, more like a liquid entangled in some elastic medium or jelly than like a freely moving liquid. Substances in which it could freely move about were called conductors; substances in which it was entangled were insulators or dielectrics. Conductors must be regarded as holes and tubes in the jelly, permitting storage and transfer. The jelly was such as only to resist the motion of electricity; it permitted the free locomotion of ordinary matter. The existence of these two classes of bodies, conductors and insulators, had enabled the human race, with difficulty, at length to discover the existence of this all-permeating liquid. An electrical machine was to be regarded as a pump which could transfer the fluid from one cavity to another; thus charging one conductor negatively, the other positively. Charge was to be regarded as either excess or defect from the normal supply of fluid, causing a strain.

Electrical attraction and repulsion were all explicable by the strains thus set up in the surrounding elastic medium or jelly. The increase of the capacity of a conductor by bringing an earth-connected body near it was accurately representable by thinning the elastic coat surrounding a cavity; and a hydrostatic model of a Leyden jar could be easily made with an elastic bag inside a rigid vessel, with pressure gauges for electrometers; this behaved in all respects exactly as a Leyden jar—exhibiting discharge by alternate contacts and so on. Discharge was typified by a relaxing of the strain and by a twisting of the dielectric medium in some place. Certain phenomena connected with discharge suggested obscurely that what we called negative charge was not merely a defect of supply, but was a supply of something else of an opposite kind—that there were, in fact, two electricities, positive and negative, which combined together into a neutral liquid. It might be that the other was then composed, and that what we called an electric current was really the simultaneous transfer of the true components of this liquid in opposite directions, and that strains in dielectrics were due to attempted shear of the other. The phenomena of electrolysis strongly suggested and supported this view.

Was any other motion possible to a liquid? Yes, a whirling and vibrating motion. By coiling up a conductor so as to get an electrical whirl, we discovered that we had produced a magnet, and all the phenomena of magnetism could be developed on the hypothesis that magnets consisted of such electrical whirl-pools. One whirl had the power of exciting another in neighbouring conductors, and these so excited whirls were repelled. In this way could be explained the phenomena of diamagnetism. A disk of copper at the end of a torsion arm was repelled by a magnet until the current induced in it had died away, which was very soon in that particular case; but currents in molecules might, for all we knew, last for ever until actively destroyed. Atoms were already endowed with perfect elasticity—why not with perfect conductivity too?

Finally, electricity in vibration, if rapid enough, constituted light; and it was easy to see that on this hypothesis conductors must be opaque, and that transparent bodies must insulate, which agreed with observation. If a ray of light were passed along a line of magnetic force, it ought to be twisted, as was shown by the pertinacious experimental power of Faraday before the fact could be understood and before the scientific world was ready to receive it. The profound significance of this fact was first perceived by Sir William Thompson,

and stated by him in a most powerful and remarkable note, and upon this Maxwell founded his electrical theory of light.

“I have endeavoured,” added the lecturer, “to give you pictorial and mechanical representations of electrical phenomena, and thus to lead you a step in the direction of the truth; but I must beg you to remember that it is only a step, and that what modifications and addenda will have to be made to the views here explained, I am wholly unable to tell you.”



REINCARNATION.*

BY F. ARUNDALE, F. T. S.

Human life, in its varied aspects, presents the greatest mystery for the mind of man. On all sides is found a constant struggle for existence, in which the one who wins does so at the expense of his fellows. The life of man is subject to pain and disease—to sorrow and evil. Injustice meets us at every turn. Frightful maladies attack helpless infants, and follow them from the cradle to the grave. The blind, the deaf, the dumb, the idiot, and the criminal, stand side by side with the rich, the powerful, the intelligent, and the virtuous; the child of the thief and the beggar is clothed in rags and nourished in vice, the child of the king lies in purple and fine linen, and has every aid to virtue that position and nurture can bestow; no action of his own has entailed this punishment on the one, no merit brought this reward to the other. Failure and disgrace accompany virtue, while success and honor follow evil even unto the end; the good man dies in misery, the selfish and vicious lives out a life of worldly prosperity. In the same family, subject to the same conditions of birth, children may be found who differ widely in natural capacity, both in body and mind. One starts on the journey of life equipped with a rare and brilliant intellect and high moral qualities, while his brother, the offspring of the same parents, reared in the same manner, is sometimes a drivelling idiot or hopelessly vicious. The Theologian seeks to account for this inequality in the conditions of human life by assuming a personal Creator ruling all things by His fiat, turning evil into good and rewarding men in a future life according to their deeds. An all-powerful and benevolent Being is credited with the creation of a world in which all the facts of life contradict the possession by such a Being of the attributes of justice and love. Love is supposed to be “Creation’s final law,” but pain and sorrow, sin and suffering, want and disease, are the heritage of a large portion of the human race; and this through no fault of their own. The misery and crime in human life must, therefore, be the handiwork of this loving God, who is also represented as omnipotent and appointing unto each individual his nature and surroundings. Theology gives no satisfactory explanation of the injustice manifested in the moral inequality of human beings. If in a future life men are to be punished or rewarded for deeds done in this, justice demands that all should have the same chance and stand on equal ground. It is useless to assert that God made all men equal, for nothing is more obvious than the inequality of the conditions of life and the moral nature of men. Moral disease contaminates the child ere it has seen the light; some are conceived in vice, and come into this world with a hereditary pre-disposition to crime, and those who rise above their fellows owe their position, not so much to nature as to a natural superiority both of body and mind. The only outcome to the teaching of this school may be briefly summed up in the words of an ancient scribe, “Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel to honour and another to dishonour?”

The Materialist, on the other hand, starts with an assumption entirely different from that of the Theologian. For him, there is no design in nature—“it has no purpose, mind or will”—and all the varied developments of life, and the inequalities of human existence, are due to the blind action of natural forces. Thinkers of this school have sought to find in variety of atomic and molecular activity and configuration, all differences both on the physical and mental planes, from the simplest fact up to the complex mental and

* Papers read at an open Meeting of the London Lodge T. S. March 4th, 1885.

moral characteristics of man. But the original question of the inequality in human existence remains untouched. No reason can be given on the materialist basis to show why the minute particles of nitrogenous matter should differ so widely in their subsequent development; for it has been shown by microscopic analysis that up to a certain stage in embryonic life the embryos, whether of horse, monkey, dog or man, cannot be distinguished one from the other. Neither from the materialist nor theological standpoint can a satisfactory answer be given to the problem of life. Each school proceeds to investigate along a fixed groove, and concerns itself with but one side of Nature.

To rightly understand the true basis underlying the diversity in the conditions of human life two factors of the problem have to be considered. First, the relation of cause and effect; second, the nature of man himself. No solution can be recognized as satisfactory that is not equally valid in the domains of Physics, Metaphysics and Ethics. It will readily be granted that the varied manifestations of being are the expression of forces, whether those forces be considered from the material or spiritual standpoint. It would be beyond the subject of the present paper to enter into any metaphysical argument to prove the axiomatic truth of *ex nihilo nihil fit*. The *I am* includes within itself the *I was* and *shall be*, for if the *I am* had no pre-existent form, then a relation would be postulated between a thing and its utter negation, which is absurd; what exists not can, by no operation of cause, be brought into existence; therefore effect exists in its antecedent condition of cause. It will thus be seen that no phenomenon in Nature can be considered as separate from cause, and the question to be first answered in regard to man is the bearing of the law of cause and effect upon him, or in what previous form the forces existed which condition his present life.

That which we call matter has been declared by professor Tyndall to hold within itself the "promise and potency of every form of life," and the theory of evolution traces the development of man through the many-linked chain which extends from the lowest vertebrate to humanity. Man, therefore, on the physical side, is the product or effect of a long series of changes, in which each stage is at once the effect of a past development and the cause of its successor; in other words, each form or effect existed as cause in the form which preceded it. But man does not consist only of a physical body, he possesses a mind as well. It will, therefore, be necessary for the proper unfoldment of the subject to consider man as a conscious being, and see how far that consciousness is confined to the operation of the senses.

The application of reason to the facts of experience must convince any candid observer that the human being is possessed of consciousness, which manifests in varying degrees independently of the body, in fact, that there is a sensuous and super-sensuous man. This super-sensuous consciousness, which is shown in some of the more complex phenomena of dreams, and especially in those states known as somnambulism and trance, is conclusive evidence that the Ego in its totality is not contained in self-consciousness. Those who have studied du Prel* will know how satisfactorily he has dealt with this question. He demonstrates that conscious life consists in a perpetual transfer of the experiences of self-consciousness into super-sensuous consciousness, where they exist as habits, instincts, and tendencies. This is the essential characteristic of life; so that if man is not annihilated by death, and has a post-mortem existence, this characteristic must persist in it. Further, it is evident that all earthly possibilities of experience are not exhausted in one life. Consequently, if we adhere to the rule of not multiplying hypothesis uselessly, we are bound to hold the necessity of a plurality of earth existences. For if life is admitted to be the acquisition of experience, it would be contrary to the laws of reason to suppose a final change to another sphere before the maximum of earth experience has been gained. That this is incompatible with the theory of a single life on earth is very evident, and becomes irresistible when the premature death of children and their consequent privation of any earthly experience whatever is taken into account. It would be absurd to say that *ceteris paribus* an existence of a few minutes can have the same value to the Ego, or fulfil the same purpose, as a lifetime of experience of three-score years and ten. Either the earth life is a necessity for the development of the Ego, or it is not; if a necessity, it must be so for all

alike with but small variations. To hold therefore that children dying prematurely can dispense with the experience of life on earth is a baseless assumption. This same argument applies with equal force in the case of idiots who, through mental deficiency, are totally incapacitated from the acquirement of experience.

The Esoteric doctrine teaches that man comprises seven principles, of which the first three form the exterior or gross body, and follow its destinies. The fourth and fifth may be considered as the personal soul, consisting of the desires and will of the personality: the egoism or self-consciousness, the vehicle of the permanent Ego, which is the sixth, overshadowed by the seventh, the Atman, the One Life which alone renders any permanence possible.

It is unnecessary for the present purpose to discuss further the sevenfold constitution of man, as given in the Esoteric teaching. It will suffice here to consider the human entity in its dual aspect as a permanent and an impermanent being, or to use another form of expression, we shall consider the relation of the personal Ego to the individuality. The embodiment or manifestation of this individuality in successive personalities has received the name of Reincarnation.

The theory then of Reincarnation proceeds on the basis that the entity entering on objective life is not a fresh creation, a blank page with no recorded history, but that it has been linked with matter in innumerable changes of form, and that it will also have to undergo like transformations in future stages of being. It teaches that there is an evolution of individuality, that the child enters upon earthly existence "not in entire forgetfulness, not in utter nakedness," but with distinctly marked characteristics and idiosyncrasies. These are the resultant of a past and past lives, and form the foundation or the superstructure of a new personality.

The consciousness of man has been divided into sensuous and super-sensuous, and is the relation that exists between the past and the present Ego; the individuality, the higher self, in its passage through the earthly personality assimilates the experiences of the sensuous consciousness, and in this way the essentials of the past Egos are included in the individuality and exist in the super-sensuous consciousness. The possession, therefore, by men of varying degrees of moral and mental qualities is the result of the unfoldment of the Ego in time. As the child has been called the "heir of all the ages," so may the personal Ego be considered as the heir of all the previous lives through which the monad has passed, and the tendencies engendered in one life as cause unfold themselves in the next as effect. Thus no circumstance of earth life can be rightly considered apart from the cause—the previous life-history of the entity. It will thus be seen that the conclusions drawn in the light of this theory with respect to the unequal distribution of happiness and pain will differ entirely from the tenets of both the Materialist and the Theologian. The pains and pleasures of one life are but the effects of causes generated in a previous life, and the misery and suffering in so many existences are not the creations of those existences but the inevitable sequence of cause and effect. Man is his own creator and responsible to himself alone for the good and evil, the pleasure and pain of life. It is sometimes urged as an objection to this theory that it gives no adequate answer to that demand for strict and scrupulous justice, which is considered as indispensable to the satisfactory solution of any question dealing with human life and the working of the law of development. It is asserted that justice requires the offender to be conscious of the offence for which he is punished; and the objection urged against the theory of Reincarnation is that as man in one life experiences the effects of actions done in a past existence of which he has no knowledge, it is as unjust as if he were punished for the misdeeds of another individual.

A little reflection will show the fallacy of this argument. The idea of justice, as applied to natural laws implies, only the sequence of cause and effect. But justice in the dealings of man with man, with his imperfect nature and limited knowledge, requires the act and its punishment to be simultaneously presented to the offender as a guarantee against remediable injustice. In the case of absolute justice governing the operation of natural laws, this necessity cannot arise. Nature is the totality of cause and effect, and the working of the law of nature admits of no such absurdity as an effect without a cause. The justice of Nature is not dependent upon the amount of knowledge which an individual

* See Synopsis of his *Philosophie der Mystik* (April Theosophist.)

may possess of the causes leading to an effect, but is dependent upon the fact that the effect is produced by the cause. There is no want of justice in an individual having no consciousness of a previous life, the actions of which he is now experiencing in their results. A man may suffer from a disease although in ignorance at what time or under what conditions the germs of that disease were sown in his body, but the right sequence of cause and effect is not imperilled by his ignorance. The fact that an effect is connected with any particular line of individuality necessitates a corresponding connection of cause with that individuality, otherwise there would be no relation between the cause and the effect; therefore the conditions and events of one incarnation, being the necessary sequence of a previous existence, do fulfil the law of justice.

The ethical value of the doctrine of Reincarnation is not exhausted by the vindication of justice in the operation of natural laws. It promotes the unification and solidarity of all members of the human family, by overthrowing the barriers that conceit and pride have raised between man and man. This doctrine teaches that there is no favouritism in Nature. The highest manifestation of mental qualities, the greatest development of moral consciousness, are not special gifts, but have been laboriously acquired on the path of evolution, in accordance with the same laws that operate in the growth of the seed into the tree. The true unity of Nature becomes apparent. Brotherhood of man means no longer brotherhood of race or creed, but embraces the whole human family from the savage to the philosopher. Our attitude towards those who are clothed in the garments of sin and shame will be influenced by the knowledge that progress is gained by experience. The fact that our conscience has been aroused to a knowledge of the error of a certain course of action and its consequent rejection, is proof that we have realized the futility of such action as a step towards the attainment of happiness. No indignation will be felt towards the being who has not yet realized this position; his sin and shame are only our own, viewed from another point of time. We shall recognize that there is a potentiality of good even in the most degraded, and discern the truth in the words of one of our teachers who says "the vices of men are but steps in the ladder of virtue."

The influence of this doctrine on the ideas of right and wrong will be seen in its effect on the individual, and his conception of the value of action in its double aspect of cause and effect. It involves in its very nature the idea of responsibility and the doctrine of Karma, which is inextricably interwoven with the doctrine of re-birth. A man's present actions creatively determine his future life, and the merit and demerit, or collective result, of each earth life is the Karma which awaits suitable conditions for manifestation in the next incarnation. The dogma of Original Sin may thus be seen to be not entirely without foundation: there is in a sense original sin, but this sin of Adam, which theology tells us has laid its poisonous touch on each child of humanity, is no heritage of woe, falling on all in equal injustice, and brings no eternal punishment for the finite sin of one man. The Adam that sins is the creator of each person, and the creator and the creature stand face to face in the relation of cause and effect. As there is no vicarious sin, so also there can be no vicarious punishment. By our own actions shall we stand or fall, receiving judgment from the fruit of our works, and none other can bear the penalty of that which we have ourselves done.

Man must be his own Saviour, and work out his own salvation.

We have here dealt with the ethical aspect of Reincarnation, but this point of view throws additional light on the doctrine itself. From the ethical standpoint all action is governed by purpose. Now we all know that many of our highest, many of our noblest, thoughts and feelings are stifled in the ungenial atmosphere of life. These must have an appropriate sphere of fruition, which can only be found in a subjective state succeeding death; but it is unnecessary to enlarge on these states known as Devachan and Kama-loka.

The period at which Reincarnation takes place must vary with each individual, as it is dependent upon the forces that have been engendered by that individual during life on earth. Time has but a relation to earth conditions, and whether the period between Incarnation is long or short in reference to physical standards, the entity has to pass through a condi-

tion in which the spiritual effect of the earth-life is withdrawn from the personal soul into the immortality of the individual. This process, which takes place in those states known as Kama-loka and Devachan, may require minutes, days, or years, according to the intensity of the material desires that draw the soul to earth-life, and hinder the liberation of the spiritual Ego. To the duration of Devachan no time limit can be fixed: it may last from a short period to many thousand years; but just as in dream life a whole history is sometimes within the limits of a few seconds, so it may be in the Devachanic life; but whether the time is long or short the whole spiritual effect of the earth-existence must be realized and its energy exhausted. The varying causes that determine the duration of subjective existence between two incarnations are not within the scope of the present paper, and the only point that need occupy our attention for a moment is the agency that operates in the re-attraction of the entity into earth-life.

Karma is the result of all action connected with self, and it is Karma that draws the entity again into earth-existence. To be free from Karma, or the relation of action to self, is the only path to liberation. So long as action, good or evil, is influenced by motives of personal desire, so long must the effect of that action be worked out in personality; it is only the self-less man who obtains liberation from re-birth: he who works untouched by blame or praise, without desire for the fruit of his labour, unrelayed by success, undaunted by ill-success. Few have reached the goal, but all may strive towards it. As a sequence of the continuity of spirit and its permanence in change, the doctrine of re-birth is the only theory that will yield a true metaphysical basis for the explanation of the phenomena of life; it is translated on to the physical plane, in the laws of evolution, and manifests its ethical value in the unswerving law of justice. As a great whole stretching from the first faint flutter of objective manifestation the past existences in their myriad changes are gathered into the present, and although unknown and unrecognized in the life of senses, perceived by the awakened faculties of the soul; even in dreams and visions it catches dim echoes from a past without beginning and glimpses of a future without end.

None sees the slow sure upward sweep,
By which the soul from life-depths deep
Ascends—unless, mayhap when free,
With each new death we backward seo
The long perspective of our race,
Our multitudinous past lives trace.

— A Record: W. SHARP.

BY A. KEIGHTLEY, F. T. S.

The mechanical theory of the universe does not entirely satisfy anyone. Although it embraces the part of the larger sensuous facts of the universe, it requires as a condition the pre-existence of an external force to communicate motion to its atoms. If this theory holds water the universe must consist of a number of atoms alike in every particular, and the fortuitous concurrence of atoms would be the sole guiding law. This would leave no room for the working of the law of evolution, and thus the evidence of that law which we already possess would almost stand forth in the light of a *reductio ad absurdum*. It is not possible here to enter into the earliest workings of the law of evolution which have reference to consciousness, and for the present purpose we may pass over the earliest evidence of the relation of sensation to consciousness. Thus, if we take up the organic kingdom at a comparatively low point we perceive that any organism is limited by the action of its senses. We see the development of sense gradually progressing with the development of the organism, and with this extension of the limits of sensation the extension also of the limits of consciousness. At the same time, while consciousness extends its limits with those of sensation, it is wrong to suppose that consciousness is limited by sensation. We are able to bring within our consciousness the forces of electricity and magnetism, but they do not enter into the sphere of the perception of our senses until they have been somehow transformed into their mechanical equivalents. The vibrations of the ether do not enter upon our sensuous perceptions save under the disguise of light; those of the air under the disguise of sound. Thus the world of sense is not co-extensive with that of our consciousness, and the human organism at least has two spheres of action—the sensuous and what for convenience we may call the super-sensuous or transcendental.

In dealing with the organism we are too apt to forget this. We are too apt to assert that the physical body which comes within the sphere of our senses is real, instead of being only the cloak or skin of something beneath: which cloak may be cast off as occasion requires, when worn out, disabled, or at regular intervals, like a snake's skin. This super-sensuous substratum of the human organism must necessarily have relations and properties which lie beyond the ordinary limits of sense. The earliest and most common limit of sense with which we are acquainted is seen in the phenomenon of sleep. But although our sensuous consciousness may begin to disappear in sleep, we are still as much as ever a part of Nature. Sleep simply alters that sensuous relation to Nature of which we are conscious while awake, and begins to open out to us the world of sense of which we are unconscious while awake. This brings into prominence the relation which memory bears to sleep, somnambulism, trance, and other like conditions, and also the relation between memory and reincarnation. If during sleep, when we are merely on the threshold of the super-sensuous condition, we cannot remember our experiences at will when we awake, how much the less should we remember them when we have passed deeply into the super-sensuous state, and have no sensuous consciousness to awake to.

Now experimental evidence clearly demonstrates that the reach and clearness of memory are greatly increased during sleep; and secondly, that there is a still greater increase in these properties during somnambulant trance. So much is this the case that it would not be an error to say that the memory of somnambulant trance and that of waking consciousness are totally distinct, and might almost belong to distinct individuals. But we see that while the memory of sensuous consciousness does not retain the facts of somnambulant trance, the memory of somnambulant trance retains and includes all facts of the sensuous consciousness.

Many interesting cases of alternating consciousness are cited in Baron du Prel's *Philosophie der Mystik*, one of which will be found in the April *Theosophist*. There are many other cases to be found in the annals of psychological medicine, some quite similar, others analogous to it. Thus we are justified in assuming, according to the law of correspondences, that some such alternation of consciousness will occur after the great change known as death. This case merely applies to the alternation of two states of sensuous consciousness, and not to the alternation of the sensuous and super-sensuous. The numerous cases of mesmeric and somnambulant trance show plainly enough that in the passage between the super-sensuous and the sensuous the facts are forgotten. This case merely shows that even between two states of sensuous consciousness the facts are forgotten, but not annihilated. It may, however, be urged that we ought to carry the facts of one state of consciousness from that state to its alternation. In short, that we ought not to forget these facts. This case, however, does show that there are alternating states of sensuous consciousness, in which the facts are not carried from state to state. The facts of the first state disappeared from the second, but on the resumption of the first state they were remembered. Where did they reside meanwhile and where are they preserved? The theory of mechanical traces on the brain substance is not sufficient to explain the facts. These point to the existence of an organ of memory more subtle than the brain, which merely forms the medium of translation from that organ to the world of sensuous perception. Thus when we enter the super-sensuous condition, we enter a state in which the organ of memory has free and untrammelled action, and its range is consequently extended. This action when we re-enter the sphere of sensuous perception is confined and reduced, and the twin children of memory—the recollection and reproduction of images—are limited; nay, very often do not come into action at all. Now even with regard to the images and sensations of our past sensuous condition, memory is at fault and can only recall a mere selection. This selection may be recalled at will, and we have already seen that the fact of forgetting images and sensations is not equivalent to their annihilation. Consequently the forgotten images must have some basis in which they inhere as strongly as the unforgotten do in the will. This basis, it is evident, is not to be found within our sensuous consciousness, and must lie therefore in the super-sensuous part of the human organism. There these images are stored up and accumulated by painful experience; and just as the power

of reading with facility is gained by long and difficult comparison of letter after letter, and word after word, until the drudgery of learning to read words is absorbed into the swift intelligent comprehension of their meaning and becomes a reflex act; so this experience of life is stored up in the organ of memory which forms part of the super-sensuous or subjective man, and becomes when digested the reflex acts of his earliest life—those actions which we are accustomed to class under the heads of instinct and inherited tendency. We can see the human embryo passing rapidly stage by stage in its development through all the animal forms which, as types on the Darwinian hypothesis, may be said to have led up to man's physical constitution. The processes which have been the gradual growth of perhaps millions of years are compressed into a few months, and the organism inherits all the tendencies of those forms, though modified by their manifold combinations. The same rule applies to organisms below man, so that the instinctive action of young animals can only be explained by the light of past experience. The science of ethnology holds within its grasp the gradual development of the savage into the intellectual man, which development might perhaps be supposed to be merely due to the survival of the fittest. The fittest, perhaps, if we look only to the physical attributes of a race, but when we regard intellect, the *lex parsimoniae* of Nature inexorably forbids us to suppose that effort should be made to develop a super-sensuous consciousness in man or animal from which physical consciousness should not get any benefit, and of which the accumulations would be absolutely wasted save on the supposition of their re-appearance. This simply means that the super-sensuous individual absorbs the essence of our conscious activity and reaps the benefit of all experience. Assuming that the object of existence, is the acquisition of experience, the death of young children would simply stultify the *lex parsimoniae*. Moreover, it is impossible that all experience to be gained on earth should be acquired in one short life, and thus the fact of an intellectual evolution proceeding *pari passu* with the physical can only be explained under the action of that *lex parsimoniae* by a series of Reincarnations.

BY B. KEIGHTLEY, F. T. S.

Closely connected with the doctrine of Reincarnation is the subject of Heredity. The view taken of Reincarnation in the opening paper leads us to regard man as literally his own creator: the man of one earth-life being, in very deed, the father, the Karmic ancestor, of the man in his next incarnation. But children take after their parents, and the hereditary transmission of qualities and defects, of beauty and disease, has long been a recognized fact. It is therefore a pertinent question to ask, how the facts classed together under the law of heredity bear upon the theory of successive lives on earth for the individual, and how they accord with its underlying doctrine, that man is what he makes himself—the child, the offspring of his own thoughts and deeds. It may be urged that man is not thus begotten of himself; that the facts of heredity show that the conditions of his birth, his mental and moral qualities or defects, come to him from his parents, not from himself. It may be pointed out that the gifts of fortune, the opportunities of progress, health and happiness, disease and misery, all come to a man from his parents. How then, it may be asked, can the assertion be true that no man can add to or diminish the happiness or misery of another?

To explain this apparent contradiction, it will be necessary to examine somewhat closely into the real meaning and bearing of the facts of heredity. But in order to deal effectively with the subject, the way must be cleared by a few observations on the theories by which modern science endeavours to account for the phenomena in question. It maintains the generalization, formulated as the law, that throughout Nature every organism tends to reproduce its own image. This is obviously no explanation.

Accordingly, the leading thinkers of the scientific school have sought to penetrate below the facts themselves, and to give a real explanation of them in terms of the mechanical theory of the universe which is at present current.

Thus—although the germ-cell, which undoubtedly forms the centre of activity at which the new organism is produced, is defined by Professor Huxley as "matter potentially alive and

containing the *tendency* to produce a definite living form," this "tendency" is explained to mean merely a certain arrangement of parts within the germ. The vague hypothesis assumes definite shape in the rival theories propounded by Darwin, Haeckel and Herbert Spencer; but however much these theories conflict among themselves, they all agree in seeking the cause of the tendency manifested by a germ-cell to reproduce the parent organism, in a mechanical arrangement of the smallest parts of the cell among themselves, and in the specific character of the vibrations with which these parts are assumed to be endowed.

Now, without going into the mutual contradictions between these theories, or insisting upon the difficulties involved in the atomic theory itself; without laying stress on the special difficulties involved in each theory or upon their character of unphilosophical dogmatism, there is one strong objection to which these theories are open.

The fact observed is, that the germ-cell moulds the *pabulum*, or surrounding matter of a suitable kind, into the form of the organism from which the germ itself proceeds. Any theory seeking to explain this fact by the arrangement of the parts of the germ, and the nature of their vibrations, would seem to violate the law of Conservation of Energy. For to modify the character of the vibrations, or the arrangement of neighbouring matter, must require an expenditure of energy on the part of the cell. Hence the new structure so produced must contain a measure of energy on the average lower than that originally possessed by the cell. Speaking generally, this would imply a chemical structure of less complexity. Thus the larger the quantity of surrounding matter moulded by the cell, the less complex ought its chemical structure to be, and the less should be the quantity of energy possessed by it. But this is not found to be the case. On the contrary, as the germ grows and expands, the more complex becomes its structure, and the greater the amount of its energy. But this would mean that the original cell contained an indefinite quantity of energy, although the amount of energy liberated by the disintegration of the cell is almost imperceptible. This is subversive of the fundamental propositions of molecular physics and the law of Conservation of Energy.

These considerations show that modern science is not in possession of all the factors of the problem. Many forces which mould human life operate in the ante-natal condition; and this view derives support from the facts observed in the life history of twins by Mr. Galton, and recorded by him in his work on Human Faculty. That two individuals, born under precisely identical conditions, and having precisely the same heredity and education, should differ completely in physique, character, mind, and emotional nature, is a fact which seems imperatively to demand the existence of a something in man beyond his mere physical organization. It would also seem to show that this something, which incarnates, possesses marked and definite characteristics in the ante-natal condition.

Having seen the inadequacy of the mechanical theory to account for heredity, and indicated the direction in which further investigation lies, a few general observations on the connection of the law of heredity and the doctrine of Reincarnation may be introduced. It is clear that a satisfactory explanation of the facts demands the existence of forces in Nature which escape our direct observation, and are only accessible to our intellect through inferences drawn from their effects or manifestations on the plane of our normal sensuous consciousness. These forces lie on the plane of super-sensuous consciousness or soul, and mould individual aptitudes and faculties, the character and emotional nature. We should, therefore, regard the growth and development of the germ-cell as the progressive manifestation or effect of these forces on the plane of sense-perception. The support lent by these considerations to the doctrine of Reincarnation has been discussed in the opening paper.

The doctrine of Reincarnation explains the general law of heredity, that every organism tends to reproduce its own likeness. For it is an axiomatic truth that like causes produce like effects, and that if the causes are related the effects must be so likewise; the inverse of these propositions being also true, and indeed, forming the basis of all scientific reasoning.

Now, all organisms are related by the very fact of their being organised, and further, the members of any given class are still more closely related in virtue of their belonging to that class. Hence it follows that those sets of causes, on the super-sensuous plane of which such organisms are regarded as the effects or manifestations, must be similarly related to one another.

Or, reversing the argument, we may say that if any two sets of causes are closely related or interwoven, it will follow that the corresponding series of effects must be so, and the necessary expression on the sensuous plane of these common points of identity must be the germ-cell itself, the special element common to both parent and offspring. This view leads us to expect, what is found by experience to be the fact, a more or less close resemblance between parents and their offspring, and it accounts also for the differences which invariably accompany this resemblance.

To consider the case of hereditary disease. The disease as existing in the parent represents a definite system of causes operating on the super-sensuous plane. But in order that the same disease should make its appearance in another individual, an identical set of causes must have existed in that individual on the higher plane. Thus, in the two systems of causes, of which the individuals in question are the manifestations or effects, there is at least one element common to both. Such a case would be that of all persons afflicted with the same disease, but otherwise unrelated. If, however, we increase the number of identical elements present in the causal constitution of two individuals, we shall come to a point where the relation between the two systems of causes will be such as to require the physical relationship of parent and child for their expression, and the identical elements in the causal constitution of the latter will be represented by identical elements in the physical manifestations of these causes. In other words, we have the law of hereditary disease, or, generally, of the transmission by heredity of physical and other peculiarities.

But these causes, whose manifestation we witness on the physical plane, could not have sprung into existence out of nothing, while the very fact of their manifestation on the physical plane itself shows that they were previously related to that plane. In other words, the conditions under which a man is born, the aptitudes, faculties, and character with which he is endowed at birth, are the outcome of causes which have themselves been previously related to the sensuous plane of manifestation. That is to say, that these causes must have been generated in a previous physical existence on this earth.

The obvious answer to an objection, based on the apparent difficulty of accounting, on this view, for an Ego's first appearance on earth, is the fact that both the earth and all Egos manifesting on it evolve on parallel lines and by slow degrees. This is exactly the doctrine of Reincarnation with its corollary, the law of Karma.

BY MOHINI M. CHATTERJI, F. T. S.

The confusion existing in the popular mind between the doctrines of Reincarnation and Metempsychosis has been already touched upon. It is proposed briefly to advert to the true Esoteric doctrine, which has given rise to the superstitious belief in the transmigration of souls. The theory of modern science as to the atomic constitution of bodies, though not accepted by Esoteric science, may for the present purpose be assumed. It is well known that the constituent particles of the human body are in a state of ceaseless change; the consciousness of self-identity, when applied to the body, is a complete illusion. But at the same time the consciousness of self-identity shows the existence in man of something of the nature of a comparatively permanent framework, underlying the perpetual flux of atoms. No doubt there are philosophers who would deny reality to the underlying framework, by characterizing it as a subjective process. Their position, however, is not very rational. No reason at all is conceivable why the subjective process should be conceived of as less real than an objective process, since the latter to exist at all, otherwise than as a mere metaphysical abstraction, necessitates the former. If the subjective facts, such as æsthetic and teleological perception, memory and reflection did not exist, objects would not have existed at all.

Granting the existence of this comparatively permanent frame-work in which our subjective nature inheres, we are bound to admit that the particular atoms which constitute our bodies, however temporarily it may be, are governed by a law which is determined by the nature of the underlying basis of our existence. Mental characteristics persist very much longer than the individual constituent atoms of the body. Therefore it is plain that the atoms attracted to our bodies must have a definite relation to mental characteristics. Here a slight digression may be permitted, to indicate the direction in which the Esoteric doctrine of the constitution of matter diverges from the atomic theory. Esoteric science maintains that if individual atoms are entirely devoid of consciousness, no combination of them could evolve consciousness, even if it be for a moment conceded that the Ego, which no analysis can reduce further than the mysterious "I am that I am," is capable of having an atomic constitution. Further, no advantage can be gained by attributing consciousness of some unknown form to every individual atom, as the change of atoms in a man does not impair the consciousness of "I," or even ordinary memory.

To return to the subject. It has been seen that the particular atoms which enter into our constitution have a definite relation to our mental characteristics. Atoms, in fact, enter into organic combinations according to their affinities, and when released from one individual system they retain a tendency to be attracted by other systems, not necessarily human, with similar characteristics. The assimilation of atoms by organisms takes place in accordance with the law of affinities. It may be hastily contended that whatever may be the relation existing between the mental characteristics of an individual and the atoms of his body, it ceases altogether when the atoms no longer constitute his body. But such a contention is futile. In the first place, the simple fact that certain atoms are drawn into a man's body shows that there was some affinity existing between the atoms and the body before they were so drawn to each other. If there had been no affinity at all, they would never have been so drawn. Consequently, there is no reason to suppose that the affinity ceases at parting. In the next place, it is well known that the class of abnormally developed psychics called psychometers can detect the antecedent life-history of any substance by being brought into contact with it. This proves the persistence of some kind of relation. The absence of this relation in self-consciousness will not excite surprise, if we remember that the Ego in its entirety is not contained in self-consciousness—a fact which recent German speculation may fairly claim to have demonstrated. It must, however, be insisted upon that the true human Ego can in no sense be said to migrate from a human body to an animal body, or to a new human body, otherwise than by Reincarnation, although those principles in man which lie below the plane of self-consciousness may do so. And in this light alone is metempsychosis accepted by Esoteric science.

INDIAN SIBYLLINE BOOKS.

A correspondent asks, if Colonel Olcott believes in astrological predictions; saying that the matter is left somewhat in doubt in his article in last month's *Theosophist*. In reply, Colonel Olcott, for himself, remarks that he neither believes nor disbelieves in this subject, since he has not as yet given it the amount of study which would warrant the expression of a definite opinion. In the article referred to he simply described a certain interesting experience with a Brahman astrologer, who was brought to him by friends and who professed to read out of an ancient palm-leaf manuscript a number of important statements respecting the Theosophical Society. The facts were clearly announced as being given "for what they are worth," and discussion was invited. Since then we have received a number of communications about the "Nadi Grandhams" and the "Bhima Grandham," some supporting, some attacking their trustworthiness, but await the results of more detailed investigations before venturing an opinion as to how far this particular kind of divination is to be relied upon. As regards astrology proper, there are a large number of more or less conflicting systems in use at India,

and we should be glad if some learned Hindu gentleman, who has studied the subject, would give us some account of the scientific evidence on which these various systems are based,

H. S. O.

LIGHT ON THE PATH.*

WRITTEN DOWN BY M. C., FELLOW OF THE THEOSOPHICAL SOCIETY, LONDON, 1885, AND ANNOTATED BY P. SREENEVASARAO, FELLOW OF THE THEOSOPHICAL SOCIETY, MADRAS, 1885.

ANNOTATOR'S PREFACE.

THE Treatise entitled "Light on the Path," and which is the subject of the following annotations was not written, as one would suppose, by an Aryan Pandit, but by an English Lady, a member of the London Lodge of the Theosophical Society, who had never made a study of the Sástras, nor acquired a knowledge of Sanscrit. These facts are mentioned, not for the purpose of giving an adventitious importance to the work, but merely as an interesting proof that the loftiest moral teachings of our Rishis are sometimes flashed through the minds of people of other races than our own; hence that it behoves us to esteem the utterances of a Teacher for their intrinsic merits, irrespective of their apparent, or alleged source.

The first impression made by the Treatise upon the Asiatic reader is that its author has won the right to our respect; the Rules therein propounded being in perfect accordance with the religious doctrine and philosophy of the Aryans, not only in substance, but also in many instances in the very phraseology employed in their composition. For the purpose of illustrating this remarkable coincidence by means of numerous quotations from the Aryan sacred books; of explaining to the utmost extent of my limited capacity, certain difficult passages in connection with the Rules; and of tracing the relation which those rules bear to one another, so as to enable the reader to form a connected idea of the whole Treatise, as a code of ordinances for the spiritual benefit of mankind,—I have ventured upon the following Annotations. I trust that the same may, to some slight extent, prove useful to students, in helping them to comprehend the Text properly, and facilitating their labours in their progress on the Path of Wisdom.

MADRAS, }
May 1885. }

P. S.

LIGHT ON THE PATH.

A Treatise, written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

"What is the value of this worldly wealth to us? What is its advantage? Tell us, O Játavédas,—for thou knowest,—what is the best course for us on this secret passage, so that we may follow the direct Path (Patham) unobstructed."

Further,—"What is the limit, what are the objects, and which is the desirable end, towards which we rush like swift chargers to the battle? When for us will the Divine dawns, the brides of the Immortal Sun, overspread the world with light." (Rig. Veda IV—V—12 and 13).

Such have been the earnest yearnings of man's heart since the first glimmerings of his nascent thought began to prompt him to seek intuitively for that light which would disclose the Path leading to his final goal, the Absolute Truth; and the object of the present Treatise is to help the earnest pilgrim in the course of his difficult journey, by shedding a light on the path, by means of short Rules, which, by reason of their epigrammatic brevity are admirably calculated to imprint themselves easily and deeply on his mind, and thus serve as a nucleus round which he may gather the result of his own researches and experiences.

The Path here spoken of is the Path of *Rita*, which includes all that is right, true and safe as we find from the following extracts from the Rig. Veda:—"May we, Mitra and Varuna, traverse all the evils on the path of *Rita*, as we traverse the waters in a ship." (Rig. Veda VII. 65—3).

* A Treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence.

"O Indra, lead us on the path of Rita over all evils." (Ibid. X. 133-6).—Rita also means the universal, unerring Law, (Ibid II. 28-4 and VIII. 12-3).—In short, Rita is conceived as the eternal foundation of all that exists; as Para Brahman itself. (Taitreya Upanishat, Siksha Valli, XII-I. Taitreya Narayanam XII).

But this Path is not easy to follow. "The wise affirm this to be a difficult path, a sharp knife-edge, hard to walk along. Therefore, arise at once, go to the Teachers, and learn." (Katha Upanishat III—14).

Let it not, however, be supposed that a path so difficult and gloomy, must therefore be worthless. The path, though certainly hard and dark, is the one that leads to that which is extremely luminous and beneficent. An ancient Rishi thus addresses the Supreme in the Rig. Veda. "Dark is the path of Thee who art bright: the light is before Thee":—(Rig. Veda IV, VII—9).

Thus encouraged, let the disciple pursue his toilsome course in order to enter within the influence of the Eternal light, a light, which, though shining with a brightness nothing else can equal, is yet invisible to one whose sight is obscured by things unholy.

"You can never" says an ancient Rishi to an inquirer, "easily know the supreme universal soul. Something else stands between that and yourself. Enveloped in mist and with faltering voice, even the so-called wise walk along rejoicing in worldly things." (Rig. Veda, X. 82-1)." To remove this mist and so become able to reach the luminous goal, the disciple must needs have some help and light to guide him on the middle passage. And this our Text offers to furnish,—in imitation of what Sri Krishna did for Arjuna, in the Bhagavat-gita, where he says:—"I will now summarily make thee acquainted with that Path, which the doctors of the Veda call never-failing; which persons of subdued mind and conquered passions enter; and which desirous of knowing, they live the life of purity." (VIII-11).

Now, it must be remarked that the instruction which this Treatise gives to the disciples is professedly based on the principles of the Eastern Wisdom; and this is because the Sun rises in the East, and light must flow from the East to all the quarters of the globe; but it must at the same time be remembered that, "though each religion (in various nations) has its own peculiar growth, the seed from which they all spring is everywhere the same. That seed is the perception of the Infinite, from which no one can escape, who does not wilfully shut his eyes. From the first flutter of human consciousness that perception underlies all other perceptions of our senses, all our imaginings, all our concepts, and every argument of our reason. It may be buried for a time beneath the fragments of our finite knowledge; but it is always there; and, if we dig but deep enough, we shall always find that buried seed, as supplying the living sap to the fibres and feeders of all true faith." (Prof. Max. Muller's Hibbert Lectures).

I.

These rules are written for all disciples. Attend you to them.

A disciple is one who seeks to receive instruction from a spiritual Preceptor with all earnestness, faith, and devotion; and it is considered quite unsafe to impart sacred truths to any but such a disciple. "The knowledge of Brahma shall be explained only to a worthy son or disciple," says the Chandogya Upanishad (III. XI—5). "The deepest mystery of the Vedanta," adds the Svetasvatara Upanishad, "is not to be declared to sons or others, whose senses are not subdued," (VI—22). In the Institutes of Manu the Sacred Learning is figuratively represented to have approached a Teacher and said; "I am thy precious gem. Deliver me not to a scorner" (II. 114).

In short, "the real meanings of the sacred texts reveal themselves, to the high-minded, who have an absolute reliance in the Supreme, as well as in the teacher." (Svetasvatara Upanishad (VI. 23). But it is no blind faith that is here exacted. "He alone understands the system of duties, religious or civil, who can reason by rules of logic; and this is agreeable to the scripture,"—Says Manu. (XII—106). I know there are persons who consider that the bulwarks of their Dharma (Religion) would be undermined by the scientific treatment of questions relating to religion, and thus look upon all the philosophical discoveries with horror,

But I know also, on the other hand, that there are other persons who look upon religion as being outside the pale of philosophy, and consider that the discoveries of science are so many weapons of attack against religion.

Both these classes of people are wrong in our humble opinion. True philosophy and Divine Truth are convertible terms, and one cannot be repugnant to the other, although the former must necessarily be subordinate to the latter. The professed object of the religionist is to apprehend the Infinite. On the other hand, the Scientist considers this to be impossible. He derives all his knowledge from sense and reason; and, as every thing that is perceived by the sense or comprehended by the reason is necessarily finite, he does not recognise the idea of the infinite. Mr. Herbert Spencer, in his "First Principles," p. 99 says,—"We are obliged to regard every phenomenon as a manifestation of some power by which we are acted on; and though omnipresence is unthinkable, yet as experience discloses no bounds to the diffusion of phenomena, we are unable to think of any limits to any diffusion of this power,—while the criticisms of science teach us that this power is incomprehensible." But the true religionist would tell the scientist that, although such power is incomprehensible by reason, it is cognizable by spiritual illumination within ourselves. Our conception of the Infinite is formed independently of sense and reason, and with the aid of an inner light, the divine illumination. Thus enlightened, we can perceive and apprehend, what we could not perceive and apprehend by means of our sense and reason alone, in the ordinary acceptance of those terms. This necessary condition of the successful search after this internal light, obstructs the scientists in their further progress in the path of wisdom; and they must, therefore, make up their minds to remedy this great defect, by directing their attention to psychological studies, and apply all their researches and discoveries in physical matters to things metaphysical. There is not the slightest justification for hostility or jealousy between the scientist and the religionist, since they are both labouring in the same direction and with a common purpose, namely, the discovery of truth; and, therefore, the triumph of the one is the triumph of the other. It therefore behoves them both to act with perfect unanimity and harmony, bearing in mind the golden sentiments of a great Oriental Sage who states that, what is really wanted is a "Universal religious philosophy,—one impregnable to scientific attack, because itself the finality of absolute Science, and a religion that is indeed worthy of the name, since it includes the relation of man physical to man psychical, and of the two to all that is above and below them."

One who can conscientiously act upon these principles,—keeping the grand ideal of such a "universal religious philosophy" steadily before him; and honestly endeavouring to realize the same in all its integrity; is a fit disciple; and any sacred knowledge imparted to him is seed thrown on a fruitful soil.

Having thus stated what instruction is proposed to be given, and to whom it is intended to be imparted, the Text proceeds to deliver the following preliminary exhortations for the guidance of the disciples:—

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the Soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart.

These Rules relate to the preliminary process which a disciple has to undergo. They inculcate the necessity of restraint of organs, and purity of heart; and exact from him a firmness and steadiness of mind, which gradually develop into moral character, so essential for his further psychical advancement. He, like others, does certainly possess organs of sense and action, and has a right to use them for every legitimate purpose; but it is required that he should preserve an undisturbed serenity of mind at all times and under all circumstances, without allowing any object to produce either emotion or sensation on his calm spirit within; as such emotions and sensations disturb the mind, often shackling it and debarring it from higher and purer pursuits. Whatever may be the consequences,—however serious and however awful,—outward objects and events are to be as if

unfelt and unperceived by the disciple. "He should look on objects as if he were blind, hear sounds as if he were deaf, and view his body as if it were a log of wood." (Amrita-nâda-Upanishad).

But it is no avail that the disciple remains in that frame of mind which is produced by stupefaction, or that he allows his mind to rest in an abnormal and dormant condition. What is required is that he should exercise a *conscious control* over his senses, and acquire perfect mastery over his mind. He should withdraw them within himself, even as a "tortoise draws in all its members within itself." (Bhagavat-gita. II—58). This is what the text requires of a disciple in respect of his various organs. The rule that the eye must be incapable of tears corresponds exactly with what Manu has ordained, namely, "Let him at no time drop a tear." (Manu III. 229); and also with what Sri Krishna said to Arjuna, who was standing before him with eyes overflowing with a flood of tears. "Whence, Arjuna, cometh unto thee, standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty, and is the foundation of dishonor. Yield not thus to unmanliness. It becometh not one like thee. Abandon this despicable weakness of heart, and stand up." (Bhagavat-gita II—1.2.3).

Then, as to the ear losing its sensitiveness, the rule in the Text is the same as the verse in the Bhagavat-gita, which requires a disciple to "sacrifice the ears and other organs in the fire of constraint." (IV—25) And, lastly, as to the speech of the disciple being incapable of wounding others, I may remind readers of what Manu has said, "All things have their sense ascertained by speech; in speech they have their basis; consequently, he who abuses speech, abuses everything." (IV—254).

Thus, the actions of all the organs and faculties ought to be sacrificed in the fire of self-control. (Bhagavat-gita IV-27), and "he alone will be considered as really triumphant over his organs, who, on hearing, touching, seeing, tasting, or smelling, neither rejoices, nor grieves." (Manu II.—98).

These remarks apply to the five organs of sense and five organs of action (Manu II—90-91); but there is another organ, the eleventh, namely, the heart; which, by its nature includes both sense and action. If therefore the heart is subdued, the other organs of sense and action are also subdued. (Manu II.—92). Hence it is a matter of great importance that the mind should be constantly kept under proper control—"The mind of the man is the cause 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." (Vishnu Purana VI-VII-29&c). It is over and over again ordained that in all his actions man should be pure, not only in word and deed but also, more especially, in thought (Manu XI.—232 &c.); but this is a difficult task. One can curb his tongue and hold back his hand more easily than he can check the streams of thought, which are swifter than the flashes of lightning. Even such a great personage as Arjuna complained that "mind is unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain it as the wind." (Bhagavat-gita VI—34.) Nevertheless, the disciple must try to check the evil propensities of his mind; and he may rest assured that if he is only earnest, persistent and unselfish, there is a fair chance of success. For, "although it is certainly difficult to confine the mind," says Krishna to Arjuna, "yet it can be restrained by constant practice and subjection of worldly desires." (Bhagavat-gita. VI—35). No doubt the task will pain the disciple much, and will even cause his heart to bleed; but he must take courage, and persevere in the attempt. This is the blood in which the Text requires that the feet of the soul should be washed before the disciple can stand in the presence of his Masters. He alone is a true disciple, who can cut the root of evil from his heart, and triumphantly trample upon the blood drawn from it.

And, lastly, the Text says that it is the Soul of the disciple that should stand before the Masters. This means that no mere physical act will be of any avail. The physical body and all that relates to it, including even the knowledge confined to bodily senses, will perish; whereas the Soul is eternal, and the instruction and knowledge, which a disciple ought to seek at the hands of his Masters is spiritual, such as would survive his physical death, and adhere to his Soul,

throughout its numerous transmigrations. Hence, the necessity for the Soul to stand before the Masters, and not simply the physical frame.

With these preparatory rules for securing purity of action and steadiness of mind on the part of the disciple, the Treatise lays down certain practical instructions for his guidance. The following are the first four rules:—

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. (a) Work as those work who are ambitious.
Respect life as those who desire it. Be happy as those who live for happiness.

Rules 1, 2 and 3 are to be read and understood subject to the qualifications mentioned in the 4th Rule.

The 1st Rule requires that the disciple should kill out ambition. He "should be unexpected;" "free from covetousness," and "devoid of desires," says Krishna (Bhagavat-gita. XII—16-17, &c.) The reason is obvious. When a person proceeds to do an act, with an expectation and hope that it will be followed by a certain pleasing consequence, and the result chances to be as favourable as was anticipated, this very success prompts him to repeat the act frequently with similar motives and desires; and if, on the other hand, the event turns out otherwise than as expected, the pangs of disappointment urge him on to continue to perform the act with renewed vigour, and a stronger determination to succeed; so that, either in the case of success or failure, the result would be the same; namely, the commission of acts again and again with an ardent desire to obtain success and a continued enjoyment of things so obtained, *per fas et nefas*.

While thus the result of every desire for a worldly object is vicious enough in its effects, the evil of ambition (another species of desire), is infinitely greater. Not only does ambition produce the pernicious effects common to all desires, but it has also a most mischievous tendency of provoking jealousy, envy, hatred, and even crime among mankind; for the desire of attaining a superiority in mundane matters over and above all others,—when it is once cherished and allowed to remain,—acquires a tyrannical sway over the man and plunges him into difficulties from which he will not be able easily to extricate himself.

Moreover, the futility of cherishing all kinds of worldly desires is evident from the fact that "a desire is never satisfied with the enjoyment of the object desired, as the fire is not quenched with the clarified butter: it only blazes more vehemently"—(Manu, ii—94).

Let the disciple remember that "in every purpose of the senses, are fixed affections and dislikes,—and no wise man should put himself in their power, for both of them are his opponents" (Bhagavat-gita. III-34). And where the only desire "is for the Soul, and where is no other desire; 'there is no grief'.—(Brihadaranyan, Upanishad IV-III—21).

But at the same time, it is not expected or desirable that the disciple should remain inactive: nothing is more useless than an inert, colourless character. "Work as those work who are ambitious," says our Text, "Perform the settled functions," says Sri Krishna. "For the journey of thy mortal frame may not succeed by inaction. Action is preferable to inaction"—(Bhagavat-gita III—8)—but the action must be passionless, performed without regard to its consequences. (Ibid V—10). We must be quite careless of events, and contented with what comes to pass—(Ibid XII—18-19). The busy world is engaged in action from various motives, but a wise man should abandon them all, and perform his actions as a matter of duty—(Ibid III. 9). Where, thus, actions are done without motives and intentions, and without regard for their consequences, the cause for misery and sin vanishes, and no evil effects follow; for the actions come down to the level of natural events, and do not affect the agent. Actions bind man, and lead to various complications, only when they are done with certain motives and with regard for their consequences. But deprive the action of such motive, and you deprive it of its binding nature. Then practically action becomes inaction; and man preserves inaction in the midst of action.—(Bhagavat-gita. IV—18). In fact, action and inaction resolve themselves into an identical idea.

The person who performs the action, but renounces all interest therein, is likened to the leaf of lotus, which is un-

affected by the water in which it lives—(Bhagavat-gita. V. 10). This passionless activity is a virtue which ought to be cultivated and practised by all who desire to attain perfection; and this is what is ordained in our text, Rules 1 and 4.

Then Rule 2 in the Text demands that the disciple should "Kill out desire of life."

Why should we desire life? is it for the sake of our Soul? No. The soul is unborn, indestructible, and eternal, while the body in which it dwells is born, destructible, and transitory—(Bhagavat-gita. II.—18). So that, birth and death are predicated of the body, and not of the soul. As the soul is not born, it is not subject to death. "When the Soul quits its mortal frame, it enters into others, which are new, even as a man throws away his old garments and puts on new ones"—(Ibid, II-22.)

Thus, the Soul is not affected by what is called death, and no wise man need be concerned about death on account of the soul.

Nor should one desire life for the sake of the Body. The body had a birth, and must have a death; for "death is certain to all things that are subject to birth; and re-birth to all things that are mortal:—Wherefore, it doth not behove thee to grieve about that which is inevitable"—(Bhagavat-gita. II.—27). Further, we all know that many are the pangs attending birth; and many are those which succeed to birth; many are the sufferings to which one is subject during childhood, and many during manhood and old age—(Vishnu Purana. VI, V.); so that none should grieve to shake off the mortal frame which is productive of so much pain; nor should the body be coveted for the sake of the worldly honors which it can procure for us; for, as a matter of fact, it is not the body, but something else, that secures such honors for us. When Sri Rama expressed his surprise at the great honor which certain people were bent upon doing him when he was on his way home from the deserts, for the purpose of receiving the crown and governing the country, while a short time previously, the very same people had treated him with utmost indifference; his physical body being the same all the while,—his brother Lakshman remarked, "Rama, it is the position and not the body that is honored—Then you were a helpless wanderer in the deserts, and now you are an absolute sovereign."—(Ramayana, entitled Kavita-ratnakara.)

Nor is there the slightest justification for desiring life for the sake of our relatives and friends whom we leave behind when we die. Mark well that they do not grieve for our death, and there is no need for us to grieve on their account. As was very truly and most forcibly remarked by the Sage Yajnavalkya to his consort Maitreyi,—Behold! not for husband's sake the husband is dear, but for the sake of oneself dear is the husband. Behold! not for the wife's sake is the wife dear, but for the sake of the self, dear is the wife. Behold! not for the sons' sake are the sons dear but for the sake of the self are the sons dear" and so on.—("Brihad-áraryaka-Upanishad-II. IV.—5.) Indeed, "in the man's passage to the next birth, neither his father, nor his mother, nor his wife, nor son nor kinsman, will bear him company. The only thing that adheres to his soul is the effect of his Karma (action)" (Manu IV.—239, &c). Could it be otherwise? The wheel of life is passing on in interminable revolutions and the migrating soul is assuming and casting off a series of bodily existences in alternate succession; and during the interval of each of such existences, it forms associations with souls, who are as much temporary sojourners as himself, until he is cut off from them all by the hand of death; even as millions of birds flock together on a huge banyan tree, and scatter themselves in all directions at the sight of an archer's bow, or on hearing the report of a sportsman's gun.

Separated once, they may not associate together ever afterwards, or if reunited at all, it will probably be under different conditions altogether. Our father in the present birth may become our brother or son in the next; and our mother may become our sister or daughter or some other person, in the most incongruous manner. Or it may be that our re-birth takes place in the family of those who were utter strangers to us during our prior births; or in a country which we never thought of. Under such circumstances, is it a matter of very great surprise that our attachment to persons formed during one state of existence does not extend beyond the term of such existence, except in special cases which need not be noticed here?

In this state of things, what then is there that should induce us to desire life? Nothing; literally nothing. For

those who can realize this grand idea, death loses all its weight of horror; and they look upon death with extreme indifference.

While the desire of life is thus deprecated, it is not inculcated that man should desire death. Our Text, while advising the disciple to kill out desire of life, exhorts him to respect it as those who desire it; and this is exactly what the great Law-giver Manu has ordained:—

"Let not man wish for death, nor let him wish for life—Let him abide his time, as a hired servant expects his appointed wages"—(Manu. VI.—45) All that is required is that man should be indifferent to life or death, pleasure or pain. (Maha Bharata, Aswamedha purva. XIX.—4). He should patiently remain encased in the body until a severance is effected by the course of nature in due time;—until the stored-up energy of that one birth exhausts itself; and he should all the while mould his actions in such a manner as to counteract the pernicious influences incidental to the connection of the soul with the body. Let him not try to shake off the body; but try to shake off the mortal coils which bind him. Nothing is gained by putting an end to bodily existence, with the expectation of avoiding the evils resulting from it; for, when a person gets rid of one body "he is again liable to conception and birth; again he is merged with the embryo, and he repairs to it when about to be born; then he dies,—as soon as born, or in infancy, or in youth, or in old age,—death sooner or later being inevitable; and then he is born again, and again and so on"—(Vishnu Purana. VI. V). And during all these transmigrations, the effects of his actions adhere to him unceasingly. So that, the annihilation of the present body does not lead to the annihilation of his misery. The real merit, therefore, consists not in trying to be freed from the body in which we are enveloped for the time being, but in trying to avoid being embodied again, and for ever. Then we avoid death as well as birth. And then we are said to have become immortal. This is the final goal; and the attainment of this ought to be the sole aim of every wise being. "Where else could man, scorched by the fires of this world look for felicity were it not for the shade afforded by the tree of emancipation?" (Vishnu Purana. VI. V).

And, lastly, the third Rule requires the disciple to kill out the desire of comfort. This can be easily comprehended by those who can correctly understand the first and second rules respecting ambition and desire of life. We should kill out desire of comfort in the same sense in which we kill out desire of life and ambition; that is, while we kill out the desire of comfort, we are required to be as happy as those who live for happiness. How can this be? What is the line of conduct which one has to adopt in order to be happy without desiring comfort? The solution of this question is given by the Sage Manu; who declares, that—"he who seeks happiness should be firm in perfect content; and check all desires. Happiness has its root in content; and discontent is the root of misery"—(Manu. IV.—12). Birth, wealth, and rank have all their comforts and discomforts. There is nothing in this world, which we can point to as being the source of real and unmixed comfort. He alone is comfortable, who feels satisfied with that condition in which he is, for the time, placed—(Vishnu Purana. I. XI.—23); and who, like *Dhruva* can declare, "I wish for no other honor than that which my own Karma can obtain for me—(Ibid I. XI.—29).

In conclusion, let the disciple remember what Krishna has said to Arjuna:—"He is worthy of my love, who neither rejoiceth nor grieveth, nor envieth; who does not covet; who has forsaken all concern in good or evil; who is the same in friendship or hatred; in cold or heat; in pain or pleasure; who is unsolicitous about the result of actions; and who is pleased with whatever cometh."—(Bhagavat-gita. XII.—17. 18).

And thus, the first four Rules, given in our Text, indicate the necessity of dispassionate work; unconcerned life, and uncovered comfort.

But there are people who cannot appreciate the most beneficial effect of these rules. Being carried away by currents of desires, they are entangled in chains of action, per-formed with extravagant expectations. Not that they are unacquainted with the fact that human desires and comforts can never be fully accomplished; and that the physical body does not exist eternally. Bitter experience of every-day life makes us all aware of these blunt facts; and yet people persist in a course of action most prejudicial to their own interests. Surely, there must be something which urges them to such a course of conduct. What is it? Arjuna.

demand of Krishna a solution of this same problem. "By what," he asked, "is man propelled to commit sins? He seems as if he were unconsciously impelled by some secret force"; to which Krishna replied:—"Know, that it is the enemy, *Kama* (desires and works with motives), and *Krodha* (a sense of envy and revenge); and this enemy is the offspring of the carnal principle, the primary cause of sin"—(Bhagavat-gita. III.—37-38). This carnal principle is in the man's own heart, and must be sought out, and eradicated. And this is what our Text directs the disciple to do in the following words:—

(4—b). Seek in the heart the source of the evil and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth; its fruition; its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated to himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart; and then his heart will bleed; and the whole life of the man seem to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous ladder, which leads to the path of life; it may not come until the last.

This root of evil exists of course in the heart of the man of desire; but it is firmly seated in the heart of the disciple also; for it is the root of a plant which germinated not yesterday or to-day, nor after the disciple has become a disciple. But it is an old thing, nurtured and strengthened during the long series of man's existences; and it will continue adhering to him unless it is torn out with a strong force.

It certainly is not an easy task for one to disentangle himself from the influences of the body in which he is actually dwelling for the time being; and the task becomes infinitely more difficult when the evil to be eradicated happens to be one that has taken root for ages. "The struggle of the base animal nature against any attempt to curb and subdue it, is one from which only the grandest souls can hope to come out victorious. And even to them, the task is almost hopeless, unless they have secured the needful aids of a Teacher, a pure place, seclusion from the busy world, and a natural power of self-mastery." But the difficult nature of the task affords no excuse for its abandonment. As the Soul can never hope for felicity so long as it remains under the influence of evil, sooner or later the root of evil will have to be cut down; but, considering that delay only tends to allow the root to gain strength and become more firmly fixed, thus rendering its eradication all but impossible, it behoves every person to set about this all-important work as early as possible. "Arise," says the Katha Upanishad "Awake; get great teachers, and attend at once. The wise say that the path is as difficult to go upon as the sharp edge of a knife." (III—14). Anticipating that the disciple might be inclined to put off the difficult task for fear of wounding the heart in the attempt to execute the work, the Text gives him the following advice:—

(4—c). But, O disciple, remember that it (bleeding of the heart caused by the act of cutting down the source of evil) is to be endured; and fasten the energies of your soul upon the task, live neither in the present nor the future; but in the eternal. The giant weed cannot flower there; this blot upon existence is wiped out by the very atmosphere of eternal thought.

It is necessary not only to cut out the root of evil at any sacrifice, but also to take care that the seed does not germinate again. The removal of this seed cannot be complete so long as man delights to live in the present or even in the future. "Worldly happiness is transient, because it is the effect of works which are themselves transient; and what is firm is not obtained by what is not firm"—(Katha Upanishad II—10). Let us suppose the case of a good man in the worldly sense; he will be happy during his present existence—(Manu II—5); and on being born again after death, he may even pass into happier families—(Bhagavat-gita VI—41); and possibly too, he may enjoy bliss in heaven for some time—(Ibid IX—20). But all this is transient; for, when he has partaken of that happiness for a while in proportion to his virtue, he again sinks into mortal life (Ibid IX—21); and again enjoys or suffers according to the life he leads (Vishnu Purana VI-V).

It will thus be perceived that one that lives in the present or in the future can obtain no substantial felicity. There is every possibility of the evil root springing up again, so long as there is a possibility of the soul continuing to be enveloped in the physical body. So that, he alone can be free from danger who lives in the eternal. There is no soil there in which the evil weed can grow, much less bear fruit. Hence it is that the Text particularly enjoins upon the disciple the urgent necessity of living in the eternal. By the eternal is meant that supreme condition in which the Soul enjoys perfect exemption from the ever-continuing rotation of returning existence: emancipation from the bonds of birth—(Bhagavat-gita.) This is eternal; this is the final goal of the Soul; this alone is the source of Divine happiness which effaces all other kinds of felicity; and this is the *Absolute* and *Final*"—(Vishnu Purana. VI-V).

(To be continued.)

OCCULTISM IN MODERN LITERATURE.*

PART III.

MIAD HOYO-RAKORA-RON, F. T. S.

THE works of Dr. Geo. MacDonald, L. L. D., largely demand our attention. This gentleman, in his numerous works of fiction, has presented us with many exquisite pictures,—pictures of Scottish life in particular; which are as true of the present generation as Sir Walter Scott's were of the last, and those before it. Dr. MacDonald's pen seems to run in its most natural groove when describing the mode of life, or making a mental analysis of the peasant class. But, *malgre* the Doctors' celtic patronymic, his peasants are frequently Lowlanders, and they are, according to him, strongly, if not fanatically imbued with the strictest presbyterianism, and endowed with any number of virtues, which I grieve to say,—not being blessed with Dr. MacDonald's keen sight,—are not so frequently apparent in the average peasant as his books might incline one to expect. In point of fact, with very rare exceptions, the presbyterian peasantry has been far more truly described in an epigrammatic way by a German gentleman, who took his ideas of them from the Waverley Novels; and who, on visiting Scotland, was to some degree disenchanting. He remarks, "before I come to your country, I worship the Scotland of my book, my Waverley Novel, you know; but now I dwell here since six months, in all parts the picture change! I now know of the bad smell, the oath, and curse of God's name, the whisky drink, and the rudeness. Let me no longer be in this cold country where people push in the street, . . . and choose the clergy from the lower classes, and then go with them to death for an ecclesiastical theory which none of them can understand!"

Dr. MacDonald, however, has an unusually strong taste for the occult and mystical;—so much so, that very few of his works are without some reference to psychic powers, some one of which is often skilfully made, not only the turning point of the story, but also, the peg on which to hang many folds of a very curious web of semi-emotional, semi-Calvinistic moralizings which he spins with exceeding care and patience.

This he probably owes to a long and unwearied study of Law, Wesley, and the German mystics; and while it no doubt gives great satisfaction to many of his readers, to others it suggests only a vague suspicion that the author is endeavouring to console himself thereby, for some personal inability to reconcile certain theoretical

* Errata in Part II.

Line	21	Col. 2	p. 52	for	"decide"	read	deride.	
Do	27	do	"	do	"Gyy"	do	Guy.	
Do	32	do	"	do	"Frodd"	do	Trodd.	
Do	71	do	"	do	"Renner"	do	Kennar.	
Do	18	do	1	53	do	"As"	do	With.
Do	61	do	1	54	do	"White"	do	White.
Do	80	do	1	54	do	"Vetal Panchvisi	read	"Baital Pachisi.
Do	4	do	2	54	do	"Holy"	read	Holly.

occult facts which he has come to believe, with the form of religion which he chooses to practise. He describes more than one scene in which animal magnetism is the chief factor, in a manner which leaves no room for doubting his belief in it, and even his practical knowledge; but, while to a certain degree he has realized its great possibilities, we are apt to close his books with the feeling that he has gone some distance, and thence, prefers rather to speculate, than to pursue practically, a science that might lead him;—perhaps, into what he would consider interference with the prerogatives of his Deity!

Dr. MacDonald possesses a great store of legendary knowledge; and to his great credit be it said, that he is never afraid to show that the so-called "supernatural" element, which is the basis of so many legends, is nothing but the outcome of actual—if little known—natural laws. And on this account his books merit a larger share of our attention than is usually conceded to novels.

The "Portent," a story of the Inner Vision of the Highlanders, commonly called the "Second Sight," published in 1864, is the first of his works which claims a mention in these pages. This story, the author evidently composed at some time before he made such intimate acquaintance with Messrs. Law, Wesley & Co. It is a clever picture of a legend working to an end, through a clearly defined natural course. As a tale, it has no doubt been frequently thrown aside as utterly improbable, but our interest in it,—or any other work of fiction,—has little concern with its probability, as it is centered upon its possibility as a representation of what are facts to us.

The boyhood of Duncan Campbell (the hero) is passed in the Highlands. His family is of Celtic descent, and has several old legends interwoven with its history,—what Highland family is without them? Duncan being an only child, is a good deal alone, and when his school days are passed, he spends some time at home in the hopes of obtaining, through interest, a commission in the Army. During this time, being fond of reading, he frequently takes his book up to a quiet nook on a hill overlooking the house. There he sits, and reads or muses, as the mood takes him. On going to bed one night he fell to thinking about some one, and to his wonderment, the figure of that person appeared to him in such a way that he knew it was not the real person, but his shadow, so to speak. He soon found that this strange power increased by practice, and that he was as well able to exercise it in daylight as in the dark. This amusement (projection of "brain pictures") he sometimes indulged in on his hill 'nest', but at length he begins to be interrupted by hearing sounds which he cannot account for, and which he hears even when his ears are stopped by his fingers. One day while seated in his hill 'nest,' in a somewhat drowsy state, he hears a noise as if a horse was being rapidly galloped along a very rocky path which runs along the precipitous face of the hill, where, however, he can see nothing, but he notices mixed with the sound, there is a clinking noise as if one of the horse's shoes was loose, and ringing against the stones. (This particular noise is the "Portent" which gives the title to the story). While listening to this sound he has a sort of day-dream (really second sight), in which he sees a young man with fair hair, with a lady—both in old fashioned dress—walking together on the rocky path before mentioned: presently he sees a second young man,—this one with dark hair,—looking furious with rage, and urging at full gallop a powerful black horse along the narrow path towards the other two, a shoe of the horse clinking on the stones as if loose. The horseman charges the fair man on foot, and drives him over the edge of the path, and thence down the cliff; then seizing the lady—who had fainted—he carries her off at the same rapid pace; the clinking sound continuing after the figures had disappeared. Awakening from this vision, the hero does not quite know what to make of it; but, disinclined to mention the story to his father or any

one at home, for fear of being laughed at, he goes to the cottage of his old nurse or foster-mother which is close by, for from her he is sure of a sympathetic hearing.

This old woman passes for a Witch, or something of that sort, and according to the story, she really possesses "second sight," (a phase of conscious clairvoyance) and other powers developed to a very considerable extent. She belongs to a family who have been retainers of the Campbells for generations, and she, after some hesitation, informs him that "second sight" is a power which has been more or less hereditary in both their families, and, that the 'brain-pictures' and sounds which he had seen and heard are signs that the power, having belonged to his grand-father, has, as is not unusual, omitted one generation and come down to him.

On his recounting to her the vision above related, she became very much agitated, and at first denied any knowledge of it; but, in the end told him that whenever one of the family heard that "clinking shoe," evil was sure to follow. And after considerable persuasion she told him this legend in explanation:—

Sometime in the reign of James V, the Campbell family consisted of an old father, two sons, and a young orphan girl—a cousin. The elder son was fair-haired, of an easy temper, and devoted to hunting and other out-door sports; while the younger was dark, of a variable temper, which sometimes gave way to ungovernable fits of rage. He was a great student, and more than suspected of a taste for forbidden arts. He took no further interest in field-sports, than occasionally riding on a favourite black horse. About the same time, both brothers fell in love with their cousin, and the elder being preferred by the lady, the younger brother became very jealous. Things went on peaceably enough, until one day the younger brother, looking for his cousin, failed to find her; and was told that she had gone to walk on the hill with his brother. Mad with jealousy, he saddled his horse and galloped to where he expected to find them, and when he did so, the scene described in the hero's vision took place. The elder brother was not killed by his fall, but the dead bodies of the younger brother, the lady, and the horse were found shortly afterwards at the bottom of a precipice. Ever after that tragedy, the occurrence of any turn of evil fortune to the members of the family was invariably presaged by some one hearing the 'clink' of the loose shoe; or where 'second sighted' individuals were concerned, the phantasms of the horse, rider, and burden, became visible. It became a saying—no doubt from the latter circumstance—that the younger brother, for his sins, had been condemned to carry about the form of the girl till the day of judgment,—her soul having been disposed of in a more happy manner. Then, there arose a prediction, that the souls of the elder brother and the lady would one day form a happy union *in other bodies*.

This introduction of the reincarnation idea into Scottish story is, as far as I am aware, nearly unique.* It would be very interesting to ascertain whether in regard to it Dr. MacDonald has drawn upon his imagination, or made use of a pre-existent legend. The idea works into the story admirably; but I must leave it to more profound students to tell us whether an unsatisfied desire, existing simultaneously in two organisms, could accomplish such a result.

The event heralded by Duncan's vision and clairaudience was, on this occasion, the death of a kinsman, on whose interest the hero's father,—being poor,—depended to procure a commission in the army for his son. This hope gone, Duncan was compelled to accept the post of a tutor to the sons of a Lord Hilton; who, in a distant way, was related to the Campbells. In Lord Hilton's house the hero made the acquaintance of Lady

* Our contributor has probably never read Mortimer Collin's vivid romance "Transmigration;" nor the Duc de Pomar's "Through the Ages." These, however, are not Scottish tales.—Ed.

Hilton's step-daughter,—Lady Alice,—who was supposed to be rather delicate and weak-minded, but whom he shortly discovered to be a somnambulist. One night, sitting in his room before retiring to bed, he happened to think about Lady Alice, when, to his astonishment, she walked into the room. She then wakened, was much alarmed, and soon went back to her own chamber. After a few days the visit was repeated, and they then had some conversation during which he gave her his promise that he would never wish her presence again. It also appears that the lady, in her somnambulant state, was in some way attracted to him, and used, against both their wills—or rather, without the conscious exercise of them,—to come to his room “every seven days, or with a multiple of seven, between each visit.” Duncan soon found out that she had the same ‘powers’ more developed than himself, and was in the habit of hearing the “clinking shoe” too. He attributed this to their relationship. The result of this unusual friendship was that the couple fell in love, and were soon separated for a long time, by “cruel fate” in the shape of the young lady's relations. Duncan became a soldier, and got wounded at Waterloo, after which fight he retired on half-pay. Still on the look-out for Lady Alice, he bethought himself of paying a visit to his paternal property, which, after the death of his father, during his absence, had come to the hammer. On his arrival there, he found that his old nurse was still alive, but very aged and bed-ridden. He visited her and told her his story. To help him, she volunteered to try and obtain information as to the whereabouts of Lady Alice. This she does by projecting her double in his presence, and here (at p. 208) Dr. MacDonald gives a beautiful description of that operation, which I am sorry to be unable to quote. Awaking from her trance, the old seeress gives him information about the lady, by aid of which he ultimately recovers and marries her. And she also points out that the two lovers mentioned in the legend are reincarnate in himself, and that lady, and, that their union is not far distant. The story ends in the way in which all orthodox love stories ought to end.

In the above tale the reader will find several psychic powers,—viz. Second sight, or Clairvoyance, Clairaudience, Projection of the Double, &c., treated in a manner which implies the most implicit belief in their existence; and that if a psychic incident is so made use of, the inducement to call it ‘supernatural’ can scarcely occur. The question whether reincarnation within about ten generations could take place as related may be left to some more erudite brother, but whoever he may be, I beg that he will not fail to take into account that one of the entities—the lady's soul,—was exactly in the same situation as the “Willis,” and other victims of sudden deaths referred to in my last chapter; and, I do not remember any authoritative statement as to whether the time before the reincarnation of such entities differs from that of those who die in the ordinary course of nature.

When we find Dr. MacDonald quoting, or writing verses like these:—

- “Psyche's sighing all her prison darkens;
- “She is moaning for the far-off stars;
- “Fearing, hoping, every sound she hearkens.—
- “Fate may now be breaking at her bars.”
- “Bound! Fast Bound, are Psyche's airy pinions;
- “High her heart, her moaning soft and low”—&c.

and, following them up with vivid description of *intentional* projection of the Double, it requires but little intuition to tell us that he knows well that there is a way of unbinding “Psyche's airy pinions,” though he may not have obtained the clue to it, or mayhap—it being obtained—he feels the want of the hand of a *living* Master in a certain frontier pass of “The Undiscovered Country.”

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(SECOND SERIES.)

IV

The Magnetism of Evil.

ONE spirit fills the immensity of space. It is the spirit of God, unlimited and undivided, being everywhere present as a whole without being confined to any part. Created spirits can only live in forms proportionate to their bulk, by which they are enabled to act, by which they are limited and which prevent their absorption into the infinite. If a drop of water is put into the ocean, it will be lost, unless it is surrounded by an impenetrable shell.

There are no spirits without shells and without forms. Those forms are adapted to the element in which they live and in our atmosphere, for instance, no spirits can exist except those of men with such bodies as we observe and those of animals, whose destiny and constitution is still unknown to us. Have the stars souls, and does the earth on which we live possess consciousness and the power of thinking? We do not know, but we cannot say that those are in error who have supposed this to be the case. Certain exceptional phenomena have been explained by a spontaneous manifestation of the soul of the earth, and as a kind of antagonism has frequently appeared in such manifestations, it has been supposed that the soul of the earth is multiform and reveals itself through four elementary forces, which can be resolved in two and which find their equilibrium through three; and this is one of the solutions of the great enigma of the sphinx. According to the ancient hierophants matter is only the *substratum* of created spirits; God does not create them directly; from God emanate the powers, the Elohim who constitute heaven and earth, and according to their doctrines, the first verse of Genesis should be understood as follows:—

Bereschith—the head (meaning the first principle)—*bara*—created (sent forth)—*Elohim*—the powers, *ath aschamaim onath Aares*—which are (or which constitute) heaven and earth. We find this translation more logical than the one that would connect the verb *Bara*—used in the singular, with a plural nominative *Elohim*. These Elohim as powers are then the great souls of the worlds, whose forms must be substances, specified according to their elementary virtues.

God is said to have brought together four “spirits” for the purpose of creating a world, and those four spirits in striving against one another produced at first a *chaos*, and being forced to rest after the battle, they established the harmony of the elements. Thus, Earth imprisoned, Fire and formed a crust to evade the intrusion of Water; Air escaped from the caves and surrounded Earth and Water; but Fire continues to battle against Earth and gnaws at her body, and Water invades Earth and rises in clouds to the sky and the air becomes angry, and produces currents and storms to drive away the clouds; but the great law of equilibrium, being the will of God, prevents those convulsions destroying the worlds before the time appointed for their transformation. Worlds—like the Elohim—are joined together by magnetic chains which their rebellions attempt to break; suns are the rivals of other suns, and planets fight against planets by opposing to their chains of attraction an equally strong force of repulsion as their means of defence against absorption and in order to protect their existence.

These immense forces are said to have sometimes taken a form and manifested themselves under the appearance of giants. They are the *Eggregores* spoken of in the book of Enoch. They are terrible forces, in comparison with which we are like *animalculæ* or microscopical animals. The *Eggregores* exterminate us without pity; because they ignore our existence. They are too big to see us, and too stupid to divine our existence.

Thus, are explained the convulsions of the planets, that engulf populations. We know that God does not save the innocent fly, if a cruel and stupid child tears off its wings, and that providence does not intervene in favour of an ant whose labor is destroyed by the foot-step of a wanderer. The organs of a small worm may escape the attention of man, and yet man thinks that he has a right to suppose that his existence is vastly more precious in the immensity of eternal nature than the existence of a worm. Alas! Camoëus had probably a great deal more genius than an Eggregore. An oyster appears to us as something good to eat; we think that it has no consciousness of its own and consequently cannot suffer; and, without the least compunction, we eat it alive. Craw-fishes, lobsters and shell-fishes are thrown alive into boiling water, because their flesh is more firm and savory if cooked in that manner; but what law permits a terrible God thus to abandon the weak in favor of the strong, and to deliver the small into the power of the great, without giving the devouring monster even the least idea of the tortures which he inflicts upon the paltry being which he destroys, and who can tell us what superior being will defend us against the attacks of beings a great deal stronger and more greedy than ourselves?

The stars act and react upon each other; their equilibrium is established by their chains of love and their efforts of hate. Sometimes the resistance of a star is broken and it is attracted to a sun that devours it, sometimes a star loses its power of attraction and is thrown out of its orbit by the revolution of the universe. Loving stars approach one another and produce new stars. Infinite space is the great city of suns. The suns speak to each other and send each other messages of light. There are stars that are sisters and others that are rivals. The souls of the stars, chained by the necessity of their regular course, can exercise their liberty by changing their effluvia. If the Earth is ill-humored, she makes men act evilly and plagues appear upon her surface. She then sends to the planets that she does not love a poisonous magnetism. Mars retaliates by sending her war; Venus pours over her the poison of bad morals; Jupiter excites the Kings against one another; Mercury lets loose the serpents of his *Caduceus* against her, the Moon makes men insane, Saturn drives them to despair.

These loves and passions of the planets and stars are the basis of Astrology, a science which is perhaps too much neglected at present.

Did not Bunsen's spectrum-analysis prove that each star has its particular attraction, determined by a special metallic basis, and that there are among the stars scales of attractions resembling colour-scales. There may exist therefore—and there certainly do exist—between the globes, magnetic influences, which may perhaps be obedient to the will of these globes, supposing they are possessed of intelligence or ruled by spirits, which the ancients called the guardians of heaven or the *Eggregores*.

A study of Nature proves the existence of astonishing contradictions. Everywhere we find evidences of an infinite intelligence, but very often the active forces seem to be entirely blind. Plagues are disorders which cannot be attributed to the principle of eternal order; epidemics, inundations and famines are not the works of God, and to blame the Devil for them; that is to say; to blame a fallen angel, whose evil deeds are permitted by God; is to suppose that God is a hypocrite who, for the purpose of doing evil, hides himself behind a responsible manager who is blamed for doing the acts that God permits him to do. Where then do these disorders originate? They are caused by the errors of secondary causes. But if the secondary causes are capable of errors, they must be intolligent and possess freedom of action; and this conclusion brings us to the doctrine of the *Eggregores*.

According to this doctrine the stars have their parasites multiplying under their epidermis and they have their loves and their hatreds. Our sun, whose spots are said to be a beginning of his cooling, is attracted slowly but surely towards the constellation of Hercules. A day may arrive when his light and heat will cease, because stars and suns grow old and need nourishment as we do ourselves. He will then have no more power to repel the planets that will fall upon him, and this will be the end of our universe; but another universe will evolve from the wreck of the former; a new creation will grow out of Chaos and we shall be born again in a new form, capable of battling with better advantage against the stupid grandeur of the *Eggregores*. And this will continue until the reconstitution of the old Adam, that spirit of spirits, that form of forms, that collective giant who embodies the whole creation; that Adam who, according to the Kabalists, hides the sun behind his heel and the stars in the ends of his beard and when he walks, touches the East with one foot and the West with another.

The *Eggregores* are the *anakim* of the Bible; or, according to the Book of Enoch, *the fathers*. They are the Titans of fable and they are encountered in all religious traditions. When they fight, they hurl aerolites into space, ride upon comets, cause the stars to shower down flaming meteors; the air becomes pestilent, the waters corrupt, Earth trembles and volcanoes belch forth when they are excited. Sometimes during summer-nights some belated inhabitants of the valleys of the South may see the gigantic form of a man sitting motionless upon the mountains and bathing his feet in some solitary lake. They pass on, making the sign of the cross and think they have seen Satan, while they only saw the pensive shadow of an *Eggregore*.

These *Eggregores*, if we admit their existence, are the plastic agents of God, the living cogwheels of the creative engine. Multiform as Proteus, but ever chained to their elementary matrix, they know secrets that the immensity of space hides from us, but are ignorant of things with which we are familiar.

The evocations of ancient magic speak of them, and the strange names by which they were called by Persians and Chaldeans are still to be found in ancient books. The poetic Arabs, the preservers of primitive traditions of the East, still believe in the existence of such gigantic genii. There are white and black ones; the black ones are malicious and are called *Afrites*. Mahomet held to a belief in them and called them angels, he said their size was so great, that the wind caused by the movements of their wings swept the worlds in space. We must confess that we do not feel attracted to a belief in such an infinite multitude of intermediary beings, which hide God and seem to render Him useless. If this chain of spirits continues to grow for ever, its links extending up to God; we cannot see where it would end; because it progresses continually into the infinite, without being ever able to touch it. We have thousands of gods to vanquish or to appease, without ever finally attaining freedom and peace; and for this reason we reject entirely the mythology of the *Eggregores*.

Having said this, we draw a long breath and wipe the perspiration from our brow, like a man who starts up from a night-mare. We see the sky full of stars but free from phantoms and with a great load lifted from our heart we repeat aloud the first words of the symbolic expressions of Nicea.

“*Credo in Unum Deum.*”

Falling with the *Eggregores* and *Afrites*, Satan flashes for a moment in the sky and disappears like a streak of lightning.

“*Videbam Satanam sicut fulgur de coelo cadentem.*”

The giants of the Bible have been buried by the deluge; the Titans have been killed by the weight of the mountains they had piled up; Jupiter is nothing more than a star

and of all that gigantic phantasmagoria of the ancient world there is nothing left but a shout of laughter. God himself no longer wishes to be represented under the form of a monstrous pantheon. He is the father of order and harmony and does not love monstrosities. His hieroglyphics are the white and gentle figures of the lamb and the dove, and he is presented to us in the form of a child carried upon the arm of its mother.

How adorable is the symbolism of Christianity, and how sadly the misguided priests misunderstood it! Can you imagine the dove of the spirit of charity hovering over the smoke of *auto-da-fés*, and the virgin mother burning Jews? Do you see unfortunate young men falling under the shots of the Zouaves of the child Jesus armed with rifled cannons around the treasury of indulgences? But who can fathom the secrets of providence? Perhaps such an aberration of autocratic power produced an absolution of all dissenters and the sin of the shepherd becomes the innocence of the flock? Moreover, is not the pope a holy priest who, in all sincerity of his heart, believes he does his duty? Who is then the guilty one? The culprit is the spirit of contradiction and error. The spirit of lies has been a destroyer of mankind from the beginning; he is the tempter, the devil, the magnetism of evil.

The magnetism of evil is the fatal current of perverse habits, the hybrid synthesis of all voracious and cunning instincts, borrowed by man from the most evilly disposed animals, and the symbolism of the Middle Ages well personifies the devil in that sense. He has the horns of a ram or steer, eyes of an owl, a nose like a vulture's beak, the mouth of a tiger, the wings of a bat, claws of harpies and the trunk of a hippopotamus.

What a figure even for a fallen angel and how different from the majestic king of hell dreamed of by Milton's genius! But the Satan of Milton symbolises only the revolutionary spirit of the English under Cromwell, and the true devil is the devil of Cathedrals and legends. He is as cunning as a monkey, insinuating as a reptile, wily as a fox, playful as a kitten, cowardly as a wolf or a jackal. He is cringing and flattering like a servant, ungrateful like a king and vindictive like a bad priest, inconstant and treacherous like a lewd woman. He is a Proteus, who, according to the old books on witchcraft, may appear in any form except those of a lamb or a dove. Sometimes he is a little page, carrying the train of a great lady's robe; sometimes a theologian dressed in ermine, or an armed knight, clad in mail.

The councillor of evil may be seen everywhere; he may be hidden even in the midst of roses. Sometimes under the vestment of a deacon or a bishop, he walks down the aisle of a church with his tail scarcely hidden from sight. He clings to the cords around the waist of nuns and hides between the leaves of the breviary. He howls in the empty purses of the poor and whispers to thieves through the key-holes of strong boxes. His essential and ineffacable character is to be always ridiculous; because in the moral order he is a stupid brute and will always remain the embodiment of brutality and stupidity. Evil-disposed persons may exercise their ingenuity, make combinations and calculations; to do evil is always a result of paucity of spirit.

The sorcerers say that the principal attribute of the devil is that he is always wanting something, and that he is satisfied with a rag, an old boot, a piece of straw or any other worthless trifle. The allegorical meaning of this is not difficult to understand.

To grant the least thing to the spirit of evil is to make a compact with him; to call him up—even for the sake of curiosity—is to deliver our soul to him. This whole system of diabolical mythology is full of philosophy and reason. Pride, avarice, envy, etc., are not themselves personages, but they often become personi-

fied, and those who arrive at a stage at which they can see the devil, see but themselves in the mirror of their own ugliness.

The devil was never beautiful. He is not a fallen angel, he is damned from the moment of his birth, and God can never forgive him; because in God's eyes he has no existence. He exists as our errors exist. He is vice, he is sickness, he is fear, insanity and falsehood. He is the hospital-fever from which diseased souls suffer. He never entered heaven and therefore could not fall from heaven. Away with the impious dualism of the Manicheans; away with this competitor of God, who is yet so powerful, although cast down and vanquished, and who still contends with God for the possession of the world. Away with this seducer of his master's children, who has forced God Himself to submit to death to buy back his men, of whom a rebellious angel made slaves, and to whom God nevertheless abandons the majority of those that he wanted to buy back by means of an inconceivable sacrifice. Away with the most base, and monstrous of the Eggregores; glory and triumph to God alone!

Eternal honor to the sublime dogma of redemption! Respect to all the traditions of the universal church! Long live the ancient symbolism; but may God protect us from materialising it, by mistaking metaphysical entities for real persons and allegories for historical events. Children love to believe in ogres and fairies, and the crowd needs falsehoods and lies. I know this and I call as my witnesses nurses and priests. But I am writing a book on occult philosophy, which is not intended to be read by children or persons with weak minds. There are persons to whom the world would appear empty, if it were not peopled with fancies. The immensity of space would make them feel lonesome, if it were not full of hobgoblins and demons. Such grown children call to our memory the fable of Lafontaine about those curious people who thought they saw a Mastodon in the moon, while it was only a mouse that got between the lenses of the telescope.

Every one has within himself his tempter, his devil; the outcome of his temperament or his surroundings. To some he is a simpleton turning a somersault, to others a grinning monkey showing his teeth. It is the stupid aspect of humanity, the bolt that closes the dark chamber of the soul; it is the ferocity of animal instincts, exaggerated by the vanity of the imagination; it is the love of error in those spirits that, either through cowardice or indifference, have no hope of arriving at the truth.

There are so many people possessed by the devil, that their number compares with that which Jesus Christ called "the world" and he therefore said to his apostles: "The world will put you to death. The devil kills those who resist him, and to devote one's life to the triumph of truth and justice, is to sacrifice one's life. In the city of the wicked, vice rules and the interests of vice govern. The honest man is condemned in advance, there is no need to bring him to trial. But eternal life belongs to those true ones, who know how to suffer and to die. Jesus, who went about doing good, knew that he was on his way to death and he said to his friends: "We are now going to Jerusalem, where the Son of Man must suffer his last agony. I am offering up my life. No one takes it from me; but I leave it to take it up again. If any one wants to imitate my example, let him take up the cross of the evil-doers and follow in my footsteps. All of you who now see me, will soon see me no more." On hearing him speak in this manner the Jews asked: "Does he intend to kill himself?" But to submit to death for the benefit of others is not suicide. The heroes of Thermopolee knew well that they would have to die to the last man, and their glorious combat was certainly no suicide.

Self-sacrifice is never suicide, and Curtius—if his history be true—was not a self-murderer. Did Regulus, returning from Carthage commit suicide? Did Socrates commit suicide, when he refused to fly from his prison after having been condemned to die? Cato, who preferred to tear his entrails than to submit to the grace of Cæsar, is a sublime republican; the wounded soldier who falls on the battle-field and has no other arms left but his bayonet, and when asked to surrender his weapon, runs the bayonet through his heart, saying: "Come and take it yourself," is not a man who commits suicide, but a hero, who remains true to his promise to conquer or die.

Mr. de Beaurepaire, shooting himself through the head rather than to sign a shameful capitulation, does not commit suicide but sacrifices himself to the honor of his country. If men cease to practice evil, they need no longer fear it; but if they no longer fear evil, they need not be afraid of death. Death has only terror for the evil. The black death, the horrible death, the death full of terrors and anguish is the favorite child of the devil. Both have promised to die together; but as both are liars, both represent themselves as eternal.

We said that the devil is ridiculous and in our "History of Magic" we said that he does not make us laugh; and in fact, the ridiculous is not amusing when it is ugly, and he who loves the good is not amused by evil.

The fluid astral vehicle, represented in all old mythologies by the serpent, is the natural tempter of the material form. Like all other beings the serpent was innocent before Eve and Adam sinned; the devil was born by the first disobedience, and he became the head of the serpent, which the heel of the woman must crush. The serpent, the symbol of the great fluid agent, may be a sacred sign if it represents the magnetism of good like the brazen serpent of Moses; or the serpent of Aesculapius. There are two serpents encircled around the wand of Hermes.

The magnetic fluid is subject to the will of the spirits that can attract it or project it with different forces according to their degree of exaltation or equilibrium. It has been called the carrier of light or *Lucifer*; because it is the distributing and specifying agent of the Astral-Light. It has been called the *angel of darkness*, because it is the messenger of dark as well as of luminous thoughts, and the Hebrews, who called it *Samaël*, say that it is of a dual nature, and that there is a white and a black *Samaël*; the *Samaël* of the Israelites and the *Samaël* of the uncircumcised. The allegory is clear enough.

We certainly believe, like all Christians, in the immortality of the spirit. Like all civilised people, we believe in punishments and rewards according to our works; we believe that spirits may be unhappy and miserable in the other life, and we consequently admit the possibility of the existence of reprobates. We believe that the chains of sympathy are not broken, but are rather tightened by death; but this is only true with regard to the good spirits. The bad ones cannot have any intercommunication except through the effluvium of hatred. The magnetism of evil may, therefore, receive impression from the other side of the grave, but only through the perverse aspirations of the living. The dead whom God punishes have no more power or active will to do evil. Under the hands of the justice of God, souls do no more sin, but they expiate their sins.

We deny the existence of a mighty genius, a kind of black God, a frowning tyrant, having the power to do evil after having been rejected by God. King Satan is to us an impious fiction, in spite of all the sublime grandeur and beauty, with which the poetry of Milton has invested him. The most guilty of all fallen spirits must be the one who has fallen lower than all others, and he must consequently be more than all others enchained by the justice of God.

A penitentiary, has undoubtedly its kings among the convicts, who still exercise a certain influence upon the criminals by whom they are surrounded; but this is caused by the insufficiency of the means of supervision or restriction employed by human justice, and the justice of God cannot be cheated.

Let us leave to the apocryphal book of Enoch its incarnated Eggregores, seducing the daughters of Earth and producing giants. The true Eggregores, that is to say, the guardians of night, in which we love to believe, are the stars of heaven with their ever glimmering eyes. They are the angels that govern the planets and they resemble shepherds who guard the flocks that inhabit those worlds. We are also inclined to believe that each people has its protecting angel or genius, who may be one of the planets of our solar system. Thus, according to the poetic traditions of the Kabala, Michael, the angel of the Sun guards the people of God; Gabriel, the angel of the Moon, protects the people of the east that carry the crescent upon their banners. Mars and Venus govern France; Mercury is the genius of Holland and England; Saturn, the genius of Russia. All this may be possible, although it is doubtful, and it may serve to build up a hypothesis of Astrology or inspire the fictions of an epic poem.

The government of God is an admirable government, where everything is ruled by a hierarchy, and where anarchy produces its own destruction. If there are prisons in its empire for guilty spirits, God alone is their keeper and has them safely guarded by strong and good spirits. The prisoners there are not permitted to torture one another. Can God be less wise and less good than men, and what would be said of a prince of Earth who would choose the worst of villains to become superintendent of his prisons and to give honest people a horrid example and pernicious advice.

THE STANDPOINT OF THE THEOSOPHISTS.*

"The differences between men are profound, and we can only be saved from living in blind unconsciousness of our own mental peculiarities by the habit of informing ourselves as well as we can of those of others." These words, used by a well known modern scientific investigator of the human faculty, are worthy of note. Those that try to inform themselves of unfamiliar things must be prepared to face a certain amount of opposition, which may often assume the form of unjust accusations; but such as truly wish to increase their store of knowledge are not to be deterred by sensational episodes about persons who happen to be mixed up with a few important facts.

The higher races of men are characterized by their *energy*, which is "the measure of the fulness of life," and to call forth the dormant energy of a nation in an important direction is no easy task. Many a mistake must occur in the steps taken to promote such an object, which has to be approached from various sides. Unless a typical centre be found to work from, honest efforts instead of evoking sympathy raise up hostility, causing disappointment and annoyance to many.

There is an erroneous opinion fostered in various quarters that the Theosophists are a sect, whose errors must be exposed and whose work must be put a stop to. Criticism of all sorts has been directed towards the annihilation of the Society, which however has remained intact for the simple reason that it has no beliefs, and never regarded anything said by any of the members,—great or small—as anything but the expression of the views or experiences of particular individuals.

The Theosophical Society has met with great opposition owing to the fact that one of its Founders has been reported to have shown some wondrous phenomena, and to have learnt some of the mysteries of occultism from the Tibetan

* The views put forth in this article form the substance of the opinions gathered by an old F. T. S.—an Asiatic—from discussions and correspondence with a large number of Fellows of different attainments, views and religions.

Brotherhood of Adepts. It is a very natural thing to assume in the first instance, that fraud must have been resorted to, as a means of counterfeiting so-called phenomena, and numerous theories have been started to support the view taken under preconceived opinions of trickery. The first theory was that everybody had been duped for a series of years in numerous places by a single lady, with the help of no one else but two housekeepers. The latest development of this crude theory is that numerous persons were at first duped and afterwards they became confederates, and have remained so to cheat every body else!

Although several doubts may with plausibility be suggested at a late hour of the day by going to collect accounts at haphazard regarding incidents that took place some time ago, it may be stated without fear of contradiction that there is not a single instance on record in connection with which actual trickery or fraud of any description could be brought home to any one connected with the phenomenon. A good deal has been said about the scientific examination of psychic phenomena, but no one can very well define what scientific examination in such cases ought to be. Critical inquiry has not been wanting, and all sorts of doubts have in numerous cases been from the beginning suggested by the Theosophists themselves, to guard against self-deception, unconscious errors, and dishonesty. Those same doubts clothed in a new form are being retailed to sow dissensions by narrow-minded persons, to whom the spread of Theosophy is obnoxious, and what phases of hostility their unscrupulous minds will concoct in future remains yet to be seen.

Numerous persons have in course of time entered, and some few have left the Society, and this must always happen. The grief of the disappointed persons is of their own creating. In minds dominated by self-interest, healthy co-operation is always wanting, whereas it is joint effort on a broad basis that is needed to push forward a philanthropic movement.

In spite of all obstacles, a strong foundation has been laid, and the following may be said to be the attitude, feeling and purpose of the general body of the Theosophists in this country.

A right feeling of respect for ourselves, our religion, traditions, literature, and country has led us to join the Theosophical Society which is a free institution where no dogmas prevail.

Two foreigners from the West took the initiative in the movement, sacrificing all that men hold dear in furtherance of its objects, and we feel thankful to them. Their personalities have necessarily become prominent, but while they command our entire respect for the many noble qualities they possess, they have their human infirmities which they freely confess and of which we are all aware.

We require all the good that we could get out of them, and without the advice of wolves in sheep's clothing, we are sufficiently able to judge for ourselves how far we should trust and be guided by them.

"No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause, but it is always wiser to work and force the current of events than to wait for time." Acting upon this advice of an Indian sage we have manfully determined to work onwards, irrespective of the treachery, and meanness that stoops to all sorts of artifices to hamper our work.

As to phenomena we hold that "those who are carried away by them are generally the ones who being under the domain of Maya are thus unable and incompetent to understand the philosophy. Exhibition of phenomena is not only a waste of power but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility towards those who require such phenomena to be shown. Both these extremes are prejudicial to real human progress which is happiness. For a time wonders may attract a mob but that is no step towards the regeneration of humanity." Our object is not to believe in tales of wonderful events but to find out the real significance and scope of untried human powers.

Each of us is willing to enlarge the circle of his sympathies to learn, and unlearn where necessary, to understand more fully our responsibilities, and to work together for numerous objects of general usefulness.

No one member can be responsible for the faults of a fellow-worker, and those that vainly think to ruin the society by misrepresenting the supposed faults of one of its prominent members will find themselves sorely mistaken.

We are working, not in darkness under false pretences, but in the light of day; time will correct the errors that may have crept into the working of a large organization such as ours. We are free to confess our faults but what we regard with contempt is that sneaking attempt at sympathy with which a certain body of disappointed men are vainly striving to deceive us.

Individual members or groups of members according to their education, natural endowments, energy and perseverance must take up these branches of the several subjects which the Society is desirous to investigate, and steady work continued for some length of time would show results of which it were idle to speak at present.

The seeds of Theosophy must be thrown broadcast, and they will take root in congenial places. At the first gatherings there would now and again be indifferent crops; but these could easily be set aside, and culture on an improved plan resorted to.

No amount of pretended exposures and other annoyances will create panic or rupture amongst us, but on the contrary these vain efforts will bring us more closely together to further the objects of the Society with vigour, and lay bare the hollowness of those false doctrines which impede all liberal progress.

"There is nothing in any hesitation that may be felt as to the possibility of receiving help and inspiration from an unseen world, to discredit the practice that is dearly prized by most of us, of withdrawing from the crowd and entering into quiet communion with our heart, until the agitations of the moment have calmed down, and the distorting mirage of a worldly atmosphere has subsided, and the greater objects and more enduring affections of our life have re-appeared in their due proportions. We may then take comfort and find support in the sense of our forming part of whatever has existed or will exist, and this need be the motive of no idle reverie but of an active conviction that we possess an influence which may be small but cannot be inappreciable, in defining the as yet undetermined possibilities of an endless future. It may inspire a vigorous resolve to use all the intelligence and perseverance we can command to fulfil our part as members of one great family that strives as a whole towards a fuller and higher life."*

AN INDIAN THEOSOPHIST.

A LUMINOUS TREE:

A Most remarkable tree or shrub is said to grow in a small gulch near some springs about 12 miles north of Tuscarora. It is about six or seven feet in height, with a trunk which, at its base, is three times the size of a man's wrist. It has innumerable branches and twigs and resembles somewhat the barberry-tree. Its foliage at certain seasons of the year is so luminous that it can be plainly distinguished in the darkest night for a distance of more than a mile, while in its immediate vicinity it emits sufficient light to enable a person to read the finest print. Its foliage is extremely rank, and its leaves resemble somewhat, in size, shape and colour, those of the aromatic bay-tree of California. The luminous property is evidently parasitic, and consists of a sort of gummy substance, which, upon being transferred by rubbing to a person's hand, imparts to it the same apparently phosphorescent light, while that on the leaf entirely disappears.—*Phrenological Journal (America)*.

We have heard of the existence of similar trees in India, but have not received any particulars about them. Can any of our readers supply us with more detailed information on the subject? We should also like to know whether the "gummy substance" in which it is stated the luminous property resides, is produced by insects or is an exudation from the tree itself.—*Ed.*

* Galton's inquiry into Human Faculty.

TRANSCENDENTAL SENSES*

BY

MOHINI M. CHATTERJI, F. T. S.

ASSUMING for the present purpose that the great interest felt in the incidents of ordinary waking life entitles it to be exclusively regarded as real, we are brought face to face with this problem :

Do our five senses exhaust the whole range of real existence? The materialist rejects as fallacious all solutions, which yield a negative result. Upon this foundation the whole fabric of materialism rests and must stand or fall with it. If it can be proved that the five senses are not sufficient to cognize all real objects, the army of materialism must either surrender or mutiny against its leader, reason. Unfortunately for the interests of truth, however, many great names in science deny the possibility of existence transcending physical sense, and yet unhesitatingly refuse to consider the evidence offered on the subject. The land-marks of legitimate scientific caution no pious hand will seek to disturb. But it must not be forgotten that true science should always be the implacable enemy of all forms of superstition, no matter whether the superstition of belief or unbelief. The vast mass of testimony accumulated in every age and country has, no doubt, brought the fact of super-physical existence within positive knowledge. But reducing the proof to its lowest value, it is to be emphatically declared, that, for all fair-minded and right-thinking men, the Society for Psychical Research have proved the phenomena of thought-transference as conclusively as chemistry has demonstrated the existence of oxygen in the air. It is impossible to doubt that "words, ideas and images can be transmitted from one person to another without involving the agency of the recognized organs of sense."

Regard being had to the materialistic starting-point of the research, this conclusion, although so far short of the truth, undoubtedly marks a considerable step in advance and reflects credit on the researchers. It is not reasonable to expect a full and accurate description of objects from one just coming out of darkness. Further progress will be made when the eyes get accustomed to the altered condition. Meantime we may take up the thread of knowledge and follow it in the light of Eastern psychology, which has been built up by numberless generations of investigators throughout the ages. Such a course will be valuable, not only to those practically engaged in the investigation of the subjective side of nature, but also to those who are labouring to establish the possibility of experimental psychology.

The intensely interesting character of the strange phenomena, which the Society for Psychical Research have proved to be facts in nature, renders their generalization as thought-transference all the more unsatisfactory. Thought-transference is made to include all impressions, no matter of what character, communicated from one individual to another, otherwise than through the "recognized channels of sense." For instance, the super-sensuous transmission from one man to another of the sensation of pain in a particular part of the body, of the taste of any substance, and of the image of a geometrical diagram, are indifferently classed as thought-transference. Thus, it will be seen that this classification is as vague and unsatisfactory as it would be in ordinary life to look upon sight, touch and taste without distinction, as sense-perception. It is obvious that, consistently with our present state of consciousness, a more precise and scientific classification might be made of the various species of super-sensuous perception and their appropriate organs of mental, or more correctly speaking, psychical sense.

Investigators of mesmerism are well acquainted with the fact that an entranced subject, exercising a super-

sensuous faculty of sight, may yet be perfectly unable to manifest any signs of a similar faculty of hearing. A subject may likewise give a vivid and truthful description of persons engaged in conversation and at the same time express his inability to hear a single word. A similar rule is found to apply to the other senses. The fact has been proved that, when a mesmeric operator puts any substance into his mouth, the taste is transmitted to his subject, who is yet unable to see what the substance really is.

The existence of an inner organ of sight, as distinct as the outer, has also been established by what may be called the introversion of the mental vision. It is well-known that our ordinary perception of sight is in reality a compound perception. In other words, some attributes, such as the perception of solidity, commonly attached to sight, are not associable with the eye alone. The compound character of sight is, perhaps, most strongly manifested in the fact that the visual representation of an object in the mind is inverted in reference to its image on the retina. This would show that the sense of sight does not exhaust the contents of the mental image of an object. And this conclusion is true independently of all psychological controversy as to relation between what is called an external object and its subjective representation. From our knowledge of the objects of the eye it is certain that, if that organ acted by itself, an inverted image would be the result. But this has not been yet reduced to demonstration by actual observation or experiment. The immense period during which our physical evolution has gone on and our attention has been centered on the physical plane of existence, naturally renders it difficult to trace the whole course of sense-perception. Moreover, if there be a psychic eye, our unfamiliarity with the plane of its operation may be reasonably expected to afford a greater facility for the satisfactory solution of the problem; the machinery must necessarily work less smoothly at the first start and thus present better opportunities for its comprehension. The experiences of the Society for Psychical Research throw much light on the subject. In connection with some experiments the committee on thought-reading remarks that sometimes the mental glimpses of things selected are obtained "perverted as if the figures had been seen from their reflection in a mirror."—*Proceedings of the Society for Psychical Research*, Vol I. part ii., p. 74.

But the most striking illustration of the inversion of objects to the mind's eye, which the Committee obtained, is recorded in its Second Report, published in the succeeding part of the Proceedings above referred to. A thought-reader, blind-folded, was called upon to describe geometrical diagrams drawn upon a piece of paper. The result of the experiments will be better described in the words of the observers:—

"We next drew series of diagrams of a simple geometrical kind which were placed behind S. (the percipient), so that B. (the agent) could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right hand side to the left, &c."

The reflection naturally occurs that this inversion will more frequently take place in cases where ordinary experience is not conscious of any *à priori* impossibility which enables it to check the inner vision. The image of a geometrical diagram will, in fact, be more often inverted than that of a man. These cases unmistakably point to the existence of a psychic sense of sight, the operation of which by itself, and unaccompanied by that of any supplementary sense, produces the inversion of vision.

With regard to hearing it does not appear that this S. P. R. have made any experiment which would tend to prove the existence of the psychic counterpart to the

* Read at an open meeting of the London Lodge of the T. S.

sense. When a sensitive successfully reads a word thought of, it is difficult to decide whether it is perceived by the psychic ear or the psychic eye. There is only one instance recorded in their proceedings which has some bearing on the present matter; but there are not sufficient data to support the conclusion firmly. The word "wissenschaft" was written down and shown to the agent that he might transmit it psychically to the percipient. The agent, it is stated, was ignorant of German and "mentally represented the word in English fashion." As a result the answer was "wissic, wissenaft." Here it would seem that, if there was a transfer of thought at all, it must have been the mental representation of the sound that was conveyed to the psychic ear of the percipient. Nor does it appear that the S. P. R. have as yet made any attempt to detect the action of psychic smell. It is to be hoped, however, that this line of inquiry will be pursued by psychic investigators in future experiments.

Having seen how far recent experiments prove the existence of the psychic counterparts of the physical senses, we will now follow the guidance of Eastern psychology. Without discussing the subject any further, it may here be stated, that those who acquire proficiency in Eastern psychology understand the laws of psychic phenomena so well as to be able to reproduce the latter at will. They in fact experimentally verify the psychological teachings which have come down to us from the remotest antiquity. According to one of the principal schools, the Vedantic, we have three bodies, the physical, the psychical, and what may be translated as the causal. Before going on, it may be pointed out that the principle underlying this division will be misunderstood if we do not bear in mind that an unbroken continuity reigns throughout the whole range of existence.

The physical body is defined to be the agglomeration of the gross elements. The psychic body has, besides the five psychic senses, the five psychic forces which move the five external organs of action, the five mediums through which the five motive forces operate, the *manas* (mind) and *buddhi* (intellect and egoism). The five psychic senses are fully described in Eastern psychological treatises. As an illustration, we may cite with the celebrated Sankarāchārya teaches on psychic sight. What, he asks, is the (psychic) sense of sight? and then proceeds to say that it is not the eye and yet has a relation to the eye and possesses the attributes of perceiving form and colour. Eastern psychologists maintain that the physical body is merely the most condensed part of a vast nebulous mass, which surrounds it as cometary matter surrounds its brightest part. Sankara locates the seat of the greatest activity of clairvoyant perception not in the eye itself but at a short distance to the front of the pupils of the eye. No recorded case of clairvoyance contradicts or completely supports this statement, but it may be mentioned that many clairvoyants assert that visions appear to be "just before their eyes." For a better comprehension of the system it is to be stated that *manas* signifies the faculty which produces the concept of doubt and supplies the impulse for solving that doubt, and *buddhi* gives rise to the impression,—"I know the object, which previously excited doubt"—and thus to egoism or personality. The causal body is the cause of the other two and receives the reflection of the highest and most mysterious essence of the inner being, the basic unity of all existence, the Atma. The classification by the Sāṅkya school, when its terminology is properly comprehended, will be found exactly the same. The five physical elements, corresponding with the five physical senses and including the physical body, the five psychical senses, the five psychical motors, the *manas* formed by the union of the two sets of senses and the psychic counterparts of the five elements, make up the egoism (Ahankāra.)

With these explanations of Eastern nomenclature, we proceed to a more detailed examination of psychic sight or clairvoyance. The first point that has to be noted is that our ordinary experience shows how difficult it is to detect the operation of any sense acting by itself, and not producing compound notions in conjunction with others. Few of us, for instance, realize that the motions of distance and solidity are not entirely due to the sense of sight, but greatly dependent on the sense of touch. Similarly the psychometric faculty which Eastern psychologists will classify as psychic touch, is very often regarded as a species of clairvoyance. It is no doubt impossible to lay down a hard and fast rule for the division of a continuous line, like that of existence. But, broadly speaking, the reference of different kinds of perception to different senses is quite intelligible and extremely convenient. True, no one can define the precise point which divides the manifestation of the sense of taste from that of smell; but the existence of odour as distinguished from flavour no one will deny. Taking the case of psychometry and clairvoyance, it is not insuperably difficult to distinguish them from one another. In a great many instances it is found that a clairvoyant can only see an object in an abnormal way but can give no further account of it. Psychometers, on the other hand, are frequently known to give perfectly accurate descriptions of objects without being able to obtain visual representations of them. Here the distinction between psychic sight and psychic touch can be clearly discerned. The psychometric faculty moreover possesses the peculiarity of always requiring for its manifestation some kind of contact or *rapport* between the psychometer and the object of his perception. The fact that more than one sense can be simultaneously exercised, does not in any way disturb the classification.

From the continuity of existence, it is plain that physical sight must shade off by imperceptible degrees into its psychical counterpart; and experience bears out this *à priori* conclusion. Instances are known in which clairvoyants have to strain their eyes in order to see visions; and the visions themselves present the peculiarly physical characteristic of appearing double when looked at through a prism or when pressure is applied to the eye-ball. They are also affected by the presence or absence of light. Here we almost detect sight in its passage, so to say, from the physical to the psychical plane of action. At a higher stage of development the clairvoyant vision is in no way disturbed by the change of those conditions. The limitations of distance and obstruction vary also in accordance with the stage of development. At one stage, only the next room will be laid open to the inner eye; at another, every part of the house, while at a third, mountains and oceans will cease to be obstacles to the clairvoyant vision. All who have watched the growth of clairvoyance will bear out these statements.

The most striking form of clairvoyance is manifested when it partakes of the nature of prophecy. The suspension of the limitations of space does not impress us so powerfully as when the bounds of time are transcended. It is unnecessary to cite cases of prophetic clairvoyance; most people have heard of them with belief or incredulity as the case may be. A careful examination of the nature of causation gives a reasonable explanation of the prophetic power which some individuals at times undoubtedly possess. It is well-known that physical science investigates only the laws which govern natural phenomena and not their *causes*. But the latter cannot be robbed of existence on that account. The abstract trinity of science, matter, motion and force, does not exhaust nature. There must be some principle in nature to determine the mode of manifestation of force, its cause, which may be denied consideration,

but cannot be deprived of existence. I see an object, it is a fact of my own consciousness which nothing can alter. Reflection shows to me that this fact has two branches, namely, the consciousness of the existence of the object inside me and of its existence outside me. It is not difficult to see that one of these perceptions cannot be derived from the other; they are the necessary complements of one another and consequently the contents of the one expressly excludes the *differentie* of the other. Most philosophical thinkers will admit that the relationship of cause and effect, in the legitimate sense of the words, does not exist between these two complements. Ascending a step higher in generalization we find the same rule applies to subject and object, showing that one of them is not contained in the other. By subject and object we do not here mean their highest abstraction. Subject is the manifestation of self-consciousness during the period called life, and object signifies all that makes that manifestation possible. These are not contained one in the other. But the very fact of their difference shows the existence of their common basis, an underlying unity which supplies the common cause of both. It is on this plane of common cause that the two counterparts of natural phenomena are now cognizable, and therefore also the self-conscious personality and its objects disappear from the range of the observer's vision and merge into one another. As an analogy, we might take the tree and the seed. From our point of view, branch, leaf, and root are undistinguishably interblended as the seed and are identical so far as we are concerned. No doubt a different state of things would prevail if we could adjust our consciousness to the universe of the seed; but that does not touch our present consciousness or personality. This will perhaps throw some light on the Eastern philosophical tenet which looks upon cause and effect as being identical *in substance* and differing only in their manifestation *in time*. It is held that the same thing when viewed from two succeeding points of time yields two forms of existence, of which the antecedent form is said to be the cause of the subsequent form. When we inquire for the cause of the spark, drawn from the flint by the steel, what we really do want to know is the pre-existent form of the spark. This cause or pre-existent form, it is evident, we must look for in the common basis, underlying the flint, the steel, and the agency which brings about their contact. Some relation between these three must have represented the pre-existent form of the spark which emerges in our self-consciousness.

It will be clear from what has preceded that the causes of the experiences of this life are to be found in the plane of existence where the present subject and object unite, and it will also be seen that this plane of unity is not a mere mystical dream but a logical necessity from the fundamental principle of reason, *ex nihilo nihil fit*—there can be no relation whatsoever between a thing and its utter negation, *nihil*. It may now be urged that even if the existence of this plane of unity be granted, it must be relegated to the region of the unknowable. The object of this paper is to show the incomplete data upon which this dogma is based.

The common basis of the subject and object mentioned above, may, from one point of view, be called consciousness or the higher ego, as distinguished from self-consciousness and personal ego; or, it may be regarded as the mind-stuff. It is the same as the *akásá* of the Eastern psychologists. But be the principle of nomenclature adopted what it may, the idea is quite clear: algebraically, *xy* represents the same thing as *yx*.

Dr. Du Prel, the eminent German thinker, in his valuable work "Philosophie der Mystik" speaks of transcendental consciousness which is divided from self-consciousness by what is termed the "threshold of sensibility." Without being pledged to the strict accuracy of Du Prel's classification, it may be accepted for the pre-

sent purpose. It is plain that the true causes of our experience in life are contained in the domain of transcendental consciousness, whose gloom becomes dispelled when the light of self-consciousness pours into it through the avenues of transcendental sense. From this it will appear that the transcendental causes of things are not unattainable, and it is manifest that the knowledge of effects is derivable from the knowledge of causes or prior forms before their appearance in the psychical world. Prophetic visions are due to a very superior and rare form of clairvoyance which carries self-consciousness far beyond the threshold of sensibility.

The explanation given above applies also to the marvellous faculty possessed by some clairvoyants of diagnosing diseases and prescribing appropriate remedies for them. On the transcendental plane lie the causes of both disease and cure. The principle being once understood, the complexity of a particular problem will not remove it from the sphere of solution.

Of the spiritual sense of sight or seership nothing has hitherto been said. The plane of operation of this faculty is so far removed from ordinary experience as to be too abstruse for realization. We may call it abstract sight, in which all objects visible to us become assimilated with sight itself. Strictly speaking, the capacity for foretelling events belongs to this sphere of existence. The first glimmerings of the manifestation of spiritual sense are obtained when the true poet "gives to airy nothing a local habitation and a name." The light grows brighter as the poet passes into the prophet, justifying the Roman's designation of both by one name. A few words in conclusion on the development of transcendental senses. Ordinary consciousness, we have seen, is divided from transcendental consciousness by the "threshold of sensibility." This threshold is not permanently fixed but is constantly shifting, as is evidenced by the alternation of sleeping and waking and also by the faculty of memory. We cognize an object to be the same as that cognized at a previous point of time. Here the object first cognized was not within the domain of self-consciousness until the threshold changed its position and the recognition took place. This threshold is the normal limit of the conscious will, and it is obvious that if by the feebleness of will the upward limit is allowed to fall below the normal standard, transcendental consciousness might manifest itself through one's physical organism. This is the case with spiritualistic mediums. By scientific psychologists the result is accomplished in a different way. An examination of the true nature of the "threshold" shows that its position rests upon the degree of interest centred in the self-conscious personality. The concentration of interest and attention on our part of the sum-total of consciousness or existence limits our knowledge and produces ignorance, evil, and suffering. The true road to higher life and higher knowledge lies through the detachment of interest from the personality, which can be accomplished only by a thorough realization of the ideal of universal brotherhood. This is the essence of all mysticism.

BUDDHISM IN CEYLON.

In the February number of the "Revue du Mouvement Social" (Paris), M. Paul Bourde gives an interesting account of his interview with the High Priest Sumangala at Ceylon. We translate the last paragraph: "Before taking leave of us, Sumangala gave us a little tract, after the English fashion, called 'a Buddhist Catechism,' drawn up by Colonel H. S. Olcott, President of the Theosophical Society, with a view to putting the essence of Buddhism within the reach of European readers. At the same time he told us that the catechism had just been translated into French."

Letters to the Editor.

ZOROASTRIANISM

Sir,—From the History of the Philosophy of the Chaldeans, by Thomas, and from the Perfect Way, from the Theosophical literature, I can, in respect to the astral or rather evil spirits, gather the following points:—

The evil spirits are of various classes. Some are worse than others. They are, as a rule, haters of men and of God and lead mankind to very pernicious and sinful acts. Mostly they live in baths and pits or cold places because they can neither stand the light nor the heat of the sun and fire. They always delight to live in animal heat where they can be free from the damp air of the pits. The animal heat is for them very invigorating. The heat of men being the best tempered is sought for the most. They cannot well have access to pious men in whom the spiritual light is strongly burning, but they are easily drawn to evil and wicked persons. There is a class which lives in low, marshy and very damp localities. There is another class which haunts forests, mountains, cataracts, rivers and all unfrequented places. It consists of dryads, naiads, kelpies, elves and fairies. The effusion of physical blood has, in all ages, been a means, whereby magicians have evoked astral phantoms or phantasmagoric reflects in the magnetic light. These effluences of the lower atmosphere immediately related to the body, have a direct affinity for the essential element, called by the physiologists the "vital spirits" of the blood, and are enabled by means of its effusion to manifest themselves materially. Thus as one recent writer says, "Blood begets phantoms, and its emanations furnish certain spirits with the materials requisite to fashion their temporary appearances." Another speaks of blood as, "the first incarnation of the universal fluid, materialized vital light, the arcanum of physical life." The famous Paracelsus also asserts that by the fumes of blood, one is able to call forth any spirit desired; for, by its emanations the spirit can build for itself a visible body. This, he says, Sorcery, a term always of ill-repute."

There are rites and incantations by which good demons can be communicated with and the bad ones repulsed and chased away. "They attributed considerable efficacies to certain words used in these rites, which the Oracles expressly forbid to be changed."

"Never change barbarous names. There are certain names, (says Psellus) among all nations, delivered to them by God, which have an unspeakable power in divine rites. Words such as Seraphim and Cherubim and Michael and Gabriel should not be changed into Greek or any other dialect. These, while they are in the Hebrew dialect, have an unspeakable efficacy in divine rites; but changed into Greek names, are ineffectual."

"As it is one property of theurgy, to evocate and procure a conversation with good demons, so it is another to repulse and chase away the material demons, which may be effected in several ways; either by words or actions.—By words.—As (as Marcus delivers the Chaldaic opinion) these material demons fear to be sent to abysses and subterraneous places, and stand in awe of angels who send them thither; and so if a man threaten to send them thither, and pronounce the names of those angels whose office that is, it is hardly to be expressed, how much they will be affrighted and troubled; so great will their astonishment be, that they will not be able to discern the person that menaces them; and though it be some old woman or a little old man that threatens them, yet so great is their fear that they depart as if he that menaces were able to kill them."

The subject of evil demons is very extensively dwelt upon in the Perfect Way and in the History of the Chaldaic philosophy; but the above will, I hope, suffice to answer the purposes of the question I will presently lay before you.

The Zendavesta is full of allusions to Devas, Drugs, and Drug-nasus. The whole tenor of the book is strongly tinged with tendency to destroy this evil agency. The various mantras and rites lead us to imagine that the main purpose of the book is to fight against the perhaps then prevailing sorcery and also against the evil effects which the evil demons constantly exercise upon mankind. This course appears to have been essentially preparative to observing the three fundamental tenets, Humte, Hukhte, Vurushte, (the purity of thoughts, words and deeds). The words Devas, Drugs, and Drug-nasus are promiscuously used throughout the book and they refer, I think, not only to physical impurities, human passions, the magnetic aura and evil persons but to the so-called evil demons also. I shall hereunder quote some of the passages which lead me to this view and leave it to you and to your learned contributors to say whether or not I am correct in thinking so.

"I confess myself a mazdayasman, a disciple of Zarathustra, an opponent of the Devas, a worshipper of Ahura." The word Devas here may, in its collective sense, mean matter, (the demon) but the demon, arimanus, is always written in singular and the word "deva or devas" is never, throughout the Zendavesta,

made to express the demon. The passage above quoted is daily repeated by the Parsees and is found in almost all prayers in the book. How does it here mean the opponent of material passions, physical impurities and bad magnetic aura, and not of the evil demons? Was not sorcery prevalent at the time of Zarathustra and did he not mean to extirpate it? Could he have been unaware of the occult science to the extent that he had no idea of the evil demons?

In the Fargard 17 of the Vendidad the nails and hairs are enjoined to be buried. I can understand that the precept may be due to the bad magnetic aura which these throw out, and which can never be dissipated from them. But, why are the making of circles and the uttering of certain Mantras necessary? "When they dress their hair on the corporeal world, cut the hair, pare the nails; when they shear their locks or their beard; then come together the devas to this polluted spot of the earth." What are those devas? Are they physical impurities and magnetic aura alone, or have they any property to draw the evil demons to them?

In Fargard 10 Zarathustra asks: "How shall I combat the drug which flies from the dead upon the living; how shall I subdue the nasu which defiles the living from the dead?" In reply, he is enjoined to recite various mystic Mantras. In Fargard 11 in respect to the purifying of fire, water, earth, cattle, trees, man, woman, the stars, the sun, the moon, the lights and all other things, he is similarly enjoined. Now, how can physical impurities and magnetic aura be expelled by Mantras alone? But it is a fact that the material demons can be so expelled? Am I right in thinking that the human humidities of the dead body have the property of attracting evil demons? We have seen above that the latter have the greatest love for the human humidities. "Evil-witting Arimanus! I will smite the creation which was created by the devas, I will smite the nasus which the devas have created." The nasus is stated to have been created by the devas. What does the word devas here signify?

Drug-Nasus is always supposed to come from the north, and the Mantras always require it to fly away to the north. Again the Drug-Nasus has always reference to dead bodies and other impurities. Will it be reasonable to suppose that the Drug-Nasus is a class of evil demons which always lives at the north pole, the cold and dark region, which is quite congenial to them, and that the human humidities or impurities of blood and other matters attract them from the north? Is it not that the Mantras recited before the dead bodies are as preventives against the rush from the north of the Drug-Nasus? Is it not that the presence of fire and lamps in such cases is necessitated by the characteristic of the evil demons to stay in dark places?

Why is the seclusion of women in menses enjoined? Is it due to the flow of bad magnetic aura all round, or is it because, the evil demons are attracted to the impurities or the humidities of the blood? We have seen above that blood has something to do with the attracting of the evil agency.

"I drive back the Deva-Drug; I drive back that which proceeds from the Devas; I drive back what they have done and created. I drive away the Devas: begone, O Drug! I drive away the Dru that he may rush to the North; he shall not destroy the corporeal world of the pure." (Fargard 8). Here Devas and Drug do not seem to have different meanings.

(Yasu 9). "That I may go about in the world as Ruler, paining the tormentors, smiting the Drugas; that I may torment all the torments, the tormenting Devas and men; the Yatus, Pirikas, Sathras, Koyas, and Karafanae," What are all these?

The principal mantras the Zendavesta are Ahuna—Vairyā (Yasu 19), Ashem-Vohu (Yasu 20), and Zeuhe-batamu (Yasu 21). There are many others. They are supposed by some scholars not quite intelligible. The present translations are mere guess work. It is strictly enjoined that these mantras be in no way changed or mutilated. Their efficacy is considered to be very great. I think these mantras must be taken in the same light as the mantras of the Chaldeans and the Hebrews, intended for evil demons.

I shall make a quotation and then conclude. "But farther the Platonists admit with Democritus and Empedocles, that certain material images of things flow through the pores of bodies and preserve to a certain distance not only the qualities but likewise the shape of the bodies from which they flow. And these radical images are intimated by Plato in this dialogue, in the Sophista, and in the seventh book of his Republic; in commenting on the last of which, Proclus observes as follows: "According to Plato (says he) representations of things are hypostases of certain images fabricated by a demoniacal art, as he teaches us in the Sophista: for shadows, of which they say images are the companions, possess a nature of this kind. For these are the effigies of bodies and figures and have an abundant sympathy with the things from which they fall; as is evident from what the arts of magicians are able to effect, and from what they tell us concerning images and shadows. But why should I speak of the power of magicians, when irrational animals are able to operate through images and shadows, prior to all reason? For they say

that the hyæna, by trampling on the shadow of a dog seated on an eminence, will hurl him down and devour him; and Aristotle says, that if a woman during her menstrua looks into a mirror, she will defile both, the mirror and the apparent image."

Yours faithfully,
DHUNJIBHOY JAMSETJEE.
Medhora.

AHMEDABAD, 12th April 1885.

Note.—From the quotations made in the foregoing letter it is evident that by Devas, Drugs and Drug-nasus the ancient Zoroastrian writers meant, *black-magicians, elementaries and elementals* respectively. The other names cited by our correspondent indicate some of the various Sub-divisions of elementaries and elemental spirits. These words do not merely mean the magnetic aura of a living or dead body. The question of auric emanations is of course important in considering the case of these agencies.

The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians who generally try to get possession of these things for purposes of black magic and for establishing a link between the intended victim and the mischievous agencies they evoke.

Mantras are supposed to implore the assistances of good spirits, friendly to man, to counteract the effects of black magic or demoniacal possession and drive away the evil elemental spirits; the recitation of these words must also be accompanied by appropriate ceremonies rendered effective by concentrated will; they are supposed, when the ritual is duly performed, to attract higher powers and induce them to grant the prayers of the person who use them.

It is generally supposed that a strong terrestrial magnetic current flows from the north-pole towards the Equator bringing with it swarms of elementals (Nasus) who live and have their being in it.

The seclusion of women during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period; and so are the infernal incubi. If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house and render them amenable to the same influence; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations. Our correspondent himself indicates the reason for the supposed pollution.

Magnetic emanations are constantly radiating from every human being. Their influence is present in the person's shadow, in his photo or picture as well as every thing else with which his aura comes into contact. It is interesting in this connection to refer to the "Chaya grahini" (Shadow Catcher), mentioned in Ramayana which was able to arrest the aerial progress of Hanuman by seizing on his shadow on the surface of the Sea. It is a well-known fact that the figure of a person or his picture is a great help to a black magician who intends to affect him by his infernal art.

The remaining questions contained in the letter of our correspondent can be easily answered by the light of the interpretation put upon Devas, Drugs and Nasus in these explanatory notes.—Ed.

Reviews.

THE IDYLL OF THE WHITE LOTUS.*

The preface of this book runs as follows:

"THE ensuing pages contain a story which has been told in all ages and among all people. It is the tragedy of the Soul. Attracted by Desire, the ruling element in the lower nature of man, it stoops to sin, brought to itself by suffering, it turns for help to the redeeming spirit within; and in the final sacrifice achieves its apotheosis and sheds a blessing on mankind." Thus, in a few words the scope of the book is indicated.

The work itself is a charming story of the life, development and death of an Egyptian seer. He is taken when a boy by his mother to the temple to be brought up in the priesthood. He has not been long there before it is discovered, by his vision of the Lady of the Lotus, that he is a natural born seer. The priests then take his development in hand. It appears however that the priests of the temple are followers of the left-hand path, and, deeply versed in all occult science, use it only for their own selfish purposes, enslaving the people for their own aggrandizement. The goddess whom they serve is not the bright goddess of wisdom, but the dark one of desire. They make of the boy a tool to serve their own selfish ends, compelling him to look upon the horrible face of the black goddess and to transmit her commands to her votaries. The recollection of the Lady of the Lotus never quite dies out of the boy's heart in spite of all the arts of the priests, and at last he learns the truth and proclaims it to the people, sealing his mission in consequence with his death. Such is a bare outline of the story which must, however, be carefully read

to be appreciated. For hidden beneath it lie deep esoteric truths and these can only be brought out by intuitional study. It may also be taken to have more than one meaning. For the benefit of those who would see down to its lowest depths, we may mention that, from one point of view, the "ten priests" whom it took to accomplish the seer's death (page 2) are the ten parts of the lower nature. The gardener, Seboua, who takes the boy into the garden and leads him to the lotus-tank where he has his first vision is "mind." The Lady of the Lotus, the black goddess and the little girl are all the same in reality and Chapters vi, vii and viii have reference to the final initiation. But even those who do not care to dive into these mysteries will be delighted with the beauty of the language employed and the vivid dramatic treatment of the various incidents related.

The following passage should be deeply engraven in the hearts of all Theosophists:

"There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

"These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them."

Different indeed would be the face of the world were these truths known and realised by humanity at large! Be it ours then to proclaim and teach them wherever opportunity is found, and by so doing we shall become in some degree co-workers with nature in its ever-upward spiral path of progress.

It would take more than one long paper to exhaust all that might be said about this little book, our present purpose is, however, but to introduce it to the notice of our readers, we therefore bring our remarks to a close with an earnest recommendation to all to read and study the story for themselves.

"THE LEGEND OF THOMAS DIDYMU."

The above is the title of a book by James Freeman Clarke, recently issued by Lee and Shepard of Boston. In the preface the author states his purpose to be, "to reproduce the times in which Jesus appeared, the characters who surrounded him, the opinions, beliefs, and prejudices of the Jewish sects and people." "Especially have I endeavoured to enter into his (Jesus) own purpose and expectation, his own view of the Messiah and his Kingdom."

Of all pen-pictures of the life of Jesus this is the most real, because the most rational and true. It nowhere taxes credulity or staggers belief. The author follows the fortunes of an *earnest seeker*. Skeptical though loyal, through the schools of the Rabbis, the sects of Therapeutæ and Essenes the "separate ones" the philosophy of the Academy seeking a sign whereby God and immortality may be brought to light, and finally when the divine man comes upon the stage, he follows him through the crucifixion to the resurrection and the *life*. The author is a Unitarian clergyman, of great ability and high standing, but he has struck the key-note of theosophy and written as though he comprehended the Society's objects and aims. No student of theosophy can fail to be interested in, benefitted by, reading the book, which is moreover specially interesting, as showing how the heaven is working in more than one measure of meal. The class to which it specially appeals, the Unitarians, are noted for intelligence and liberality, but repudiating the orthodox idea of the trinity, and drifting from rationalism into agnosticism. They have been lacking in that organising power which orthodoxy so well knows how to wield. They are indifferent to religious matters, though foremost in every charitable and benevolent enterprise. Though many of them are spiritualists, yet as a class they are incredulous and critical, anxious for evidence not to be obtained in dark circles. Mr. Clarke has pointed out the only source whence such evidence as is desired can ever come, viz. the heavenly Kingdom *within man's own soul*; and this by no fine-spun theory difficult of comprehension, but by elucidation of the life and teachings of Jesus the Divine Man, and I feel after having

* By M. C. Fellow of the Theosophical Society, London Reeves, and Turner.

carefully read the book, that I can do no better service to my brother theosophists than to call their attention to it and especially those who hail from so-called Christian communities, who will be glad to find, if they have not already done so, the *one everlasting truth* in the parables and teachings of their childhood.

J. D. BUCK.

LICHT AUF DEN WEG.*

This is the title of the German translation by Baron von Hoffmann of "Light on the Path."

The concise and beautiful language of the original has been preserved to a remarkable degree in this translation, and German readers will suffer no loss from inability to read this work in English. The paper, print and binding are worthy the gem they enshrine and reflect great credit on the publisher. We trust "Licht auf den Weg" will have wide circulation in Germany, all Theosophists should possess a copy and they will find it most useful as a gift-book for those of their friends and acquaintances who are at all drawn towards the higher life. In this way the book will be found a great help to those who are endeavouring to spread Theosophy by working on those individuals with whom they come into contact.

THE PARMENIDES OF PLATO.†

The thanks of all Indian students of philosophy are due to Mr. Dhunjeebhoy Jamsetjee Medhora for this republication, in a cheap form of Thomas Taylor's translation of Plato. The Parmenides is one of the most beautiful and instructive of Plato's dialogues and a study of it will enable the reader to form some idea of the methods employed by the great philosopher.

The subject of the dialogue is the One Life and its differentiation, and a perusal of the work cannot fail to delight all who are interested in metaphysical speculation, and they will find in *The One* of Plato a close similarity to the *Parabrahm* of Hindu philosophy. We heartily recommend this work to the attention of our readers and would also advise them to look out for the *Timæus* and *Phædo* which are announced to appear shortly under the same auspices.

SHADOWS.

This is a well-written little book designed as a sort of introduction to Spiritualism. The style is very attractive and the author is evidently a pure-minded, kindly, earnest man and few will peruse his volume without wishing to know something more of the subject which it treats.

Spiritualism seems to be making great strides in both America and Europe, the number of its adherents increases and the phenomena become more and more marvellous. Here in India, on the contrary, mediums are but seldom to be met with, and when cases do occur, every effort is made to put an end to the manifestations. While phenomena of this description are entirely new to Western nations, the sacred writings of the East are full of allusions to them, and all Hindus regard mediumship, not as a precious gift but as an unholy thing full of danger to its victims.

In this country magic has for ages been studied as a science, and one of its fundamental laws is that phenomena, which are not absolutely under the control of the operator, are productive of the most evil consequences. If, as sometimes happens, a student in the course of his training develops mediumship, this fact is a sign that he is absolutely incapable of proceeding any further, and all that his teacher can do is to cure him and then leave him. The influences which appear in séance rooms are among the most destructive on earth, even though, as in the majority of cases, they assume the garb of angelic visitors and profess to give new revelations from God. The purity of the sitters is the only safeguard; when once that is removed the most terrible results may ensue. Irresponsible mediumship is but one step from black magic, this the Hindus know full well and hence the daily precautions they take to prevent the occurrence of the phenomena which delight so many thousands in the West.

* *Licht auf den Weg*. Leipsic, August Priese 1885.

† *The Parmenides of Plato, a Dialogue on the Gods*, translated with notes and introduction by Thomas Taylor. Published by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1885, Price Rs. 1-8-0 including postage.

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LECTURE BY COLONEL OLCOTT.

THE *Madras Mail* gives the following report of Colonel Olcott's lecture on the 27th of April.

COLONEL H. S. OLCOTT, the President-Founder of the Theosophical Society, delivered a lecture on Monday evening at Patcheappah's Hall on "The Future of Science and Theosophy." Though admission was to be gained by Tickets only, the hall was crowded with an enthusiastic audience, including a few Christian Missionaries. Mr. P. Anunda Charlu was voted to the chair. After dealing at considerable length with the conflict between religion and science, Colonel Olcott referred to the Association, of graduates that had recently been formed, and said that a combination of educated Hindus of various castes and creeds must help to promote education, a regard for science as the ultimate arbiter in religious questions, and the habit of co-operative work regardless of social antagonisms. The touch of Theosophy had shed a golden light upon the long incomprehensible text of Vedas, Puranas, and Upanishads, and had restored to the inhabitants of this "cradle-land of arts and creeds," the sense of self-respect. It was needless to prove that the future of Theosophy and the future of spiritual elevation of India were interwoven inextricably. This Theosophy came from no Russian or American source, nor was it evolved in any Western School. The *Rishis* were its parents, and its birth-place was Asia. Notwithstanding all the vigorous efforts of the enemies of Theosophy, who were at variance among themselves, Theosophy would outlive them all. Theosophy was the true basis of religion. Its enemies were foolish enough to think that if they could but turn out or crush one or two individuals, the whole thing would collapse. Nothing, either in the organic basis of the society, or in the theory of Theosophy, showed that the Society was expected to depend for its facts upon one person or upon twenty persons, upon Madame Blavatsky, or any other psychic experimentalist, visible or remote; or that they were confined to any one department of experimental research. When the bye-laws of the Society were drafted in 1875, the very first affirmation made was that "the objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe. It mattered little whether a phenomenon, illustrative of any natural law, occurred at Adyar or in Alaska, in the presence of Madame Blavatsky, or in that of the Siberian Shaman, a Soudanese Sheikh, or a Pawnee medicine man. The Society required the fact itself, regardless of personalities. The Society was not to fall the pieces if such a phenomenon, provisionally accepted as genuine, was one day proved fraudulent. No—it would simply scratch out that phenomenon or group of phenomena, from its record, and look about for better ones to put in its place. Psychic phenomena result from the mutual reactions of natural forces within and without the human being. It was a common error to suppose that Madame Blavatsky was the sole wonder worker in the Society—there were a number of them, and others had produced certain psychic phenomena as striking as any ascribed to her. She had shown scores of phenomena in different countries and at different times, of the most convincing and remarkable character, the reality of which was never questioned nor could be doubted, and which proved her to be endowed with a deep knowledge of, and complete control over, natural forces. As regarded the Society's attitude towards her in the recent scandalous charges brought against her here, the speaker said that the Society positively refused to recognise its responsibility for her deeds or words, or opinions. It did not think the charges proved, but even if hereafter proved, that would not compromise the character of the Society, undermine its foundation, check its progress, or disprove the existence of psychic powers, laws and phenomena. For the personality known as Madame Blavatsky, they had a deep affection and a sense of deep gratitude for having aroused their interest in spiritual philosophy and shown them the path of spiritual progress. But while they would individually and collectively defend her against unjust aspersions—that was all—they would never attempt to shield her from the consequences of any sins of which she had been proved guilty, for not one of them would expect any exemption in their own case. They recognised the necessity for one rule of retribution to which there could be no exception, and since the Theosophical Society stood upon

general principles irrespective of personalities, its destiny was not interwoven with the fate of any of its officers or members. Theosophy was one of those "truths that wake to perish never." Truth was the sole basis of Theosophy. After a few remarks regarding the future of Science, to which religion must ultimately become reconciled, the Colonel resumed his seat amid loud and enthusiastic cheers. The Chairman having made a few remarks, the meeting was brought to a close.

COLONEL OLCOTT'S TOURS.

On the 9th ultimo Colonel Olcott commenced a tour during which he visited Vellore, Arni, Arcot, Chittoor. On the 21st he left for Madras whence he will proceed to Trichinopoly, Combanum and other places, returning about the 1st of June. He also purposes to make a tour in Bengal and Behar, leaving Madras for Calcutta on the 4th of June.

The President has been most warmly received at all the Branches he has visited, and reports that the interest taken in Theosophy is as deep, if not deeper than heretofore. His lectures were attended by crowded and sympathetic audiences.

Branches of the Society.

LONDON LODGE THEOSOPHICAL SOCIETY.

A General Meeting of the Lodge at Queen Anne's Mansions, on Wednesday, March 18th. Mr. Sinnett in the chair.

The meeting having been called to consider the attacks on the Founders of the T. S. contained in Mme. Coulomb's pamphlet, Mr. Sinnett proceeded to disprove seriatim the accusations and suspicions thrown by her on the phenomena recorded in the "Occult World." He especially insisted on the fact such charges against the Founders personally had no bearing upon the Society in its corporate aspect.

The following resolutions were subsequently passed *nem-con*:—
"That the Lodge regards the statements made in Mme. Coulomb's pamphlet concerning Mme. Blavatsky as not calling for any special on its part at present; inasmuch as those allegations do not bear upon the corporate character of the Society.

"That this meeting begs to thank Mr. Sinnett for satisfactorily disposing of the accusations brought in Mme. Coulomb's pamphlet against the phenomena recorded in the "Occult World."

"Extract from the minutes."

BERTRAM KEIGHTLEY, *Hon. Secy.*

LONDON LODGE THEOSOPHICAL SOCIETY.

An open Meeting of the Lodge was held on Wednesday, April 15th, at Queen Anne's Mansions, St. James' Park, at the usual hour 8-30 p. m. Members being at liberty to invite friends, there were some 200 persons present, the majority of whom were strangers.

It having been decided that the proceedings should be chiefly conversational in character, the chair was not formally taken; but during the evening, Mr. Sinnett made some remarks on the subject of Theosophy generally with special reference to the subjective states following death.

Later in the evening Mr. Mohini also spoke, pointing out the analogies between the early Christian conceptions of the after-life and those of the esoteric doctrine. Adverting to the belief in Purgatory held by the Roman Catholic Church, he showed that this state corresponded very closely with that of Kamaloka and adverting to the belief in the efficacy of prayers for the departed, he showed how such a mistaken notion arose from the true one of cutting off, by all the means available, the ties which bind a dead person to earth. No other formal speeches were made, but conversation was carried on till nearly eleven p. m.

BERTRAM KEIGHTLEY,
Hon. Sec. L. L. T. S.

VELLORE.

This Society held its Anniversary on the 10th of May. Colonel Olcott presided, and Messrs. R. Raganath Row Dewan Bahadur, P. Sreenivas Row and C. Ramiah accompanied him from Madras. The proceedings went off in the most successful manner. Colonel Olcott delivered a lecture and some new members were added to the Society.

ARNI.

The President-Founder visited this place and on the 14th of May, formed a new Branch of the Theosophical Society, with officers as follows:—

President: ... Mr. B. Veerasamy Iyer,
Vice-President: ... Mr. Winfred,
Secretary and Treasurer: ... Mr. Panchanada Iyer,
Assistant Secretary: ... Mr. Seetharama Iyer.

A Committee was appointed to draw up a set of Bye-laws. Colonel Olcott delivered a lecture in the open air as no suitable accommodation was obtainable under cover.

ARCOT.

On the 12th of May the President-Founder visited this Branch and at a meeting it was determined to re-organize the Branch under the title of the Arcot Theosophical Society. The following were elected officers.

President; Mr. C. R. Varadarayula Reddyar.
Vice-President; Mr. Narrainaswami Naidu,
Secretary and Treasurer; Mr. P. Krishnama Charyar.
Assistant Secretary; Mr. V. R. Kooposwamy Moodeliar

CHITTOOR.

This Branch celebrated its first Anniversary on the 17th of May. Colonel Olcott presided on the occasion. Mr. Winfred read a paper on Chelaship and a lecture, which was, by request, principally on the subject of Sanskrit study, was delivered by Colonel Olcott.

This Branch has a Sanskrit school attended by upwards of 90 scholars and the institution all but pays its expenses. We congratulate the Chittoor Branch on their flourishing school and hope to hear of other Branches following this good example and doing likewise.

SPECIAL NOTICES.

INITIATIONS.

The President-Founder hereby gives notice that all special permissions to initiate members are cancelled except in cases where such permission has been granted within six months of this date.

This order does not affect the right of Presidents of Branches to initiate members.

H. S. OLCOTT, P. T. S.

ADYAR, MADRAS, May 20th, 1885.

VISITORS AT THE HEAD-QUARTERS.

The following resolution on this subject was passed by the Executive Council on the 3rd MAY 1885.

"That no person be allowed to reside or stay at Head-quarters without first obtaining permission from the Council, the duration and conditions of such residence to be subject to its directions. Members of Council and Branch officers may be allowed by the President to stay not more than a week, without special permission of the Council."

C. W. LEADBEATER,
Secretary.

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. Charloo 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, free:—

Fragments of Occult Truth...per set of 7. R.	0	12	0
Do. odd numbers in } bundles of 16.	"	1	0

Report of the Eighth Annual Convention of the Society (containing many important speeches and much valuable information) per packet of 16 Copies	"	1	0	0
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Single copies 2 annas each.

It is hoped that Presidents and Secretaries of Branches and other friends will avail themselves of this opportunity of disseminating Theosophical doctrines more widely than ever by largely purchasing the above packets, and either circulating the pamphlets gratuitously or, where it seems preferable, retailing them at one anna each.

THE THEOSOPHIST.

In consequence of numerous complaints from subscribers as to the inconvenience of the form in which the *Theosophist* is now issued, it has been determined to reduce the size of the page by one half, the amount of matter 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.

OBITUARY.

A. L. CAHAGNET.

ONE of our most distinguished members, the last surviving holder of the Society's honorary diploma, M. Alphonse Louis Cahagnet, died at Argenteuil, France, in the seventy-seventh year of his age. He was the author of several books on mesmerism of which the best known is *The Celestial Telegraph*, a remarkable record of experiments with lucid clairvoyants.

He began life as a chair-maker and by sheer force of will, added to superior abilities, succeeded in raising himself to the position of an author whose works are widely read both in his own and other countries. He founded, in 1847, the Society of Svedenborgian students which still flourishes. At the interment at Argenteuil, the Theosophical Society was represented by M. Léchaut who delivered a speech at the grave.

M. Cahagnet was a man whose pure life, spiritual aspirations, and courageous devotion to what he considered the welfare of mankind, combined to make his example while living an encouragement to every philanthropist, and his memory one to be honoured and ever held in remembrance by those who come after him in the upward path which he so nobly trod.

The *Theosophist* for February 1881 contains some account of our deceased Brother's latest work, together with his letter accepting the diploma of the Society.

DARJIRAJ THAKORF SAHEB OF WADHWAN.

We have received news of the death of the Thakore Sahab of Wadhwan, President of the Dajiraj Theosophical Society. The amiable prince who has just passed away always took a deep interest in the welfare of the Society of which he died a staunch member. He was a man of exquisite taste and possessed a thorough knowledge of architecture; when in Europe three years ago, he purchased furniture for a palace he was then building. Last year he married the daughter of Rajah Gajapati Row, late Member of Council. He attended our anniversaries at Bombay and also visited the head quarters at Madras. The cause of his death was a lingering consumption.

The following account of our Brother's career appeared in the *Madras Mail*.

His Highness was a Prince of the Jhala tribe of Rajputs—a tribe which prides itself in being descended from the best blood in Hindustan. It was stated in the former notice that the Thakore Sahab was educated on very good lines at the Rajkumar College of Rajkot. That he availed himself of the benefits of a liberal and varied education, there is not the slightest doubt. He believed in the fact that "the ultimate object of good government is the well-being of the people"; and he spared neither pains nor money to carry out this most noble precept. He possessed all the salient traits which mark the character of a wise and just administrator. Among the works of public utility executed during his brief reign the following may be enumerated:—

(a) The introduction of gas into his capital, the city of Wadhwan.

(b) The extension of the city out of the fort walls in the quarter called, after His Highness, Dajipura. The Thakore Sahab gave great stimulus to the people to build these suburbs.

(c) A scheme for the supply of abundant and good water to the city by means of pipes from a large reservoir at present under construction.

(d) The careful administration of the State revenues, and the enhancement of the Wadhwan taluka by the purchase of land from individuals.

(e) The scrupulous attention paid to the administration of justice in all its fine and intricate points.

In addition to the above, it should be mentioned that his liberality to public institutions, and particularly to the Talukdari Girasia School at the civil station of Wadhwan, knew no bounds.

BABU SHANKER DYAL PANDAY.

THE Secretary of the Gazipur Branch informs us that the President, Babu Shanker Dyal Panday, died on the 9th of April last.