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THE
THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 73.—OCTOBER 1885. [DOUBLE NUMBER.]

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MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.

LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN.

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The Theosophist Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

London.—George Redway, 15, York St., Covent Garden—Bernard Quaritch, 15, Piccadilly.—Miss Arundale, 77, Elgin Crescent, Notting Hill.

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	Single Copy.	Annual Subscription.
India	Re. 1	Rs. 8
Ceylon		
China and Japan		
Australasia	2 s.	£ 1.
Europe and Cape Colonies		
America	50 c.	\$ 5.

All Subscriptions are payable in advance.

Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques should be made payable to the Manager Theosophist Office, and all business communications should be addressed to him at Adyar, Madras.

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	Single Insertion.	Six Months.	Twelve Months.
One Page	Rs. 4 0	Rs. 22	Rs. 40
Half "	2 8	14	24
Quarter "	1 8	8	15

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VOL. VII. No. 73.—OCTOBER 1885.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

PLACES OF PILGRIMAGE IN INDIA.

THE following communication sent to me by a Student of Occult Science will throw some light on the significance attached to the ancient Hindu religious symbology as illustrated in the various places of pilgrimage abounding in India, and account for the high veneration in which these places are held by the masses of the Hindu population. Speaking of "pilgrimage as a means of spiritual education," the said correspondent writes as follows:—

"The insistence of the later Brahmanical Scriptures on pilgrimages as a means of spiritual education is well known. At the present day there is hardly a pious Hindu, of whatever sex and in whatever part of India, who considers his or her religious duties performed without visiting the principal places of pilgrimage. In this respect the modern Hindu differs so completely from his Christian contemporaries, that the latter would hardly credit what a vast number of pilgrims annually circulate over the country to fulfil their religious obligations, and to what trouble and expense they put themselves for the purpose. With the social aspect of the question, the present paper is not concerned. It is proposed to examine what real good pilgrimage in India does produce in the spiritual education of the people, and what is the rationale of the institution. The places of pilgrimage are so numerous and their esoteric significance so deep, that anything like completeness must be disclaimed by the present writer. At the same time the hope is expressed that the lines of inquiry indicated herein may be followed up by competent scholars and mystics, so that the highly beneficial character of pilgrimages may be made apparent to all open-minded people, and the great wisdom of his ancestors shown to the Hindu of the present day.

"In the first place it is to be remarked that the sacred cities of the Hindus are well-organized and powerful spiritual centres, and from them there radiates an elevating influence which is not the less active because unperceived by the ordinary Philistine. Places of pilgrimage are

truly spiritual seminaries which, though completely closed to the idler and the superstitious in selfish quest of personal holiness and personal salvation, are ever open to receive the earnest and devoted searcher after truth. The statement may be boldly made and the support of all true mystics confidently expected on its behalf, that there is no important place of pilgrimage in India which does not enjoy the presence, in most cases permanent, of some adept or initiate of a high order, who is ever ready to point the path to the higher life into which he himself has entered. It is a matter of common experience that people's spiritual eyes have opened in these holy cities under the benign influence of some great *Sadhu* (sinless man). But, for reasons which will be readily understood, the pious hand must not seek to withdraw the veil of obscurity which shrouds the holy men and their work. The members of the silent brotherhood will but speak to those whose Karma deserves it. Sankarácarya says:—

दुर्लभं त्रयमेवैतत् देवानुग्रहेहेतुकं । मुमुक्षुत्वं मनुष्यत्वं महापुरुषसंश्रयः ॥

“These three are difficult to attain and are due to the favour of the gods* (i. e., the good karma of previous births):—Humanity, desire for liberation, and contact with great spiritually-minded men.”

“The holy cities were built, or at all events completed, in the later epochs of Brahmanic history. When the spirituality of mankind began to be clouded by progressive materiality, consequent upon the desire of selfish enjoyment, the seclusion of the adepts became greater and the sacred Sanskrit language became daily less understood. As a remedy for this great cyclic evil, the holy ones of the earth left to the profane vulgar the symbolical architecture of the great temples, which yet serve as finger-posts to the mystical student. Very few persons are aware that as the pilgrim stands on the bridge of boats on the Ganges before Benares he is face to face with a most sublime and awful mystery, the full import of which none but the higher initiates comprehend. This mystery is represented by the general aspect of the holy city, whose two Sanskrit names—Kāçī and Varanāçī—will yield a mine of truth to the earnest inquirer. It is not for us to elucidate the point; for the present it will suffice to suggest to the reader a fruitful field of inquiry, where each will be rewarded according to his earnestness and spiritual penetration.

“What is Kāçī?”

“The question has been answered in a well-known treatise by a celebrated mystic, Satya Gnaná Nanda Tirtha Yati. He says that Kāçī is the supreme power of the great God Siva who is the undifferentiated bliss, consciousness, and being.† Siva or Peace here represents the fourth or unmanifested state of the universe. He is the Chidakāça, his other name being Vyoma or space, the small circle or dot which is placed on the top of the Sanskrit mystic symbol *Om* (ॐ.) What relation it has to the force located in the human body above the eye-brows, and represented by the dot over the crescent moon the mystic knows very well. Kāçī is called the goddess who embodies consciousness and bliss, and is the same as the Sakti or power to whom the sacred verses of Sankarácarya—*Ananda lahari*—are addressed. The great teacher says that if Siva is not united to Sakti he cannot produce even a flutter of well-being.

* This interpretation of the term “gods” is accepted by all mystics.

† The word *sat* has been roughly translated “being” as the English language does not afford a better word; be-ness if allowed in English would be a more adequate rendering.

Sakti is adorable of Hari, Hara, and Viranchi. By once turning the key of the symbology here adopted we find that Hari or Vishnu is the dreaming state of the universe, the first differentiated aspect of the darkness, the destroyer or remover Hara. Although Hara is usually taken as a loose synonym for Siva, it is here used with the deliberate object of implying that the transcendental state of the universe, emblemized by Siva, is beyond the state of the destroyer, as the *turiya* state is beyond the *sushupti*. Siva is Para-nirvana, while Hara is Nirvana. It is easily intelligible how to the popular mind no distinction is observable between Nirvana and Para-nirvana. Hari, we have said, is the first differentiated condition realised by the human ego. He is therefore the son represented by the sign Leo on the Zodiac (see Mr. Subba Row's invaluable article on the “Twelve Signs of the Zodiac” in the *Theosophist*, Vol. III). Viranchi or Brahma the Creator is the aggregation of the perceptible universe. Sakti is therefore above these three, and the consort of Siva. This explains why Kāçī is called *Tripurairadhavi*, the royal residence of the destroyer of the three cities, the undifferentiated synthetic condition of the three states mentioned above. With regard to the human ego the three cities are the three bodies, gross, subtle and causal, beyond which is the spirit. From this it also becomes clear that Kāçī is the eternal *Chinmatra* which has been well explained by Mr. Subba Row in his article on “Personal and Impersonal God.” (*Theosophist*, Vol. IV). It also becomes manifest from this that in one of its aspects Kāçī is *pragna*, in which is realized the great formula “Thou art It.” This *pragna* is the mother of mukti or liberation, as all Vedantins know. The Tirthayati says:—I make salutation to that Kāçī by whose favour I am Siva and I know Siva to be the spirit of all that is. Kāçī is *pragna*, Buddhi, Sakti or Maya, the different names of the divine power which dominates throughout the universe; in fact it is one aspect of the One Soul. The above quoted mystic states further:—This Kāçī is the power of Siva, the supreme consciousness, but not different from him. Know Kāçī to be the same as Siva and the supreme bliss..... Kāçī is that by which the supreme reality of the spirit is manifested or in which it is so manifested. She is also sung as the *Chinmatra*; I make salutation to her, the supreme Knowledge. Elsewhere the same writer calls Kāçī the darkness (*Syámá*). This Darkness is the undifferentiated matter of the Cosmos, beyond which dwelleth the sun-coloured one, the spirit. In the Psalms this *Asat* or *Prakriti* is referred to in the highly poetical passage:—“There is darkness round his pavilion.”

“Krishna, the supreme spirit, is dark in his human form. No human eye can penetrate beyond this divine darkness. In some Vaishnava work it is stated that on one occasion Krishna transformed himself into *Syámá* in Kali (darkness in its feminine aspect), thus hinting at the truth which reveals itself to the spiritual eye of intuition. Unconsciously guided by the higher light, the Christian church believes that Jesus Christ was “black but comely,” although the passage in the Song of Solomon in which the expression occurs has no relation whatsoever to Christ.

“To return to Kāçī in its aspect of Buddhi. It is to be remembered that Buddhi is the first differentiation of *Prakriti*. According to Kapila Buddhi is the determination (*udhyavasáya*) in nature or *Prakriti* to evolve egotism. Buddhi has three conditions or aspects. Its own essentially pure condition is that in which it is identical with *Prakriti*, in which the three substantive qualities of goodness (*satva*), passionate activity (*rajas*) and delusion (*tamas*), are in a state of equilibrium and in that sense non-existent. This Buddhi is the mother of salvation; in fact it is

salvation. When under the influence of *rajas* the quality of *satva* predominates, four things are generated:—the practice of virtue (*dharma*), dispassion, (*vairagya*), the spiritual powers (*visvarya*), and finally salvation, when by the excess of goodness *Buddhi* returns to its original state of purity. When under some influence *tamas* predominates, the four opposites of what is stated above are produced. *Tamas* by its enveloping power (*avaran sakti*) makes the one reality in the universe appear as the differentiated universe of matter, and then *rajas* by its expansive power (*vishkepa sakti*) produces the passions which are the cause of bondage.

“These three conditions of *Buddhi* the *Tirthayati* gives as aspects of *Kaçi*:—*Nirvishesha* (undifferentiated) *Suddha* (pure, when the *satvika* quality predominates) and *jada* (when *tamas* predominates). One under the domination of *tamas* looks upon the geographical *Kaçi* as the reality:—

दीत्ररूपाजडाकाशी ।

“The *Suddha Kaçi* is the abstract consciousness still limited by forms:—

मुर्तिरूपातुयाकाशी शुद्धसाचिन्मयोसती ।

“One under the domination of the *satva* quality practises virtue, still ascribing good and evil to nature around him.

“In her *Nirvishesha* condition, *Kaçi* is self-existent in her glory, and is the supreme God of *Siva* and of all liberated souls:—

पूर्णरूपा स्वमाहात्म्यं स्वयमेवविचारयेत् ।

निर्विशेषांतुमुक्तानां शिवस्यचपरागतिः ॥

“We shall now understand why it is generally believed that residence in *Kaçi* removes all sins committed elsewhere, but a sin committed in the temple of the Lord, *Kaçi* itself, renders one incapable of receiving grace—the reference being to the spiritual evil, the sin against the Holy Ghost—for which there is no remission. The wretch who knows the truth and follows the left hand path is doomed to nameless misery in *Avitchi Nirvana*.

“The *Tirthayati* says:—“Terrible indeed is the suffering of one who commits a sin in *Kaçi*. Alas! the state of a *Rudra pisacha* that the sinner attains is more intolerable than the suffering of all the hells.”

“By the acquisition of true knowledge all sins are consumed by the fire kindled in the hearth of the heart (*chidagni kundam*), but there is no hope for the damned soul who murders his spirit, as far as that is possible, by the practice of black magic.

“Without prolonging the present paper, the student may be recommended to the *Skanda Purana* for further information on this subject; and in conclusion, it may be stated that the practical occultist will derive great benefit from a proper study of the *Tirthayati's* treatise, which has here been so largely quoted.”

I will add a few remarks to the foregoing communication. It will be no exaggeration to say that the secrets of the ancient archaic science, for which an enquirer will search in vain the mystical books of the East, are often symbolically represented in some of the most celebrated places of pilgrimage in India. The mysterious ideas generally associated with the position of *Benares (Kaçi)*, its past history and its innumerable gods and goddesses, contain clearer

indications of the secrets of final initiation than a cart-load of books on *Yoga* philosophy. Look again at *Chidambaram* and examine carefully the plan on which its celebrated temple was built by *Pantanjali*, by the light of the *Kabalistic*, the *Chaldean*, the *Egyptian* and the *Hindu* doctrines relating to the great mystery of the *Logos*. You are far more likely to penetrate this mystery by such a course of study than by examining all the obscure statements of the ancient initiates regarding the sacred voice of the great deep and the impenetrable veil of *Isis*. *Masons* are searching in vain for the lost golden delta of *Enoch*; but an earnest seeker of truth who has comprehended the rules of interpretation which are applicable to such subjects will not find it very difficult to discover this delta in *Chidambaram*. Similarly, various occult secrets find their true interpretation and explanation in *Srisylam*, *Ramanad*, *Jugganauth*, *Allahabad* and other places, justly considered as sacred, owing to their various associations, by the followers of the *Hindu* religion. It would require several volumes to explain at length the sacred symbols connected with these places and their mystic significance, and interpret in a proper manner the *Sthalapuranas* relating thereto. As no writer was permitted in ancient times to divulge in clear language the secrets of occult science to the public, and as books and libraries could be easily destroyed either by the ravages of time or the vandalism of barbarous invaders, it was thought proper to preserve, for the benefit of posterity, in strong and lasting edifices of granite, some of the greatest secrets known to the designers of these buildings, in the form of signs and symbols. The very same necessity which brought into existence the *Sphinx* and the great pyramid led the ancient leaders of *Hindu* religious thought to construct these temples, and express in stone and metal the hidden meaning of their doctrines. A few explanations and suggestions will be sufficient to justify the foregoing statements, and indicate the manner in which these symbols should be interpreted.

A *Sanskrit* verse is often repeated by *Hindoos*, which says that journeys to seven places of pilgrimage will secure *Moksha* to the devotee. These places are enumerated thus: (1) *Ayodhya*, (2) *Mathura*, (3) *Maya*, (4) *Kaçi* (*Benares*), (5) *Kanchi* (*Conjiveram*), (6) *Avantika* (*Ojcen*) and (7) *Dwaraka*. Now, these places are intended to represent the seven centres of occult energy in the human body, known as (1) *Sahasram*, (2) *Agia*, (3) *Visuddhi*, (4) *Anabatam*, (5) *Swadhisthanam*, (6) *Manipurakam*, and (7) *Mulatharam* respectively. The ideas associated with these places will become intelligible when examined by the light of the doctrines connected with these force-centres recognised by *Yogis*.

It is generally believed by the *Hindoos* that death in *Benares* secures final emancipation from the necessity of a rebirth. This belief is so strong in the minds of the ordinary people as to lead a considerable number to resort to this place every year for the purpose of remaining there till they die.

This certainly appears to be a ridiculous superstition. But a great spiritual truth is lurking behind this strange belief. This truth will become apparent when we ascertain what death at *Benares*

is really intended to mean. From the foregoing arrangement of the seven sacred places alluded to, it will be seen that Benares corresponds to the heart in the human body, in the centre of which the *anahata chakram* of the Yogis is located; and the truth of this inference is further strengthened by the manner in which Kaçi is described in the *Sankalpam* (preliminary recitation before bathing or commencing any worship). It is therein said that Benares is between Asi and Varuna; that it is situated in Anandavana; that it is in Mahasw-ana (or the great grave-yard or burial ground); that it stands in front of Gouri; that it is held up by the three points of the trident of Siva; that it is in the midst of Brahma Nalam (the narrow passage of Brahma), going northwards, and that it is at the end of Mani (Manikarnika means Pranavakarnika). It may be easily seen now how far this is a figurative representation of the *Anahata chakra* of the Yogis. This *chakra* is between the two Nadis, Idá and Pingalá in the human body, which are represented by the two small streams Asi and Varuna named in the foregoing description. The state of ecstasy is realized when consciousness is centred in the germ of *pragna*, which is placed in this *chakra*, and hence Benares is in Anandavana, which literally means a pleasure garden. When this centralization of consciousness in the germ of *pragna* is secured, the objective consciousness realized in the physical body and in the astral body entirely ceases; consequently before the spiritual consciousness of the regenerated spirit (the Christ after resurrection) is awakened, the condition realized may be compared to that of sound sleep or *sushupti*—the death of the incarnated Christ, the death of the individual man. This is the time of the great peace and calm after the tempest. Hence Kaçi or *Anahata chakra*, wherein this condition is realized, is the great burial ground or burning ground, as every thing—the ego and the non ego—seems to be dead and buried for the time being. Gouri is the Sophia of the gnostics and the Isis of the Egyptians. When this condition—that of *pragna*—is reached, the spirit is in front of the Divine light and wisdom, and ready to behold the mysterious goddess without the veil as soon as its spiritual eyes are opened on the other side of the cosmos.

Hence Benares is in Gourimukham. This condition again marks the termination of the three conditions of consciousness experienced by the incarnated spirit, viz., the ordinary, the clairvoyant and the Devachanic conditions. These three states of differentiated *pragna* are the three points of Siva's trident. Again, *Anahata chakra* is in the Sushmuna nadi—a mysterious and narrow passage running through the spinal cord to the crown of the head and through which vital electricity flows; and Benares is therefore said to be in Brahma-nalam, which is another name for Sushmuna nadi. Further, the condition above alluded to is represented by the dot over pranava, as our correspondent says, and hence Benares is described as Manikarnika.

It will thus be seen that Benares is an external symbolical representation of the *Anahata chakra* of the Yogis. Death in Benares therefore means the concentration of *pragna* in the original germ of consciousness, which constitutes the real individuality of

the man. It must further be noticed that *Sahasram* represents the positive pole and *Mulatharam* the negative pole in the body. From the mysterious union of their energies in the heart the sacred and irrepressible (*anahata*) voice is generated in the *Anahata chakra*. This voice is heard when the tempestuous activity of conscious existence terminates in the death of *Sushupti*, and out of the ashes of the individual man the regenerated man springs into existence electrified by this "song of life." Hence it is stated that when a man dies at Benares, Rudra (a form or manifestation of Thoth the initiator), communicates to him the secret of the Logos and secures moksha for him. It will be clear now that the popular belief is full of meaning to a student of occult science. Similarly the traditions connected with every other important place of pilgrimage will yield much valuable information when properly interpreted.

THE SOLAR SPHINX.

STRAY THOUGHTS ON PARSÍ SOCIOLOGY.*

(Concluded from last number.)

RICHES, good dinners, fanciful dresses, beauty, and fashionable manners, may attract lovers for a time to their Venuses, but that love does not often last long, for when these things fail in course of time, love loses its charms, and becomes a burden. But that inherent love which is based on marriage ties and ornamented by a persistent and systematic course of life-long virtuous conduct, is an affair of the heart, and not a mere thing of the gross animal senses or a freak of impulse; and come what may, such a union, after being once made according to sound judgment, is complete and lasting to the end of life. If this be true, a wise bachelor when in search of a partner will take care to see that his future companion has sound health, physical, mental and moral; good temper, sound common sense, and chastity; that she is descended from honest and respectable parents, (never mind if they be of but moderate means) for it should be remembered that as the parents are so are their children, and that moral illness, like disease, often descends from parent to child.

He is not to expect anything from her in the shape of money, that he may have a good start in business or that he may lead a retired life. On the contrary, it is incumbent on him to provide for her in every way, by trusting to his own exertions and to merits rightly directed. (We write this because many of our Parsee youths demand now-a-days first money and then a partner).

He should not think of beauty, for in the abstract sense there is nothing like beauty or ugliness; it is our own whim or fancy which makes us think so. Different nations of the earth would have formed one uniform idea of woman's beauty, had the standard of beauty been uniform. But it is not so. With the Chinese, female beauty is summed up in a flat nose and short legs. The European is

* Since the publication of the first portion of this paper, the writer informs us that some authorities give seventy-seven as the age at which Zoroaster died.—Ed.

fond of a prominent nose, blue eyes, a small waist, and skin of snowy whiteness. The Hindoo likes copper coloured skin, broad and black eyes and black hair. The Somalee loves a woman who has a projection of the lower jaw-bone, a receding forehead, bristly hair, and a savage look in general.

After marriage the wife forms, so to say, half the body of her husband, and has to share in his joys and sorrows equally. She is to be a constant and faithful companion for life, and under no circumstances whatever, except those of faithlessness, is she to separate from her husband. But in this modern age in some so-called civilized countries (as in some parts of America and France), we find marriages based on mere brutal fascination, and treated as civil contracts. Now-a-days free-thinkers seriously discuss the question whether they should or should not take their partners for a period of certain number of years instead of for life, and their partners begin to think and delight in the convenience of such shameless contracts. But in whose care the offspring of such men and women of loose habits are to be trusted, and what is to become of their future, who is to rear and educate them, is a mystery. If there be among us such pioneers of a false and pernicious civilization (or barbarism), and followers of Angromaingos, they should remember that human frailty, recklessness and sin can go no further. Even among birds, marriage is regarded as an institution. Mr. Darwin says, that "the females are most excited by, or prefer pairing with, the more ornamental males or those which are the best songsters; but it is obviously probable, as has been actually observed in some cases, that they would at the same time prefer the more vigorous and lively males." See Vol. I, page 262; "and we are told also that pea-hens, if they cannot have the male they have set their hearts upon, very sensibly determine to remain single." Frogs, toads, tortoises, and even crocodiles and alligators sing sweetly when they are in love. Frogs and toads possess vocal organs which are incessantly used during the breeding season. * * * The male alone of the tortoise utters a noise, and this only during the season of love. Male alligators roar or bellow during the same season." (Darwin, Vol. II, page 331). This form of true love for life among certain birds in India and elsewhere is so great that when the male bird dies or is killed by the hunter, the female bird; as a rule, dies shortly after it from excessive grief. The Sarus, the Chakrava, Chukoo and Chukvee, birds found in many parts of India, but especially in Guzerat, furnish instances: Thus, while birds and reptiles are faithful to their partners for life, man, *fallen* man, alone forgets his human nature and duty towards his partner. This is no doubt from the high education he has received in the school of Modern Philosophy.

Let us now cast a glance at the school of Ancient Philosophy. Marriage was regarded from very early times by the Persians and the Aryan races in general as a most noble and important institution; Hence it is that every man and woman believed that his or her most sacred duty lay in assisting any one who might be desirous to marry, but who, from pecuniary difficulties or from poverty, was not able to do so. In the Vendidad Fargard IV, paras. 44—46, it is thus

said, "And when men of the same (Mazdayasnian) religion should come here, either brothers or friends, seeking property or seeking a wife, or seeking wisdom; if they should come seeking property, they may acquire their property here; if they should come seeking a wife, you may let a woman marry; if they should come seeking wisdom, you may recite the beneficent text both early in the day time and late, both early in the night time and late, for the increase in wisdom of the learner for the sake of righteousness; and with righteousness and reverence, he sits at home for increase in wisdom. In the middle of both day and night, he may sleep by day and by night, always till when they should recite those sayings which the Herbads had previously recited. They (the sayings) are adapted for men (who are) like boiling water (through zeal). Not for meat, not for clothes, (but) unrewarded, must he (the teacher) utter the chapters (Hâs)." This means that if a man seeks property or is desirous of marrying, though he may have no means to do so, or if he seeks wisdom, *i. e.*, spiritual or earthly advice, it is the bounden duty of every Zoroastrian to support such a man, and this, mark, "not for meat," "not for clothes," not for earthly gains; he should come forward and do good to the best of his power for the sake of good, without entertaining the least hope of reward. Unrewarded, unnoticed, he is to do his holy duty towards him. To feed the poor, to clothe the naked, to give drink to the thirsty, to assist the needy, to help the poor to marry, and thus to inflict a death blow upon every kind of impure and lustful desire, vice, and prostitution, to keep the human race free from immoral habits, to teach the ignorant the sacred texts of the Mathra-Vani, and thus to impress on one's mind his duty towards God, himself, and his neighbours, is to say the least, masonic in the highest degree. Says the Mahabharata, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The students and admirers of political economy believe that for the increase of the financial prosperity of a country, and for checking starvation, the unfortunate poor should not marry. Thus among many educated and even rich classes there is an utter aversion to marry, lest they should beget offspring. But such men do not reckon on the ravages of diseases engendered by immorality. Let the admirers of political economy say what they may, and devise means for checking the increase of population; the wise will always follow the dictates of the immortal holy sage.

Nature only wishes that woman should *first* see that by her conduct, manners, and endeavours, her home and family are rendered perfectly happy, comfortable and sweet. She is destined to be a queen in her social circle only if she has properly learnt what sanctity is, what gracefulness of manners, modesty, charity, contentment and simplicity mean, and what savings can be made by adopting economical habits. I ask whether fantastic dresses and the most costly jewellery will make her happy and handsome. Her intrinsic social virtues exemplified by her words and acts *even with a plain but neat dress*, will make her shine like the sun and crown her with happiness, however poor her circumstances may be. To such a lady there is nothing in the world like her poor but neatly

furnished cottage, and she, being of contented mind, is really happier than those who indulge in pleasures and live in palaces. Says Gautama Buddha, "Health is the greatest of gifts, contentment the best of riches, trust the best of relationships, Nirvana the highest happiness." (See the Dhammapada). Before contentment and health all earthly riches and pleasures lose their charms. The Vendidad and other sacred writings of the Parsis have devoted long chapters to such subjects as the preservation of health and contentment of mind, and these teachings, if carried out, would greatly conduce towards diminishing the present early mortality and increasing the longevity of the human race. But our modern savants pay no heed to such ancient records, and have their own way of thinking.

If then our girl of the present period is made to learn what true social virtues are, and how directly and indirectly, on account of them, health is gained, she will have reason, like girls of old, to shine more brilliantly in the eyes of men than the greatest of philosophers or warriors, and to confer lasting blessings on her race. But the tendency of the modern girl, from a faulty education, is to aspire in vain for things which do not belong to her, for things earthly and perishable, and not for spiritual realities. She lives that she may eat and drink, but does not eat and drink that she may live and live for ever. As if this were the only life and there were nothing after the last call of the Angel of Death, she moves on automatically. It is a pity that she is not better informed and instructed in childhood by her parents at home, or by teachers at school.

For those who wish to see our girls getting diplomas and degrees in the various branches of science like boys, and whose zeal and perseverance we admire, we mean to offer our humble opinion as to whether she is fit to complete the course of studies from a physiological and psychological point of view. To give such a high course of studies to girls is nothing more than energy and money spent in vain. Of late girls are sent to our medical colleges to qualify them for the practice of medicine and surgery. Time alone will prove the utter futility of the scheme. We believe it will be a total failure. Perhaps, like the oases in the desert or the lilies in the jungle, we may see a few ladies coming out successfully, but we can only say that it will be a very poor satisfaction for large sums of money spent and energy wasted in bringing them up to the required standard. Much better would it be to educate the masses by giving them a liberal education suited to their tastes, physique, and natural wants. Besides, how could we expect to see girls finishing their course of studies successfully, when we remember that even daring boys who enter the medical college often leave it in complete disgust, because they are not able and not willing to make *post-mortems* on the dead subjects?

In the cause of science it must be admitted that, without the study of practical Anatomy, the art of Surgery would be a mere name. But it may be reserved for boys only. The Parsis especially have strong religious prejudices against touching any thing dead, on sanitary grounds. If they do touch, they have to bathe and clean and purify their bodies. This is no doubt highly cou-

ducive to the prevention of contagious and other diseases. Few people know of the dangers arising from unwittingly making a *post-mortem* on the body of a person who has died from some morbid poison, and from not taking due care to wash thoroughly their own bodies after the examination is over. Taking such difficulties and many others into consideration, we doubt whether the science of medicine is a fit and proper subject for a girl to study. Will *post-mortems* ever make her lovely and loved, soft, and graceful in manners? Look at the condition of the unfortunate people living in the immediate neighbourhood of slaughter-houses in large cities of Europe and America. As a rule crimes prevail more in such parts of the town than in others, and from habit even young females render themselves hard-hearted and uncharitable. It cannot be otherwise. It is because even their soft nature becomes callous by daily hearing the dying cries of slaughtered animals, and by daily seeing them dressed with a knife.

It is the opinion of many eminent anthropologists that woman is not fit by very nature to take on herself any virile occupation. The head of the woman is, according to nature's provision, long; while it has given to that of the male a high, prominent and round form. Her chest is not broad but narrow, her bones and muscles in general not so well developed as those of man, and moreover they are often distorted in consequence of tight lacing and other absurd fashions. Dr. Charles Bray in his Manual of Anthropology, page 77, remarks that "the peacock spreads its tail, and so does a lady (Christian), and both with the same object; the peacock has the advantage, however, of having his tail already sufficiently ornamented, while the lady has to follow all the vagaries of fashion, and wear besides any kind of fool's cap that fashion may require." No attire is so healthy as the loose and yet neat, modest and plain dress of the Parsee and Hindu ladies. The convolutions of man's brain are more defined and better formed than those of woman. The diameter and circumference of the male head is larger than that of the female, his brain is heavier than woman's; the average weight of a man's brain is fifty ounces; in the case of a woman it is forty-two ounces. All the viscera of the body in man are, generally speaking, heavier than those of woman. From these and other physiological and anatomical facts, it is clear that man and not woman is destined by nature to join the army, to follow professional pursuits, to be brave, bold and magnanimous. Dr. Thomas Laycock says, "woman, strong in her material and moral instincts, will be able to do more for man's spiritual and moral education as a wife and mother, than in any virile occupation whatever, however honorably she may fill it." The field for the fulfilment of her sacred vows and duties, however narrow it may appear, is more extensive and charming, more alluring than that of the warrior or physician, if only she comes out triumphant from the battle-field of earthly temptations, sorrows and trials. Here only her avocations and aspirations should begin and end. She ought to live not for her own self, she should not be satisfied merely to prove herself a good daughter and wife and tender mother, but should be a constant companion, an agreeable friend and a universal mother to neighbours, friends, relatives

and even enemies in their time of need. When we remember the golden age when women like Phreny, Thrity and Pouroochisty, daughters of Zarathoostra, and Hoonanee; wife of Zarathoostra,—Taramatee, wife of Hurrishander,—Seeta, wife of Ramchunderjee,—Ahlya, wife of Gautam Rishi,—Munhoree, wife of Ravun,—Kousla, mother of Ram and Lukhishman, flourished, and compare the high tone of morals and the society in those memorable times with the state of things that we now see in the so-called civilized countries, we cannot help saying "God save us from our present civilization." But why should we say so much against the *women* of the modern period only? Is the *man* of the present period perfectly free from the blame attaching to the social degeneration of his fashionable wife? It is to be doubted. Both his faculties and tone of morals become injured by his extreme love of low literature and other trash. While the people in the olden times satisfied themselves by studying their Shastras and Avesta-Vani, and such other useful works, those of the present day waste their precious hours in reading novels. Another instance of want of manliness is the present fashion of wearing bangles, which in the East and in India are a badge of feminine beauty and weakness. Men of high position are actually wearing them, and people here (of the old school) in India are lost in amazement at the corruptness of the Kali Yuga, and the boundless freedom of thought of men in Europe. This custom of men wearing bracelets and bangles has been of late greatly on the increase in the continent of Europe, especially in Austria and Italy. In Austria the naval officers wear massive bracelets and chains, and the effigy of St. Peter is engraved on them to act as a charm. The heir apparent of the Austrian throne and the king of Italy also wear them. Thus this fashion, which is common among royalty, will spread rapidly among the common people too. Now-a-days our young men are wasting their energies, time, and money, in the endeavour to perform a woman's part by applying to their faces, in order to appear handsomer, all kinds of nostrums and coloring agents which contain the most deadly poisons, as arsenic, copper, &c., &c., and by cutting and ornamenting their hair.

The passages that we have quoted from the Vendidad and the Mahabharata clearly show that our ancestors the Persians and the earlier Hindus, from the most ancient times, appreciated and were much better acquainted with social comforts and woman's duties and rights than we seem to be in the present age. Equality of sex was a thing which they respected, but unbounded freedom of action was unknown.

The ancient Persian religion allowed intermarriages between relatives, and the custom was named *Khetiodathum*. This was in order that the race might not become degenerated. In the Avesta, such intermarriages are highly praised. In Yasna XIV, verse 28, it is said, "I praise marriage between relatives." Again in Vispered III, para. 18, it is said, "The young man who thinks well, speaks well, acts well; who is devoted to the law, I desire. I desire the youth who utters the words (prayers). Those who have married amongst kindred, I desire." These and similar paragraphs clearly show that

marriages between relatives were accounted as highly praiseworthy among the ancient Persians. Even among the majority of the modern Parsis they are deemed very praiseworthy. This fact is simply mentioned here to show that such marriages did not and do not cause physical degeneration, as is generally believed by foreigners and some few Parsis who are not well informed. If a nation like the ancient Persians, which faithfully observed this practice for thousands of years, did not deteriorate mentally, morally or physically, the moderns have no reason to fear such marriages. If among the modern Parsis any degeneration in the race is to be seen, it is due more to their being burdened by too much study, and to their not strictly acting according to the hygienic dictates of their holy religion, than to any thing else.

A PARSİ GRADUATE.

TRUTH.

THE highest desire any reasonable man can cherish and the highest right he can possibly claim is the power to become perfect. To know everything, to love all and be beloved by all, to command and possess everything that exists, is a condition of being that to a certain extent may be felt intuitively, but whose possibility cannot be grasped by the intellect of mortal man. A foretaste of such a blissful condition may be experienced by a person who—even for a short period of time—is perfectly happy. He who is not oppressed by sorrow, not excited by desires, and who is conscious of his own strength and liberty, may feel as if he were the master of worlds, the king of Heaven and Earth; and in fact during such moments he is their ruler as far as he himself is concerned, although Heaven and Earth may not seem to be aware of his existence.

But when he awakes from his dream and looks through the windows of his senses into the physical world and begins to reason about his surroundings, his vision fades away; he beholds himself a child of Earth, a mortal form, bound by many chains to a speck of dust called a planet, floating in the infinity of space. The ideal world that perhaps a moment before appeared to him as a glorious reality may now seem to be the baseless fabric of a dream in which there is nothing real, and physical existence, with all its imperfections, is now to him at least the only unquestionable reality, and its most perfect illusions the only objects worthy of his attention. He sees himself surrounded by material forms, and he desires to come into possession of that which corresponds to his highest ideal.

The highest desire of every mortal is to attain and to realize his own highest ideal. A person without any ideal is unthinkable. To be conscious is to have an ideal; to relinquish the ideal world would be death. A person who has no desire is incapable of progress and useless in the economy of nature; a person who has all his desires satisfied needs to live no longer, for life can be of no further use to him. He whose ideal is mortal must die when his ideal dies; but he who has an immortal ideal must himself become immortal to attain to it.

Man lives in two worlds, in his interior and in the exterior world. Each of these worlds exists under conditions peculiar to itself, and that world in which man lives is for the time being the most real to him. When he falls asleep in one he wakes up in the other, and when the latter closes its doors the former opens before him. When he fully enters his interior world the miseries of external life are forgotten and the very existence of that life may be unknown to him. When he fully enters the external world, the forms seen in the interior world fade away or appear to him like shadowy visions; but the idols of his interior world are alive, and unless his consciousness is fully absorbed by the illusions produced on his mind through the senses, he may still behold their reflections thrown on the sky of the external world. Happy is he who never loses sight of his highest ideals and who succeeds in harmoniously blending his internal and external worlds into one.

The real seldom attains the ideal, and often it happens that man, after many unsuccessful attempts to realise his ideals in the exterior world, returns in disappointment to his interior world and gives up his search; but if he succeeds, there arises for him a moment of happiness during which time and space, as we know them, exist for him no longer, when the external world becomes blended with his interior world, when his personality is lost in the object of his desires: but still he remains a man.

Artists and poets are familiar with such states. An inventor who sees his invention accepted, a soldier who comes victorious out of the struggle, a lover who is united with the idol of his choice, forgets his own personality and is lost in the object of his desire. The ecstatic saint who sees the Redeemer before him floats in an ocean of rapture, and his consciousness is centred in the ideal that he himself has created, but which is as real to him as if it were a living form of flesh. Shakespeare's Juliet finds her ideal realized in Romeo's youthful form. United with him she forgets the rush of time; night disappears, and she is not conscious of it; the lark heralds the dawn and she mistakes its tones for the singing of the nightingale. Happiness measures no time and knows no danger;

But as the sun arose too early for Juliet, so in the enjoyment of evanescent ideals that have been realized in the external world, happiness quickly vanishes. An ideal that has been materialized ceases to be an ideal; the ethereal forms of the interior world, if grasped by the rude hands of mortals, must die. Man's material nature must die before he can grasp an immortal ideal.

Low ideals may be transformed into higher ideals; but if low ideals die, their death calls similar ones into existence. From the blood of a vampire that has been slain, a swarm of vampires arises. A wish fulfilled makes room for other wishes, a gratified passion is chased by other passions, a craving that has been stilled gives birth to new cravings. Sensual happiness is short-lived and often dies in disgust. The love of the immortal alone is immortal.

Alone the possession of the highest ideal can give permanent happiness; but the highest ideal in the universe must be a universal ideal. As long as there is a still higher ideal for a man who believes he has attained the highest, that higher one will attract

him; but he who has realized the highest can desire nothing more, because there is nothing more for him to desire, until the highest itself has become still more exalted. There must be a state of perfection, which all may reach and beyond which none can advance, until the Universe as a whole advances beyond it. All men have the right to reach this highest ideal; but not all have the same power developed, and some may reach it soon, while others may lag on the road.

The highest ideal in the Universe is known to no mortal; but the highest manifestation of the unknown is the spiritual consciousness of man. In his power to feel intuitively and to know by spiritual perception that which is true, to recognize and express the truth, consists the highest imaginable perfection of man. To know the whole truth is to know everything that exists; to love the truth above all, is to be loved by all who understand the truth; to be able to express the truth in its fulness, gives universal power; to attain immortal truth, is to become for ever immortal.

Material acquisitions perish, because forms are evanescent and die. Intellectual accomplishments vanish, for the intellectual forces are subject to change. Desires and opinions change, and memories fade away. A child becomes a man, a man an old man, and the old man a child. The dolls and rattles of childhood give way to intellectual playthings, but when they have served their purpose the latter appear as useless as the former. In the ever-revolving kaleidoscope of nature the aspect of forms continually changes. What is laughed at as a superstition by one century is often accepted as the basis of science for the next, and the highest knowledge of to-day appears as an absurdity in the great to-morrow. Nothing is permanent but the truth.

But where can man find the truth? If he seeks deep enough in himself he will find it revealed; each man may know his own heart. He may send a ray of his intelligence into the depths of his soul, and there he may discover corals and pearls, or watch the monsters of the deep. He may enter into the interior sanctuary of his own temple and see the goddess unveiled; but not every one can penetrate into the soul of another. The intelligence that resides in each man may look down through the network of forces that constitutes its dwelling. It may penetrate veil after veil, until at the innermost centre it discovers the germ of truth contained therein, and under its beneficent influence that germ will grow into a sun that will illuminate the whole of man's interior world.

How shall we know the truth? Truth recognises itself. If the surface of the soul is not lashed by the storms of passion, if the excitement created by selfish desires does not disturb its tranquillity, if its waters are not darkened by the reflections of the past, truth will see her own image mirrored in the deep; and man, having recognized the truth, through the truth will become one with the truth. To know the truth in its fulness is to become immortal; to lose the power of knowing the truth is to die. The voice of truth is the "still small voice" that may be heard in the heart; and if it is permitted to speak it may grow and become the powerful "Word," that was in the beginning, that is now and for ever

will be. The principle of Truth is the great spiritual sun that knows that it exists. It is self-conscious and self-sufficient, it stands higher than love and higher than science; it asks not for the opinions of others, and its decisions suffer no appeal; it knows neither doubt nor fear, but reposes in the tranquillity of its own supreme majesty. It can neither be altered nor changed, but is the same in every man. It may be compared to a light that may be either subdued or permitted to shine; we may blind ourselves to the truth, but the truth cannot be extinguished. A small room will require but little light, and a large room much greater light for its illumination; but the light is the same in either and shines with equal clearness.

The perception of the truth rests in the equilibrium of the intellect and the emotions. Its voice may be drowned in the turmoil of the intellectual workshop, or its light may be obscured by the emotions. To see its light and to hear its voice without any foreign admixture, heart and head should act harmoniously together. Reason, if supported by both, is *One*; but if only supported by one it forms the absurd *Two* that leads to delusion. The emotional maniac is only guided by his heart, the intellectual maniac only lives in his brain. Neither the revelry of the emotions nor intellectual fanaticism can disclose the truth; only during the stillness produced by the harmony of both can the truth be discovered. A man who only follows the dictates of his emotions resembles one who in ascending a peak becomes dizzy and falls over a precipice; a man who is only guided by his sensual perceptions is easily lost in the whirlpool of multifarious forms. He is like a person who, while examining a drop of water under a microscope on the shore of the ocean, is blind to the existence of the ocean from whence that drop has been taken. But if head and heart are attuned to respond to the divine harmonies in Nature, then will the truth reveal itself to man and through man, and the highest ideal will see its own image reflected in man.

Absolute truth in its fulness cannot be grasped by mortal man. Material man, entombed in his chrysalis of clay, can only dimly see the rays that radiate from the sphere of infinity. But if he bids his emotions "Be still," and commands his intellect "Be not deluded," he may stretch his feelers into the interior world and perceive the truth. He may use his heart as a touchstone to examine the conclusions arrived at by the brain, and the brain as scales in which to weigh the decisions of the heart. Then will the lower ideals be dispersed by the perception of the highest ideal, for Truth is a jealous goddess and suffers no others beside her.

Man is usually guided chiefly by the intellect and woman chiefly by the emotions. To reason from external appearances has become a necessity to them in consequence of their material organisation, which, like a shell, prevents the direct perception of the eternal reality and forces them to view it through the veil of matter. Those whose minds are open to receive the direct influence of the highest consciousness need not to become conscious of its existence through the reading of books. They will know all the forms of life, because the source of all life is recognised by them; they need not study

letters to convey to them the meaning of words, because the *Word* itself is living in them. They will be the instruments through whom eternal wisdom reveals itself to those entombed in matter.

Let those who doubt this examine the analogy presented by social intercourse. If we meet a stranger and wish to know his true character, it will serve our purpose little to look at his clothes or at the exterior form of his body. External forms are expressions of internal forces; but forms are delusive and may be disguised. If we wish to know the real man we must look through his eyes down into his interior world, and if we are able to read what we see there we shall know the truth. Words and sounds may deceive, but when soul speaks to soul without a veil between them, they will be as one and the truth will be clear.

The doctrine of such a state of perfection is the "*Great Arcanum*" that cannot be learned in books. It is the "*Great Secret*" that may be understood by a child, but will ever remain incomprehensible to those who, having no practical knowledge, are unable to grasp it. The attainment of such a state of perfection is the "*Great Work*" of which the Alchemists spoke, when they said that thousands of years may be required to accomplish it, but that it also could be accomplished in a moment even by a woman while engaged in spinning. They looked upon the human mind as being a great alembic in which the contending living forces can be purified by the heat of holy aspirations. They gave directions how the soul of mortal man should be sublimated and her immortal parts be made to ascend to the source of life. The purified element would then descend again "in showers of snowy whiteness" apparent and visible to all, because rendering every act of life holy and pure. In a similar manner they taught how the base metals—meaning the animal energy in man—could be transformed into the pure gold of spirituality, and how, by preparing and tasting the true "*Elixir of Life*," souls could be rendered immortal.

Their truths shared the fate of other truths; they were misunderstood, and their science is now known only to a few. Masonry and Theology have—each in its own manner—continued the teachings of the Alchemists, and happy is the mason or priest who understands the true meaning of the mysteries of which he is the keeper.

But of such true disciples there are only a few. The systems in which the truth has been embodied are still in existence, but the cold hand of dead materialism has been laid upon the outward forms and their spirit has fled. Priests and disciples see only the outward expression, and but few can divine the internal truth that called those forms into life. The key to the inner sanctuary has been lost, and the true password has not been rediscovered by the followers of Hiram Abiff. The riddle propounded thousands of years ago by the Egyptian Sphinx to those that passed along the pathway of life is still unsolved by mankind, and as those who were not able to solve it disappeared into the abyss, so at the present day those who cannot open their souls to the divine influence of the light of truth perish in the darkness of death. In vain will men continue to plough the intellectual soil so long as

they reject the life-giving influence of the sun of the spirit. As well may they expect to raise a harvest by burying the seed in a dark cavern under a rock.

But the truth still lives. It resides on the top of the mountain in the interior world of man and sends its divine influence down into the valleys, and wherever the doors and windows are open to receive it there it will dispel the darkness, rendering men and women immortal and guiding them on the road to perfection, until, when all the struggles have ceased, they will find permanent happiness in the realization of the highest ideal.

A. B.

STUDIES IN SWEDENBORG.

VI.—SWEDENBORG'S SUPERSENSUALISM.

“THE rabble desires nothing better than to be deceived...As regards myself, therefore, I will always be a philosopher with myself, but I must be a priest with the people.”—*Bishop Synesius.*

As the following teaching is not taken from any one part of Swedenborg's writings, but is found scattered throughout them, and as it was not intended to be esoteric, or private, it would not be strictly correct to apply this term to it. Still for more than one reason it is esoteric according to a portion of Webster's definition of the word, which says it is applied to teaching “not intelligible to the general body of followers.” For, incredible though it seems, still it is a fact that thousands, after a life-long study of the spiritual writings of Swedenborg, die without even dreaming of its existence in them; just as millions, after a life-long study of the writings of the so-called evangelists, die without even dreaming of the existence of the doctrine of transmigration therein. The answer to the *Why?* is this: dogmas and notions prejudice the mind, and a prejudiced mind, like an agitated surface of water, does not receive nor reflect well-defined images of surrounding objects.

As an introduction to our Author's supersensualism, or, if you please, esotericism, take the following instruction:

“Pray, do not confuse your ideas with time and with space. For, so far as there is time and space in the ideas, when you read what follows, you do not understand it. For what is Divine is not in time and space.”—*Divine Love and Wisdom*, 51.

GOD, THE ABSOLUTE.

It is not impossible to tell what God is not, but it is impossible to tell what He is. All that can be said of him is that HE IS. His attributes are infinity, eternity, omnipresence, and immensity: all negations! He is infinite, immense, and omnipresent, because he is not in space; He is eternal, because he is not in time. He is universal substance, because he sustains all. He is not the hypothetical Thing of Spinoza, but the real Being of Swedenborg; and this, because the latter soared *above* space and time, and the former flapped about *in* them. Antipodal conclusions of a supersensualist and a sensualist! Swedenborg bars the door to God, the Absolute Being, by negations of every property that is

essential to the finite: “nothing else can be said of God but that HE IS.” *Arcana Coelestia*, 926. 2553. *True Christian Religion*, 18, 19, 21, 25. Eliphaz Levi put it well when he said, “a God defined is a God dethroned.”

GOD, THE CREATOR.

God, the Absolute, is called the Divine Esse; God, the Relative, the Divine Essence. The Divine Esse is the Divinity *above* angelic minds, it is supra-heavenly; the Divine Essence is the Divinity *in* angelic minds; it is intra-heavenly. The former is incomprehensible and imperceptible; the latter is comprehensible and perceptible. It is foolish to think that the Incomprehensible One can be worshipped. He that persists in the thought of such a possibility will end in the worship of a fictitious, subtle element pervading hypothetical space, instead of the Divine Esse made finite as Divine Essence, in divinely human forms and qualities, which are comprehensible, and therefore approachable. A universal Ens is nothing, a Divinely Human Form is something. The Divine Esse projected through the finite mind in the likeness of a Man appears, according to our Author, as an angel, but distinguished from the angels by the translucency of the Divine Essence. As we exclude space and time, it is evident that the words “above” and “supra,” just used, have not reference to anything of hypothetical space, but to the degrees of the mind in which not only creation, but also the Creator appears. These degrees are as follows:—

SOUL	{ “The One only Being.” Devoid of Space and Time.	} The Divine Esse.	} Supra- heavenly.
INTERNAL MIND.	{ The Celestial State. The Spiritual State. The Natural State. Real appearance of Space and Time.	} The Ground of the Divine Essence.	} Intra- heavenly.
EXTERNAL MIND.	{ The Rational State. The Scientific State.* The Sensual State. Unreal appearance of Space and Time.	} The Ground of the Divine Human Essence.	} Intra-heavenly.
B ODY	{ Hypothetic Matter. Space and Time.	} The Ground of the Play of Fallacy.	} Intra-heavenly.

Of the Divine Esse it is said that it is the Immutable, the Improgressive, the Unknowable Love and Wisdom; of the Divine Essence that it is the mutable, the progressive, the knowable love

* Note.—The term “scientific” has a special meaning in Swedenborg, namely, the first or introductory knowledge of sensuous phenomena, from which either false or true conclusions may be drawn, which have their seat in this degree of the external mind.—H. C. V.

and wisdom; love and wisdom humanized, or made finite, in discriminated degrees of finiteness. It would not be correct to say that God, the Absolute, is Love and Wisdom, or Goodness and Truth; because human conceptions of these realities are finite, limited, and imperfect, and He is Infinite, Unlimited, and Perfect; surpassing anything of which we can have even the remotest idea. Properties are attributed to the Absolute, not because they exist in Him as such, He being ONENESS, but because they are reflexes of human minds. But it would be vulgar to regard the HIGHEST OF BEINGS as a simple substance pervading either Spirit or Matter, because it would give rise to a materialistic pantheism, a worship of Spinoza's Thing.

God, the Absolute, becomes God, the Creator—the Divine Esse, the Divine Essence—when He appears in any degree of the finite mind, that is, in a human form. By a "human form" Swedenborg does not mean an object capable of presentation to the senses, but "the concurrent determination of the mental powers to specific uses, by which it is presented as a whole, and distinguished from other forms;" or, in other words, "the specific determination of the powers of any mind is its form." The Absolute may, in comparison, be called Non-Form, because unlimited in essence and operation. Still, "He is Essential Substance," because the spaceless omnipresence of His life sustains all things in being, and "He is Essential Form," because the specific determination and co-ordination of all forms, whether spiritual or material, have their initiations in Him. Swedenborg, after speaking of the astonishing "form of heaven," adds:

"The forms, which are yet more inward than these, and also more universal, cannot be comprehensible (to the natural man), for when he hears of forms, his mind connects them with the idea of space and time, and yet in those interior states (of the mind) where heaven is, nothing is perceived by spaces and times, for these are properties of nature, but by states (of life), and their variations and changes. But as [the natural] man is unable to conceive of variations and changes abstractedly from such objects as are (natural) forms; or, as before observed, without such forms as belong to space and time, and yet such forms are not in the heavens, we may conclude how incomprehensible to him those forms must be, and also how ineffable. All the words of human language by which they must be expressed and comprehended, involving as they do natural relations, are inadequate for the expression of those interior forms."—A. C. 4043.

It is in the forms created by Himself that the Absolute Being appears as Creator, and in which He has limited Himself so as to become a subject and object of feeling and thought. And the first finite state in which this occurs is:—

THE CELESTIAL STATE.

Those who are in this state of mind are nearest God, because they are receptive of His divine life in a fuller measure than those who are in the lower states. It is a state of *innocence of wisdom*, or "a willingness to submit in all things to the divine will, and to be led with the guileless confidence and simplicity of a little child by his heavenly Father. Innocence is receptive of the divine influx. Self-willfulness is rejective. Innocence relies upon the Creator; has no solicitude about the future; is cheerful in all that happens;

content with little." The Divinity in this state of mind is called the Celestial Divine Essence:

"The Celestial Divine Essence is the Lord's Divine Essence in the inmost heaven, and this Divine Essence is innocence."—A. C. 10132.

"In the inmost [state] they are under the Lord's immediate intuition, being in a state of love to him, and thence in a state of innocence and peace above others."—*Ibid.* 8827.

All that takes place in the celestial state—that is, appears in the celestial sentient faculties—is a creation through this mind, by influx from the Supreme Being. "Influx" is a reception of love and wisdom, or goodness and truth; and this love and wisdom gives not only consciousness but also sensation. For those that live in any degree of the Internal Mind think uniformly in agreement with their intuition, and see the objects of their world to be creations by the Supreme, in the sentient faculties, through their minds, however they appear to exist in a space extraneous to them, and enduring in extraneous time. This is to think above space and time.

"In the spiritual world, where all, even as to their bodies, are spiritual, the eyes of every one are formed to see from their own light. The love of each one's life produces an Intellect for him, and consequently his light also; for love is the Fire of Life, and the Light of Life is its effect."—*Divine Providence*, 167.

"In the spiritual world, or in the heavens, nothing of space and time enters the ideas, but whatever is comprehended in the states of life instead. Space, indeed, appears to spirits and angels (for they, as well as ourselves, walk about and move from place to place) just in a similar way as it appears to man, and yet they are but changes in their state of life that produce that appearance."—A. C. 4882.

All that appears before the sight of the angels, such as the sun, the sky, mountains, hills, valleys, seas, rivers, houses, animals, vegetables, minerals, and food and drink, bear so exact a resemblance to the objects of Nature that to the eye there is no discoverable difference between them. And yet all these are but appearances of the wisdom of the angels, and of the perception of their loves, which are the states of their intellects and of their wills. For objects are created in a moment by the Lord, and in a moment they are dispersed, being permanent or not permanent just as spirits and angels are constant or not constant in those states (of mind) of which they are the appearances."—*Apocalypse explained* 926; and Vol. IV, p. 260.

"In heaven, angels think altogether without a single idea of time and space, and in this manner so fully as to surpass in intelligence and wisdom a thousand-fold, and even by myriads, the thoughts of men; and what is wonderful, if an idea which is drawn from space and time come across them, in an instant obscurity and thick darkness overspread their minds, for they then lapse from the clear light of heaven [the light of the subjective state called heaven] into the light of Nature [the light of the natural mind] which to them is thick darkness."—A. C. 8918.

It has been stated that the proximate emanation from God, the Absolute, appears to the angels (devachances) at an altitude of 458 as a Divine Sun, and he that supposes this to be a sun existing, independent of their minds, in space, "does not understand" Swedenborg.—*D. L. W.* 51. True; this sun appears in space, but it is in the "*ideality of space*," not in materiality.—A. C. 8918.

Distance in the subjective state depends upon the reception of goodness and truth from the Divine Essence; the fuller this reception is, the nearer does the Divine Sun appear. Hence it appears nearer to those who are in the celestial state than

to those in the lower states. The image of the Divine Sun existing in space is then an appearance only, the cause of which is to be sought within the mind. In fact its apparent distance is a representative sign of the imperfect reception of goodness and truth by the percipient angel. The questions might be asked;—Is the Divine Sun within the angels? As to state, yes; as to space, no; for their bodies are only in the “ideality of space.” Are the angels aware of this? Yes; “and they are able to correct the appearance of an actual externity, and to think uniformly and spontaneously in the causes of such phenomena as are present to their sentient faculties, and they are able to do so without in the least interfering with the force of the seeming externity, or weakening its force.” There are many other matters in which they are expert. The majority of men on this planet do not realize that their life is a perpetual influx from God. Many say it is, but how many realize it? The angels realize it. To them life is not distinct, and apart from the divine life, because they are not as the sensual man is, led astray by sensuous appearances. Self, pompous, bombastic self, the god of sensualists, creates the insane phantasy that it is distinct; and hence we see him, sword in hand, treading down his fellowmen and fellow-beasts, and proclaiming himself their god and ruler.

The angels of the Celestial state, like those of the inferior states, are similar in general, but not in particular. For there are interior and exterior varieties of innocence. Thus we have in the

Celestial state. { Celestial-Celestial Innocence,
Celestial-Spiritual Innocence, and
Celestial-Natural Innocence; }

or, in other words: “there are three heavens, and each heaven is distinguished into three degrees, and in like manner the angels that are in them. Wherefore in each heaven there are superior, middle, and inferior angels.”—*A. E.* 342.

These three states of innocence are separated from one another by discriminated degrees; and the angels of the same state, by continuous degrees. The Divine Life that inflows is everywhere the same. It is without favoritism. An arch-angel is not a more acceptable being than a jelly-fish. The sole difference between them is that the life of the former is open for a more abundant inflow of the Divine Life than the life of the latter. This fact may not be to the taste of “God’s children” in the churches; but this does not destroy it. There is something to the point in these words of Jesus: “Love your enemies, and pray for those that persecute you; that you may resemble that Father of yours in the heavens, who makes his sun arise on Bad and Good, and sends rain on Just and Unjust.”—*Matthew V: 44, 45.*

THE SPIRITUAL STATE.

The characteristic of this state of life is charity. Each angel here loves his neighbour better than himself.—*A. C.* 4286. Like the Celestial state, the Spiritual is made up of angels of discriminated and continuous degrees.

The Spiritual state. { Spiritual-Celestial Charity,
Spiritual-Spiritual Charity,
Spiritual-Natural Charity. }

In the Celestial state the Will predominates; in the Spiritual, the Intellect. Innocence resides in the Will, charity in the intellect. The spiritual angels, though a step below the celestial, which means that they do not receive divine life so fully as the celestial, are conscious of the fact that the Divine Essence is the cause of their interior and exterior life, of their feelings, thought, and acts, and of every appearance presented before their senses. Unlike the bombastic self of the sensual man, the celestial angels *perceive*, and the spiritual angels *see*, that the conscious life of all created beings, and the conscious life of the senses, inflows from the Divine Essence, and being finitely and imperfectly received by all created minds, is altogether indistinct, though not separated from the Creator’s life. The light of these states shows all life to inflow from Him, and that no life is independent of His. The sensualist does not see this, nor does he desire to see it; he desires power to inhere in Self. This should not be wondered at, because sensuously the dependence upon the All-Father does not appear. The sensualist scoffs at the bare mention of an instantaneous creation *in* sense, whether in angels’ sense, or in men’s. But the supersensualist knows such creation to be a fact. Still, though his thoughts are pure, unswayed by sensuous fallacy, he does not, indeed cannot, dispense with the appearance of space and time; for without them his interior states could not become perceptible either to himself or to others. Apart from sensations, the affections and the thoughts are not sufficient for their own manifestation. They must pass into the ultimate objects of the senses, and then the whole interior state stands revealed to them; and knowing as they do that every object corresponds as an effect to its interior cause, they are able to perceive what is represented by it, and what its interior meaning is.

“All things that really appear in the spiritual world (or that are not fallacious appearances), are correspondences; for they correspond to the interior states of the angels, which are states of their mind, or of its affection, and of their thought, which is its effect; and therefore they signify such states of affection and thought. For their spiritual state, which is the state of their affection and thought, *puts on or clothes itself with such objects as appear in the Natural World*, and its triple kingdom,—animal, vegetable, and universal—and all these objects are correspondences.—*A. E.* 575.

“Unless the External Mind served the interior faculties as a Plane, *in which, as it were in a mirror, they might see themselves*, man [and angel] would not be able to think at all. This plane [the sentient faculties of the External Mind] is therefore first of all formed, that is, from infancy. But these are truths with which the world is unacquainted; for the states (of mind) that are interiorly in man are not apparent to him without inward reflection.”—*A. C.* 5165.

The appearances in the world of angelic men are real; in the world of sensual men, unreal. As phenomena they are indeed alike, for to the senses both seem as if they were extraneous to the thinking being. But the former are real, the latter are not, and precisely because the light of life in these is obscured or extinguished by the voluntary submission of the mind before the fallacies of sense, which it is not in those. The more completely the mind is brought within the sphere of the divine order, the more plastic do all sensuous objects become, which represent such a well-ordered state of the mind; and the less similitude do they bear in the

law of their changes to that dead, unyielding nature, on the stage of which those fallacies are so readily admitted, and so frequently confirmed. Take, as an illustration of plasticity, the countenance of an angel : when he is in his own home or society, that is, when affected solely by the divine influx that comes into his own mind, "he has his own countenance," but when he visits another home or society, that is, when he is affected by the divine influx that comes into the minds of others, it undergoes a change; and this change would occur each time, were he to visit an hundred societies.

"Changes in the state of their affections appear in the faces of the angels depicted to the life. When they are in their own societies, they have their own countenances; but not so when they visit another society, for then their faces undergo a change, in agreement with the affections for goodness and truth prevailing in that society; the genuine countenance being as a plane that is recognized in those changes."—A. C. 4797.

A more convincing proof of instantaneous creation in the sentient faculties by influx of Divine Life into the mind is scarcely possible than our Author's statements that God, as a sun, appears constantly in the East, and that the wicked constantly appear on the left side and the good on the right, no matter which way the angel turns.

"In the heavens, all, without exception, turn their faces toward the Lord, and, what is astonishing, they do so whatever be the quarter toward which they turn themselves...But this is a mystery that will not be credited by those that think according to the fallacies of the senses."—A. C. 9864, 9668.

"Every spirit and angel sees the good on his right hand and the wicked on his left, and he so sees them to whatever quarter he may turn himself."—*Ibid.* 4882, 10189.

"Angels constantly turn their faces to the Lord as to a sun, because they are in the Lord, and He in them. He interiorly leads their affections and thoughts, and turns them constantly to Himself. Hence they are unable to look anywhere but toward the East, where the Lord appears as a Sun... When the angels think of the Lord, they think of Him as being in themselves. Interior thought itself is not the cause of distance, but exterior thought is, which acts in union with the sight; and the reason is that the latter is in space, but not the former. Where external thought is not in space, as in the spiritual world, it is still in the appearance of space. But all this will scarcely be intelligible to him that thinks of God in space, for though God is everywhere He is not in space. He is as well within an angel as out of him, and it is from this that an angel can see God within himself and extraneous to himself; within himself when he thinks from love and wisdom and extraneous to himself when he thinks of them."—D. L. W. 130. In other words the God without is a reflection of the God within.

THE NATURAL STATE.

This state is in some measure both celestial and spiritual, though not in the same degree as the former states. Swedenborg calls it "Celestial-natural" when innocence overweighs charity; and "Spiritual-natural," when charity overweighs innocence. Those that are in it love one another; but they do not love others better than themselves, but only as themselves.—A. C. 4286. Its discriminated degrees may be grouped as follows :

The Natural state } Natural-Celestial Innocence and Charity.
 } Natural-Spiritual Charity and Innocence.
 } Natural-Natural Innocence and Charity.

The angels of the inmost, middle, and external heavenly states presented, are distinct by discriminated degrees, and are therefore

invisible to one another. But this is not all; each angel, when uninfluenced by the emanations from others, or by changes in himself, is invisible to all other angels; and each angel's sensuous world is seen only by himself. The presence of one angel with another is always brought about by exactly similar states of thought from affection in the mind of both, and as no state can be permanent, it is evident that association of any two, or more, angels cannot be permanent.—*Apocalypse Revealed*, 937. But although each one is for himself, they are yet united by the invisible bond of the Divine Essence that fills them, and causes them at times to be sentimentally united into families and societies.

"It is of importance to know that there is no one society (in heaven) altogether and absolutely like another, nor is there any individual like another in the same society, but there is a consentient and harmonious variety of all, which varieties are so ordained by the Lord, that they tend to one end."—A. C. 690.

"It is known that there are three heavens.... And there is no other possible communication between these heavens than one like that which subsists between man's inmost and exterior states of life...The states of life which are of a higher degree present themselves [by influx] in an image in those states that belong to the next lower degree."—*Ibid.* 3691.

"Although the heavens are thus distant from one another, so that the angels of one heaven cannot associate by intercourse with the angels of another, the Lord conjoins them all by an immediate, as well as by a mediate, influx [of Divine Life]; by an immediate influx from himself into all the heavens, and by a mediate influx from one heaven into another."—*Heaven and Hell*, 37.

"The interior states of man are distinguished from one another by degrees, and to each degree there is a boundary that separates it from the degree below it, and this is the case from the inmost to the outermost."—A. C. 5175.

The reader has on a former occasion been told that man as a whole is made up of seven "degrees," or "parts," as follows :

- | | | |
|------------------------------|------------|-------------------|
| 7. The Inmost Man. | DIVINE. | } Supra-heavenly. |
| 6. The Internal Man. | Angelic. | |
| 5. The Rational Man. | Spiritual. | } Intra-heavenly. |
| 4. The External Man. | Human. | |
| 3. The Sensual-Corporal Man. | Animal. | } Infra-heavenly. |
| 2. The Limbus, and | Vegetable. | |
| 1. The Physical Man. | Mineral. | |

And I would now call his attention to the fact that for each degree "there is," as stated in the last extract, "a boundary that separates it from the degree below it;" or, in other words, there are for each degree sentient faculties, and an external form or body; and also, that angel, spirit or man, appears in the body corresponding to the degree in him which is consciously active. Hence, man may at times become visible to spirits and even to angels. But to bring this about he has to think in the degree of his being corresponding to the degree in which those are to whom he becomes visible; that is, he has to think exactly as they think.

It is plain that if our being as a Whole, is made up of minds, or degrees, or bodies, there must be sentient faculties for each; and such we find to be the case :

"The inner sight takes in what the [physical] eye sees; the [physical] eye never does, although it appears so.....yet this inner [External Man's] sight does not see from itself, but from a still inner [Rational Man's] sight

eye, neither does this latter see by itself, but it is the inner still [Internal man's]....yet it is not even this; but it is the Lord through the Inmost Man who alone sees, because he alone lives, and enables man to see, and to have it appear to him, as if he saw himself. So it holds with influx [of Divine Life].—*A. C.* 1957.

It has frequently been stated in the THEOSOPHIST that such and such a principle "overshadows" the one below it; and we find the same idea in Swedenborg. Thus in speaking of the degree that is above human and angelic comprehension, the Divine degree, or the Inmost Man, he says: "the Divinity is not in man, but hard by him."—*A. C.* 4971. And when any of the degrees below this is unopened, when its existence is practically unknown, it may be said only to "overshadow," or "be hard by," the one below it. The majority of men being Sensual-corporeal, or Animal, the External Man, the Human degree is not in them, but is only "hard by" them; and so with the degree still higher.

Presence in the heavens is invariably brought about by similarity of affection. When an angel thinks of another from affection, that other becomes present either instantly or slowly, according to affinity in their states of life or to the remoteness of their vital spheres from each other. "But it is otherwise with the merely sensual man; his thoughts of space give a death-like fixity to this world, and not holding it to be the outbirth of his thoughts and the minister of his affections, it comparatively yields but slow obedience to his will, and then only by those contrivances by means of which he seems to himself to traverse the intervening distance that separates him from the objects he desires to reach."

"In that life the distance of one from another is entirely in agreement with the dissimilarities and diversities in the interior states of their thoughts and affections."—*A. C.* 9378.

"Angelic societies in the heavens are distant from one another according to their general and specific differences of goodness....There is a great distance where there is much difference, and but little if there be but little difference."—*H. H.* 42.

"The appearances of space and time are to the angels in agreement with the states of their affections, and the thoughts that flow from their affections, so that if any one think of another from affection, and earnestly desire to see him, and speak with him, he forthwith stands before him."—*D. P.* 50. *A. C.* 9213, *A. R.* 937.

In the heavenly states of life speech is not, as it is in the natural, by sounds, but by immaterial ideas; ideas from which the natural properties, "matter, space, time, and quantity," have been abstracted, and hence they speak one universal tongue, in whatever age they may have lived, and from whatever earth they may come.—*A. C.* 1637. Persons and names are not regarded, but things and qualities, because the idea of a person and a name concentrates and limits the thought, but the idea of a thing and a quality extends itself infinitely.—*Ibid.* 5225. And the ideas from which they speak are wonderfully varied; indeed so much so that by them they can express more in a moment than could be expressed in half-an-hour by human language; besides much that cannot be expressed in the latter at all.—*Ibid.* 1642, 1641. In the heavenly states of life they are also able to illustrate

their discourse by representations manifest to the sight.—*Ibid.* 6486 But although this tongue is universal it differs in each heavenly state and in each individual state, being according to reception of the Divine Life more or less full and sweet.

Between the angels of the three general heavens there is, by an interior way, communication of innocence from the Celestial State to the Spiritual, and of charity from the Spiritual to the Natural. And since this communication or influx is interior, it follows that it does not pass through any extraneous and independent space.

As to objects in each heaven, they are visible only to those through whose minds and sentient faculties they are created; so that the angels of each heaven see only the objects of their own. And though these objects are but appearances, the creations of the Divine Life through imperfect Forms of Mind, there is no difference whatever between the manner of their appearances and that of the sensuous objects of the natural world. They as much appear to be distinct from the mind, and to exist beyond the circumference of the body.

"The whole spiritual world is, with only one exception, entirely like the natural. The sole difference between them is that in the former world objects are not fixed and stated as they are in the latter, because in that world the whole is spiritual and nothing is natural.—*D. L. W.* 312.

"The objects that appear before the eyes of angels in the heavens, and are perceived by the other senses, appear and are perceived not only as really and as much to the life as the objects of this world are perceived by man, but even much more clearly, distinctly, and perceptibly."—*H. H.* 175-

H. C. VETTERLING, M. D.

(To be continued.)

THE CADET'S STORY.

THE story which I am about to relate is one of my earliest recollections, for I heard it many years ago from my great-grandfather. Though at the time of which I write he had passed by several years that limit of fourscore winters which is scripturally announced as the extreme period of human existence, he was an erect, soldierly old man still, and displayed not only a perfect retention of all his faculties, but a degree of both mental and physical vigour very unusual at so advanced an age—as may be inferred from the fact that he was in the habit of riding out daily until within three weeks of his death, which occurred at the age of ninety-two. It will not, therefore, be open to the sceptic to dismiss my tale as distorted by the dreamy semi-recollection of dotage; nor, on the other hand, can he ignore it as exaggerated by the childish fancy of the listener: for I depend not on my own memory, but on a carefully-written account of the affair (dated in the year of its occurrence) found among the old man's papers after his death. It is fair to add that, though it was not until some twenty years later that I had an opportunity of perusing this paper, I found it to agree in every particular with my own vivid recollection of the story. That written account I reproduce almost literally, supplying from my memory only some few details of the conversations, and of course altering the names of all the actors. Although I have never seen the narrative in print, I fancy

it was published in one of the earlier collections of such stories, for I remember that my great-grandfather used to tell us that some author (I forget the name) called upon one of the friends who shared this experience with him, and begged to be allowed to take down his deposition to the facts of the case.* I believe, however, that it will be new to the majority of our readers, and if there should be any to whom it is an old acquaintance, they will at any rate have the additional confirmation of an account from an entirely separate source. This, then, was the old man's tale:—

When I was a youngster I entered as a cadet into the service of the Honourable East India Company, and set sail from Plymouth one fine morning in the good ship *Somerset*, with several other young fellows who were eastward bound on the same errand as myself. Those were stirring times, and many a vision of glory to be won on the battle-field floated before our youthful eyes. A merry company we were, for they were good fellows all—gay, light-hearted, and careless; and so with story, jest, and song we did our best to make the long hours of that tedious voyage pass as rapidly as we could. One among my comrades had a peculiar attraction for me—perhaps because he alone of all the party seemed to have occasional fits of sadness—spells of serious thought, as it were, during which he withdrew into himself, and almost repelled the advances of his companions. He was a young Highlander named Cameron—handsome, dark, and tall—a well-read man, but one who shrank from displaying his knowledge; a man somewhat out of the ordinary run, one felt instinctively—a man, perhaps, with a history. As I said, he had a peculiar attraction for me, and though he was reserved at first, we ultimately became firm friends; and in his more melancholy moods, when he avoided the society of others, he yet seemed to find a sort of passive pleasure in mine. At such times he would say but little, but would sit for an hour gazing steadily at the horizon, with a strange far-away look in his deep, earnest eyes. So would a man look (I often thought) whom some terrible sorrow—some ghastly experience—had marked off for ever from the rest of his kind; but I asked no questions: I waited patiently till the time should come when our ripening friendship would reveal the secret. One thing more I noticed; that whenever the conversation turned, as it did several times during the voyage, upon what is commonly called the supernatural (a subject upon which most of us were derisively sceptical) my friend not only expressed no opinion whatever, but invariably withdrew himself from the party or contrived to change the subject. No one else, however, appeared to notice this, and of course I said nothing about it.

Well, in due course we arrived at Madras, and, after staying there about a fortnight, five of us, including my friend Cameron and myself, received orders to join our regiment at an up-country station. Our party was under the charge of a certain Major Rivers, whom, during the short time we had known him, we had all learnt

* The story is to be found in Mrs. Crowe's "Night Side of Nature," but in a very brief form, omitting some of the phenomena now related. In this book it is stated that the events in question occurred in 1785.—Ed.

to like very much. He was a small, spare man, with short-sighted grey eyes and a peculiarly pleasant smile; a man of extreme punctuality in trifles, but frank, kindly, and genial; a thorough soldier and a thorough sportsman: indeed his devotion to sport had left its mark upon him in the shape of a very perceptible limp, the result of an accident in the hunting field.

A considerable part of our journey had to be performed by water, so a kind of barge was put into requisition for us, and we started at day-break one morning. It soon grew insufferably hot, the country was flat, and our progress extremely slow, so you will not be surprised to hear that we found the time hang somewhat heavily upon our hands. Sometimes we got out and walked a few yards to stretch our legs, but the heat of the sun soon drove us under our awning again, and by the evening of the second day we were in a state of *ennui* bordering on desperation, when the Major suddenly said with a smile:

"Gentlemen, I have a proposal to make."

"Hear, hear!" we all shouted; "anything to vary this detestable monotony!"

"My idea," said the Major, is this. "You see that little hill over there to the right? Well, I know this part of the country thoroughly, and I know that the river passes just on the other side of that hill. Now though it is, as you see, only a few miles off in a straight line, it is at least four times that distance by water in consequence of the windings of the river. We are now about to stop for the night, and I thought that if we left the boat here to-morrow morning, arranging to meet it again in the evening at the base of that hill, we might relieve the tedium of the journey by a little shooting in those jungles, where I know from experience there is good sport to be had."

Of course we hailed the suggestion with acclamation, and at an early hour the next morning we took our guns and leapt ashore, accompanied by a large dog which belonged to one of the party—a fine, intelligent animal, and a general favourite. The Major had created some amusement by appearing in an enormous pair of top-boots, many sizes too large for him; but when some one suggested that he seemed more prepared for fishing than shooting, he only laughed good naturedly and said that before the day was over we might perhaps wish that we had been as well protected as he was. In sooth he was right, for we found the ground for some distance decidedly marshy, and in many places, to obtain a footing at all, we had to spring from bush to bush and stone to stone in a way that, encumbered as we were with our guns, soon made us most unpleasantly warm. At last our difficulties culminated in a muddy stream or ditch about twelve feet broad.

"Rather a long jump for a man with a heavy gun!" I said.

"Oh," replied the Major, "I think we can manage it; at any rate I am going to try, and if I get over with my game leg it ought to be easy enough for you young fellows."

He took a short run, and sprang, just clearing the ditch; but unluckily the slimy edge of the bank gave way under his feet, and he slipped back into the water. In a moment the rest of us took

the leap, all getting safely across, and rushed to his assistance. He was quite unhurt, and, thanks to the enormous top-boots, not even wet; but his gun was choked with mud, and required a thorough cleaning. He threw himself down with a laugh under the nearest tree, and began fanning himself with his hat, saying:—"You will have to go on without me for a while."

We protested against leaving him, objecting that we did not know the country, and offered to stop and help him; but this he refused to permit. "No, no," he said, "you must push on, and see what you can find; I shall follow in half-an-hour or so; we cannot miss one another, and at the worst there is always the hill as a landmark, so you have only to climb a tree and you will get the direction at once; but in any case do not fail to meet at the boat at five o'clock."

Somewhat reluctantly we obeyed, and plunged into the jungle, leaving him still lying fanning himself under the tree. We had walked on for about an hour without much success, and were just beginning to wonder when the Major would join us, when Cameron, who happened to be next to me, stopped suddenly, turned pale as death, and pointing straight before him cried in accents of horror:

"See! see! merciful heaven, look there!"

"Where? what? what is it?" we all shouted confusedly, as we rushed up to him and looked round in expectation of encountering a tiger—a cobra—we hardly knew what, but assuredly something terrible, since it had been sufficient to cause such evident emotion in our usually self-contained comrade. But neither tiger nor cobra was visible—nothing but Cameron, pointing with ghastly haggard face and starting eyeballs at *something we could not see*.

"Cameron! Cameron!" cried I, seizing his arm, "for heaven's sake, speak! what is the matter?"

Scarcely were the words out of my mouth when a low, but very peculiar, sound struck on my ear, and Cameron, dropping his pointing hand, said in a hoarse strained voice, "There! you heard it? Thank God it's over!" and fell to the ground insensible. There was a momentary confusion while we unfastened his collar, and I dashed in his face some water which I fortunately had in my flask, while another tried to pour brandy between his clenched teeth; and under cover of it I whispered to the man next me (one of our greatest sceptics by the way) "Beauchamp, did you hear anything?"

"Why, yes," he replied, "a curious sound, very; a sort of crash or rattle far away in the distance, yet very distinct; if the thing were not utterly impossible I could have sworn it was the rattle of musketry."

"Just my impression," murmured I; "but hush! he is recovering."

In a minute or two he was able to speak feebly, and began to thank us and apologize for giving trouble; and soon he sat up, leaning against a tree, and in a firm though still low voice said:

"My dear friends, I feel I owe you an explanation of my extraordinary behaviour. It is an explanation that I would fain avoid

giving; but it must come some time, and so may as well be given now. You may perhaps have noticed that when during the voyage you all joined in scoffing at dreams, portents, and visions, I invariably avoided giving any opinion on the subject. I did so because, while I had no desire to court ridicule or provoke discussion, I was unable to agree with you, knowing only too well from my own dread experience that the world which men agree to call that of the supernatural is just as real as—nay, perhaps even far more so than—this world we see about us. In other words, I, like many of my countrymen, am cursed with the gift of Second-sight—that awful faculty which foretells in vision calamities that are shortly to occur. Such a vision I had just now, and its exceptional horror moved me as you have seen. I saw before me a corpse—not that of one who has died a peaceful, natural death, but that of the victim of some terrible accident—a ghastly, shapeless mass, with a face swollen, crushed, unrecognizable. I saw this dreadful object placed in a coffin, and the funeral service performed over it; I saw the burial-ground—I saw the clergyman—and though I had never seen either before, I can picture both perfectly in my mind's eye now; I saw you, myself, Beauchamp, all of us and many more, standing round as mourners; I saw the soldiers raise their muskets after the service was over—I heard the volley they fired—and then I knew no more."

As he spoke of that volley of musketry I glanced across with a shudder at Beauchamp, and the look of stony horror on that handsome sceptic's face was one not to be forgotten. The spell of the vision was upon us all, and no one liked to be the first to speak; and for a long minute—perhaps two minutes—there was a silence which could be felt—that silence of tropical noon which is so far deeper than that of midnight.

And then—it was broken. Broken, not by any of the ordinary sounds of the forest, but by one which under the circumstances startled us far more than the growl of the tiger or the hiss of the serpent would have done—the deep solemn "clang!" of a great church bell.

"Good God, what is that?" cried Beauchamp, thoroughly unnerved, as we all sprang to our feet, while the dog threw up his head and howled.

"It's the bell tolling for that funeral of Cameron's," said Granville, the wit of our party, trying to smile with a very white face; but I doubt if ever a joke felt flatter, for we were in no mood for laughter. While we still stood awe-stricken, gazing at one another, again the unmistakable sonorous "clang!" rang out in our ears—not borne by the wind and mellowed by distance, but in the very midst of us, close over our heads—so close that we felt the ground vibrate in response to its stroke.

"Let us leave this accursed spot!" cried I, seizing Cameron's arm. Beauchamp caught him by the other, and between us we half supported, half dragged him along. The others followed; but we had not gone ten yards before that hollow knell sounded once more in our midst, adding wings to our speed: and again the dog howled dismally.

For a mile or more we hurried along in silence, until we came upon a beautiful grassy dell through which meandered a clear silvery streamlet. On its edge we threw ourselves down to rest: indeed Cameron, not yet thoroughly recovered, seemed incapable of going further. After a long draught of the cool water we became more composed, and began seriously to review our late remarkable experience. As to Cameron's vision, after witnessing his intense and painful agitation it was impossible to doubt that it was sufficiently real to *him*, and the phenomenon being a purely subjective one there was little more to be said. More difficult to deal with was the faint, distant, yet surprisingly distinct sound of a volley of musketry which Beauchamp and I had both heard. Granville and Johnson, who had heard nothing, declared that the sound had existed only in our heated imagination, excited as we naturally were by Cameron's strange condition; and, when reminded of its singular agreement with the termination of his vision, attributed that fact to mere coincidence. Neither Beauchamp nor I were at all satisfied with this; *we* had heard the sound, and we *knew* that this theory was not the true explanation: but as we were entirely unable to suggest a more rational one, it was useless to argue. But then that weird church bell! No one dreamt of suggesting imagination in that case; we had all alike heard it—all felt the vibration of the earth which it caused—all agreed exactly in the description of its sound, and in locating it in the very midst of us.

"Still," said Granville, "of course there *must* be some means of accounting for it naturally; even if there were such things as spirits, it would be absurd to suppose them capable of producing a noise such as that: and I have read of cases in which some unusual description of echo has been found capable of reproducing a sound with startling fidelity even at an almost incredible distance."

"An echo!" replied Cameron scornfully; "there is not a church bell within fifty miles of us—not such an one as that, probably, in the whole of India, for it sounded like the Great Bell of Moscow."

"Yes, that sound had certainly not travelled fifty miles," remarked Beauchamp reflectively; "you have heard, I suppose, of the *campanero* of South America?"

We had all read of this lovely bird and its wonderful bell-like note, but we had no reason to believe that any such creature existed in India; besides, we all agreed that no specimen of the feathered tribe was ever hatched which could have produced that tremendous metallic clang.

"I wish the Major had been with us," said Granville; "he knows the country, and perhaps he might be able to suggest something. Ha! I have it! I see the explanation of the mystery! How absurd of us not to have thought of it before! Of course the Major, who stayed behind, has been playing some trick upon us, and is now having a good laugh somewhere or other at the recollection of our foolish fright!"

"A bright idea! that must be it!" exclaimed Beauchamp and Johnson together. "But stay," interposed I, "*how* could he have done it? He can hardly have been carrying a bell weighing two or three tons or so in his coat-pocket."

"Oh, no doubt he found some method or other," answered Granville; "for example, I have heard that a properly prepared bar of iron will when struck give out a very fair imitation of a bell sound."

"Perhaps so, but then properly prepared bars of iron are not usually to be found lying about in an Indian jungle, and he certainly brought nothing with him from the boat."

"Well, possibly the barrel of his gun might be made—," but here a general smile checked the speaker, and Cameron quietly remarked:

"No, Granville, I do not think that will quite answer as an explanation; besides, how do you account for the sound coming from a point close above our heads?"

"Much may be done by skilful management of ventriloquism," replied Granville.

"Ventriloquism! my dear fellow, can you seriously suppose that such a sound as that ever proceeded from any human throat?"

"Well," answered Granville, "I cannot say; but until you can find me a better, I cling to my hypothesis that the Major is responsible for our fright in some way or other."

To this Beauchamp and Johnson somewhat hesitatingly agreed; Cameron smiled sadly and shook his head, but said no more: as for myself, I knew not what to think, for my scepticism was considerably shaken by the strange events of the morning.

We lay there by that pleasant stream for some hours, each ransacking his memory in turn for some half-forgotten story of the supernatural, of goblin, ghost, or fairy, told perhaps by some old nurse in happy childish days. The only tale that dwells in my recollection is a short one told by Cameron in answer to a question as to his first experience of the faculty of second sight.

"The first experience I well remember," he said; "I was a little lad of six or seven, and one evening when my father and I were out walking together, we stood to watch the fishermen who lived in the little village attached to our house push off their boats and start for their night's work. Among them were two fine lads—Alec and Donald,—who were particular favorites of mine, and used frequently to bring strange fish for 'the little laird' (as they called me) to see: and once I had even been out in their boat. So I waved my hand to them as they set sail, and then we continued our ramble, ascending the cliffs so that we could watch the boats as they stood far out to sea. We were nearly at home again, when, coming round an angle of the grey old castle wall, I was much surprised to see Alec and Donald leaning against it. I was about to speak to them when the sudden tightening of my father's grasp upon my hand caused me to look up in his face, and the stern, set expression that I saw there diverted my attention for the moment from the lads, though I noticed that they did not give us the customary salute—in fact, did not seem to see us at all. 'Father,' I asked, 'what can Alec and Donald be doing there?' He looked down on me with deep compassion, and said 'And did ye see them too? Eh! my lad, my lad!' and after that he took no notice of my questions, and spoke no more till we reached home. He retired to

his room, while I ran down to the beach to see why my young friends' boat had returned; but to my astonishment there was no boat there, and an old woman, who had been sitting spinning at her door close by the whole time, assured me that there certainly had been none since the whole fleet set sail together two hours before. I was puzzled, but still I never doubted but that somehow my friends had been there in real flesh and blood; even the great storm which woke me in the night suggested nothing, and it was only when in the early morning I saw men reverently bearing two bodies into the house where Alec and Donald had lived, that I had any idea of the true nature of what I had seen."

Thus time passed on, till the declining rays of the sun warned us that we must think of returning to the boat. We had not far to go, for the hill at whose foot we were to meet was full in sight, and we had only to pass through a wood which skirted its base. By this time we had somewhat recovered our normal tone, and were laughing and chatting gaily, wondering where we should find the Major, and thinking what an incredible story we had to tell him. Beauchamp, who was leading, had just called out "Here is the end of the wood at last!" when his dog, which had been roaming about in advance, came flying back and cowered down among us with every sign of excessive fear. We had no time to wonder at this unusual behaviour before again in our midst sounded that solemn sonorous "clang!" just as before, and again the trembling dog threw up his head and howled.

"Ha!" exclaiming Cameron, quickly turning upon Granville; "echo? ventriloquism? an iron bar? a musket barrel? which hypothesis do you prefer now?"

And as his voice ceased the dread unearthly knell again crashed forth. With one consent we sprang towards the open ground at the end of the wood, but before we could reach it the spectral bell rang in our very ears—almost in our very brains, as it seemed—once more, amid the frantic howls of the dog. We rushed out in great disorder into the broad meadow sloping down to the river, and it was with an unutterable sense of relief that we saw our boat, already moored, waiting to receive us, and the Major some distance in front of us limping hastily towards it.

"Major! Major!" we shouted; but he did not turn his head, sharp though his ears were generally: he only hurried on towards the boat, so we all started in pursuit, running as hard as we could. To our surprise the dog, instead of accompanying us, uttered one final dismal yell and dashed back into the haunted wood; but no one thought of following him—our attention was fixed on the Major. Fast as we ran we were unable to overtake him, and we were still some fifty yards from the boat when he hurried across the plank that the boatmen had just put down as a gangway. He went down the stairs, still in the same hurried manner, and we rushed after him, but to our intense surprise were unable to find him anywhere. The door of his cabin stood wide open, but it was empty; and though we searched the whole barge, not a trace of him could we find.

"Well," cried Granville, "this is the strangest trick of all."

Cameron and I exchanged glances, but Granville, not observing us, rushed on deck and demanded of the head boatman where the Major was.

"Sahib," replied the man, "I have not seen him since he left with you this morning."

"Why, what do you mean?" roared Granville; "he came on board this barge not a minute before we did, and I saw you put down a plank for him to cross with your own hands!"

"Sir," answered the man, exhibiting the greatest astonishment, "you are certainly mistaken; you were yourself the first person to come on board, and I laid down the plank because I saw you coming: as for the Major Sahib, I have not set eyes upon him since morning."

We could do nothing but stare at one another in blank amazement, not unmingled with awe; and I heard Cameron mutter as if to himself "He is dead, then, as I feared, and the vision was for him after all."

"There is something very strange about all this," said Beauchamp, "something which I cannot at all understand; but one thing is clear—we must at once go back to the place where we left the Major this morning, and search for him: some accident may have happened."

We explained to the head boatman where we had parted from the Major, and found that he at once shared our worst fears. "That is a very dangerous place, Sahib," he said; "there was once a village there, and there are two or three deep wells whose mouths are entirely over-grown by bushes and weeds; and the Major Sahib being so short-sighted would be very likely to fall into one of them."

This intelligence naturally increased our apprehensions tenfold, and we lost no time in setting off, taking with us three of the boatmen and a coil of stout rope. As may be imagined, it was not without a shudder that we plunged again into the wood where we had heard those mysterious sounds which we had now so much reason to fear might have been in some inexplicable way intended as warnings to us of a calamity impending, or perhaps even then taking place. But the conversation turned chiefly on the latest marvel—the appearance and disappearance of what we could hardly help calling the Major's ghost. We carefully compared notes, and ascertained beyond a doubt that all five of us had clearly seen him—we had all observed his hurried manner—we had all noticed that though still wearing the top boots, he had no hat upon his head and was no longer carrying his gun—we had all seen him descend the stairs on board the boat, and of course we were all perfectly certain that it would have been impossible for him, if a man in the flesh, to escape us unobserved. Sceptics though some of us had been as to supernatural visitations, I think none of us now ventured to hope that we should find him alive; and perhaps it is no discredit to our prowess as soldiers to confess that we kept very close together as we retraced our steps through those woods, and that we spoke chiefly in whispers, except when at intervals we stopped, let off our pieces, and all shouted together, so that if the

Major were lying disabled anywhere in the neighbourhood he would be aware of our approach. However, we met with nothing unusual on our way, and found without difficulty the place where we had crossed the ditch, and the tree under which we had left the Major. From this spot the boatmen easily tracked his footsteps for a few hundred yards, till one of them, running forward, picked up the hat and gun of the missing man—"the very articles," whispered Cameron to me, "which he had not when we saw him just now." We now felt certain that some terrible accident had occurred—probably close to the very spot where we stood; and sure enough the natives pointed out to us only a few yards off the concealed mouth of one of those old wells of which they had warned us. Alas! at its edge there were the unmistakable marks of slipping feet; and from the blackness of the depth into which we looked, we could hardly doubt that our poor friend must have been fatally injured, even if not at once killed, by the fall. The sun was already setting, and night comes on so rapidly in the tropics that we had but little time to lose; so, as no answer came to our shouts, we hastily passed our rope round the branch of a tree which hung over the mouth of the well, and by its means one of the boatmen descended. Soon from an immense depth a shout came up; the man had reached the bottom, and had discovered a body, but was unable to tell us whether it was the Major's or not. We directed him to attach it to the rope, and with fast beating hearts drew it to the surface of the earth. Never shall I forget the ghastly sight that met our eyes in the rapidly-fading light; the corpse was indeed the Major's, but it was only by the clothes and the top-boots that we could identify it; scarcely anything of human shape was left in it, and the face was swollen and crushed past all recognition, as Cameron had seen it in his vision: and—horrible to relate—entangled in the rope which had been so hurriedly tied round it was also the mangled, but yet warm and palpitating body of *Beauchamp's dog*, which had rushed so madly into the jungle but an hour before! Sick with horror, we twined together a rude litter of branches, laid the Major's remains upon it with averted eyes, and bore it silently back to our boat.

So ends my melancholy story, and few will wonder that a permanent effect was produced upon the life of each one of its witnesses. Since then I have borne my part in many a battle-field, and faced death calmly enough (for familiarity breeds contempt) in its most dreadful forms; but yet there are times when that unearthly bell, that spectral figure, that awful corpse rise once more before my mind, and a great horror falls upon me, and I dread to be alone.

One more fact I ought to mention to make my tale complete. When, on the following evening, we arrived at our destination, and our melancholy deposition had been taken down by the proper authorities, Cameron and I went out for a quiet walk, to endeavour with the assistance of the soothing influence of nature to shake off something of the gloom which paralysed our spirits. Suddenly he clutched my arm, and, pointing through some rude railings, said in a trembling voice, "Yes, there it is! that is the burial-ground I saw yesterday." And when later on we were introduced to the

chaplain of the post, I noticed, though my friends did not, the irrepressible shudder with which Cameron took his hand, and I knew that he had recognized the clergyman of his vision.

Such is my great-grandfather's story. As for its occult rationale, I presume Cameron's vision to have been a pure case of second-sight, and if so the fact that the two men who were evidently nearest to him (certainly one—probably both—actually *touching* him) participated in it to the limited extent of hearing the concluding volley, while the others who were not so close did not, would show that the intensity with which the vision impressed itself upon the seer occasioned a disturbance in his aura which was communicated to that of each person in contact with him, as in ordinary thought-transference. The bell sounds seem to have been an exceedingly powerful manifestation—probably produced by the elementary of the Major, with or without the help of an elemental, as an attempt to apprise his friends of the accident which had befallen him. From what we hear of his extreme punctuality, it is probable that the idea of reaching the boat at the time arranged would have been prominent in his mind immediately before death, and that prominent idea would account for the apparition; while the fact that the officers all saw it, and the boatmen did not, might be attributed to the intense excitement under which the former were labouring, in addition to the fact that they, as constant companions, would be much more *en rapport* with the deceased. The dog, as often happens, realized the character of the appearance sooner than the men did; but perhaps the most extraordinary point of the whole story is the discovery of its body along with the Major's. I can only suppose that in an additional attempt to turn the attention of his friends in the right direction, the Major's elementary may have drawn *it* back to the scene of the accident, though he could not draw *them*, and being unable to check itself in its headlong rush, it met with its death as he had done; but I offer this only as a conjecture.

CHARLES WEBSTER, F. T. S.

EDUARD VON HARTMANN ON SPIRITUALISM.

(Continued from last number.)

IN order to understand the hypothesis adopted by Eastern Occultists to explain the rationale of spiritualistic phenomena, we must first note that the latter are manifestations of a plane of consciousness differing from that realised and maintained through the physical man.

The ordinary man may be said to possess the capacity of consciousness on three planes, the material, the emotional and the mental, corresponding respectively to the three lower principles. The phenomena now under consideration are manifestations of a fourth plane of consciousness—the astral or intuitive. This consciousness is realised and maintained by the astral man, its vehicle is what is known as the human aura and its field of action is the astral light. By Indian occultists it is called *Antahi-Pragna*.

Perfect consciousness on this plane is accompanied for the time being by the suppression of consciousness on the other lower

planes. This higher consciousness may be induced, as in the case of initiates, by the exercise of powers acquired through a certain method of life, or, as in the case of sensitives, by the operation of outside influences. The main difference between these two cases is that in the former the manifestations of this consciousness are under the control of the operator, while in the latter they are controlled by some power outside the range of the sensitive's volition.

Subjective manifestations of this consciousness are familiar in presentiments, intuitions, and the like, while it is objectively realized in the phenomena of spiritualism and magnetism. In this round humanity will attain to a full possession of this consciousness, as it has already done of the other three kinds. There are, beyond this Antahi-Pragna, three higher planes of consciousness, but of these it is not our purpose to speak at present.

We have said that the field of action of this Antahi-Pragna is the astral light : the faithful record of every thought and action, reservoir of all the occult forces known to and used by black magicians, abode of the elementals or blind nature forces, matter mid-way between the intensely gross and the intensely subtle states. This is the all-pervading medium acted on by the strong will, by the faith that moves mountains. It is the realm of black magic, the practices of which are but so many means of training and developing the physical will : on the higher planes the physical will alone, unaccompanied by spiritual development, cannot act. The human aura may be said to be a specialized form of this fourth principle of the universe.*

This aura is not however a mere accretion of astral light accompanying a human organism, but rather a differentiated portion of this fourth principle, possessing distinct characteristics impressed upon it by its owner. It varies in colour and density in different individuals and changes with their changes, both physical and mental. The factors in its constitution are the thoughts, actions and impressions of its owner ; no one of these but has an influence on the structure of the aura both temporary and permanent. Thus those who are able to see this aura and decipher its record are able to read the past and sometimes the future history of the individual to whom it belongs ; moreover not only human organisms, but all other things have each their aura. Looked at from the plane of Antahi-Pragna, auras and not physical bodies are seen and cognized.

On the other hand, if this aura can be acted on from without instead of within, corresponding changes are produced on the mind and body of its owner. This fact it is which contains the key to all mesmeric and spiritualistic phenomena. Persons whose aura is thus acted on from without are called sensitives or mediums, though, as there exist wills in the universe capable of overcoming any opposition we can conceive of, we ought rather to say that mediums are persons the resisting power of whose auras is considerably below the average or whose fourth principle is defective.

* See *Theosophist*, Vol. VI, p. 129.

The main characteristics of auras that are thus easily acted on are : that they are not sufficiently specialized—they have not sufficient individuality—to resist encroachments from without, the outline is not clearly defined, the rays, (for to the eye of the seer the aura appears to be composed of variously coloured streams of light) are confused and flickering and the colours constantly change, whereas in positive persons the light is steady and the colour tends to be constant.

Mediumship may be induced through a variety of causes. It may be that the fifth principle is either ill-developed, weak or diseased ; or, on the other hand, the abnormal development may spring from some weakness or defect in the physical body, for the nature of a person's aura depends partly upon the state or condition of the fifth principle, and partly on the structural peculiarities of the physical body, undergoing considerable changes when the health of the latter varies. Persons given to daydreams and reveries are more likely to become mediums than those constantly engaged in active occupations. Thus the great danger of mediums is that their fourth principle, originally weak and imperfect, may in time become wholly destroyed, and the effect of such destruction is to cut off the man from communication with his fifth principle and consequently with all the higher ones, the fourth being the intermediate link, as it were, between higher and lower principles. Mediums are moreover in danger of falling victims to permanent obsession.

This control from the outside, the principal characteristic of mediumship, may be divided into four classes : control by another human mind, control by elementals or nature forces, control by elementaries or shells of dead human beings, and lastly, influence of the impressions on the astral light.

All mesmeric phenomena are examples of control by another human mind. Of these the most common are those of thought transference, a matter of every-day occurrence with many persons. Secondly, the phenomena of mesmeric sleep in which the aura of the subject and hence his whole mind and physical organism are under the control of the magnetizer ; and lastly, ecstasy or somnambulism, in which the magnetizer still retains control and the sensitive is brought into rapport with the impressions of the astral light.

The magnetizer by his will, using the astral light as a medium of communication, brings about certain changes in the aura of his subject and these produce corresponding physical results. By this means the will of the magnetizer is substituted for that of the sensitive ; his action on the aura is too strong to be resisted by its owner's will, hence that will becomes altogether paralyzed and all the actions of the sensitive are directed from the astral plane, and thus the normal process is reversed : instead of action on the ordinary plane producing changes in the aura, change of aura produces corresponding physical action, just as change of facial expression will often produce change of emotion. It may help us to a clearer comprehension of the rationale of these phenomena, if we bear in mind that since all aura is but differentiated astral light, and since

the astral light is all pervading; the former must, at the boundary of each individualised aura, merge into the universal medium, and it is at the boundary surface that the influence from without is applied. We may say in fact that the magnetiser sets up a certain vibration in his own aura, that vibration is communicated to the astral light, and by the directing power of his will is brought into rapport with his subject's aura, in which it sets up a corresponding vibration, and the result of this is the thought or action required. This is also the explanation of induced hallucination, but it must be remembered that the effect of this process upon the subject is exactly the same as if the hallucination or transferred thought had originated in himself. It also explains how thoughts may be put into our minds by more exalted beings with whom we may have no conscious relations. The magnetiser cannot in strictness be said to create; he can but stimulate or modify the aura of his subject, though he can also transfer thither a portion of his own aura; from this his fatigue results, as well as from the abnormal exertions he is forced to make in order to create in his own aura vibrations sufficiently strong to be communicated to others, thereby causing a reaction on his own physical body.

The manifestations of spiritualistic mediums belong to the last three classes of control. Of them it may be said that they are not only open to the influence of specialized human wills, but are liable to be acted on by blind influences residing in the astral light itself.

Of elementals we are not able to say much. We are told that they are blind natural forces, some of them wielding enormous powers. They seem to be force centres of astral light, to a limited extent specialized. They appear to have an affinity for, and to be able to attach themselves to, forces generated and thrown off by the human organism. For instance they may attach themselves to a thought or to the physical effluvia of a human being, and we may suppose that the elementals met with at séances have been gradually developed by human contact. They can be brought under human control, as is done in black magic, but here it seems as if a human being had the power, by means of a particular process, to clothe his thought with force to enable it to bring about objective results, and thus an elemental is produced; but in order that such an elemental may continue a persistent existence, it must have first employment given to it, and secondly material supplied to it. This material has to be supplied by the aura of the magician when other sources fail; hence his danger.*

Most of these elementals may be said to be inimical to human beings, because they delight in preying upon and consuming human aura. They attach themselves to mediums, through whom they work wonders, in order thus to gain control over them and be able to prey on their aura. The phenomena in which the elemental takes a leading part are those in which a large amount of force is required either on the physical or mental plane. We frequently hear, for instance, of very heavy tables or pianos being moved or even raised

from the ground. The elemental is again employed when articles are brought from a distance, such as flowers or fruit, &c.; as Von Hartmann remarks, the articles so brought are invariably of earthly origin (this of course applies to those articles which remain after the séance is ended and do not become disintegrated). The passing of matter through matter is another case of elemental working. In the same way are accounted for the appearance of spirit lights and the production of fire, also stone-throwing and the levitation of the medium and others, when drawn up from their seats as if by the band of an invisible human being. The spirit bands are produced by this agency. When a historical person is materialised, his elementary has, generally speaking, nothing to do with the phenomena. These are produced by elementals, as is also the case with the materialised forms of persons of whom those present know little or nothing. Writing manifestations either direct, by slate or otherwise, relating to matter absolutely unknown to those present, or in unknown languages, or foretelling future events, are also to be attributed to elemental agency.

Spirit garments and flowers are formed out of the astral light by elementals, and it is they who play upon musical instruments, either floating in the air or stationary, and they also produce pictures.

The questions must however naturally arise in the reader's mind: How do you know that all these things are due to the agency of elementals, and how do those elementals effect their objects? Whence do they derive their intelligence?

The reason for believing these phenomena to be the work of elementals, is that it is known that all of them can be produced by this agency, and moreover it is a comparatively easy thing to be brought into relations with an elemental; if initiated by a competent person, it requires but the observance of certain rites lasting often not more than a few hours altogether, to enter into a compact with an elemental by which, in return for certain services, it will engage to perform certain acts whenever required. These may include the gift of foreknowledge, defence of person or possessions from damage, transport of articles from a distance, command of fire, the production of musical sounds; these we mention as actually existent at the present day, there being instances of the same within the knowledge of many of our readers; but besides these there are none of the physical phenomena of the spiritualists which cannot be produced through elementals.

As regards the ideation involved in spiritualistic manifestations, we may say it is mainly determined through the brain or recollection of the medium. To begin with, the nature of the phenomena, if already determined upon in the minds of medium and sitters, will be carried out accordingly, either through the aura of the medium and sitters or through an elemental who helps the idea objectively. If there is no such idea in the minds of those present, the elemental may seize upon some forgotten recollection. We may say that the elemental begins by feeling about for a phenomenon, or, to put the same thing in other words, for an opportunity of action on the astral plane—the only plane it knows—in conjunction with the medium, in order thus to bring itself into such relations with the

* See *Theosophist*, Vol. VI, pp. 9, 233.

latter as to be able to feed on human aura. It is not that the elemental has an intelligence that enables it to plot and plan and design, but rather a sort of instinct, which guides it to the attainment of its object along the line of least resistance. Of force it has enough and to spare, but it requires a mould, so to speak, to enable the working of that force to be objectively perceived; this mould or form it finds in the thoughts of the medium and sitters, though in some cases the images may be taken from the astral light, and it must be noted that the conditions exercise an important influence on the nature and strength of the phenomena.

The information given through the medium by means of an elemental is taken from the astral light. It is not necessary that the elemental should be well acquainted with the subject of discourse; all it has to do is to psychometrize the idea, and on this higher plane ideas can be psychometrized just as material objects on lower planes. One consequence of this psychometry is that the elemental becomes for the time being identified with the thing psychometrized, as is often the case with the human possessors of this gift, and hence the wonderful identities of appearance and sometimes the correctness of the information given. It sometimes makes mistakes and gives wrong answers however, and the general reason of this is that the mistakes occur in the transfer of the information through the organism of the medium. Sometimes too the elemental may draw the wrong information from the astral light, from inability to come into rapport with the right currents; this probably often occurs when the thought fixed upon is but indistinctly defined in the mind of its proposer, or is acted upon by the ideation of others.

We may also observe that there are some occasions when there are sitters present whose aura is repellent to the medium or elemental, and on such occasions the elemental is liable to become mischievous if not dangerous.

After the two exhaustive articles on *Kama Loca* which appeared in the *Theosophist* in February and March last, nothing need be said here as to the nature of elementaries or astral souls. The spiritualistic phenomena in which they take part are confined to cases in which they take, as it were, possession of the medium, and deliver addresses or answer questions through his organism. They are also present in materialisations of persons well known to some at least among the sitters, and in the allied phenomena of personation, in which the medium assumes the physical characteristics of the person by whom he is controlled. We may however observe that in cases in which an astral soul is the prime actor in the manifestations, the intelligence displayed does not range beyond that acquired in the person's earth life. Suicides and persons who have died a violent death are those which generally make their appearance in this way. In the case of persons very recently dead who appear at séances, it is probable that their elementary has been taken possession of by an elemental. This, it appears, elementals are always anxious to do whenever possible, as they thus furnish themselves with a sort of body which enables them to give more precision to their workings. It seems moreover that the union between elemental and elementary is brought about more

easily through the agency of a medium, and this is the explanation of the bringing of new spirits to circles to be helped. Elementals bring astral souls of dead persons to mediums in order, as it were, to hatch them. There are several classes of elementaries, some fifteen or sixteen being enumerated. These may last a considerable time in some cases, especially if the persons led very wicked lives and died when comparatively young.

A last class of phenomena is that in which the principal factor is the aura of the medium either alone or with others; the only control being that of the impressions already existing in the astral light. Such are simple clairvoyance, sometimes slatewriting, and materialisation, in which, as sometimes happens, the fourth principle of the medium oozes out from his body and assumes an objective form. To this class belongs also the production of the simpler phenomena, such as raps, which are, as Von Hartmann rightly thinks, phenomena analogous to the discharges of frictional electricity.

Trance mediumship may be due to the action of the combined will of those present on the aura of the medium, or it may be due to an elementary, but in the majority of cases it is brought about by the "controls," who are nearly always elementals.

In a few rare cases of elevated teaching, the control may be from a sphere higher than the fourth and not inimical or harmful to man; but as a rule the elementals alluded to, in order for to carry out their own objects, assume an appearance in exact agreement with the tone of the circle. They are as capable of masquerading as angels of light as of personating the spirit of evil.

Thus while the Indian occultists agree with Von Hartmann that the plane of consciousness of the mesmerized somnambule is identical with that of the spirit medium, they are necessarily at issue with the great philosopher, inasmuch as they postulate the three factors of astral light, elemental forces, and elementaries or astral souls, by means of which, as they believe, it is alone possible to explain the phenomena in question. How far the above explanations are worthy of general acceptance must of course be left to the judgment of individual readers. Initiates and adepts claim that they are able to perceive the workings of the astral light and the elemental forces; to those who do not possess these powers of perception the above is offered as a working hypothesis—whether tenable or not it is for each to decide for himself.

O. PEMBRIDGE, F. T. S.

SCIENTIFIC THEORIES.

READING "Isis Unveiled," Vol. I, page 623, I was reminded of two or three volumes written by Dr. Schoepfer in Leipzig, which I read when a mere boy. Dr. Schoepfer is a man who manufactures some medicine from the juice of some Javanese tree, and who tries to make people believe that it is good for nearly anything. It was about eight years ago when I lost sight of him, and of what science he is a professor in Berlin, I cannot imagine. His antagonism to the so-called Copernican system is due to his being a good Christian, who believes that he is bound *literally* to believe every word written in the Bible. He sticks to the six *days* of creation, and seems to think that a portion of the bliss of his future life depends on the acceptance of the story of Joshua the brigand arresting sun and moon in order to slaughter some hundreds more of innocent people. He is backed by certain theologians who eagerly grasp at any straw that may save their edifice from crumbling down. Dr. Schoepfer is a man who avowedly does not know any of the branches of higher mathematics; who either has not read or does not understand the most elementary treatise on hydrostatics; who certainly cannot know as much of physics as is prescribed for the F. A. course in Indian universities; and who nevertheless tries to hold the immensity of the universe within his closed fist. The only direct proof of the rotation of the Earth that Western science knows of, Foucault's pendulum experiment, which requires great care in its performance, he calls a trick played by skilled experimenters on the deluded public. I am far from thinking that criticism applied now and then to different branches of science is not very wholesome; but the pruning should be done by people who are not biassed by cherished hypotheses of their own, and not by such people as Dr. Schoepfer, whose mind is a great blank with respect to nearly everything against which he directs his fierce onslaught. He is certainly no 'scientist,' whatever else he may be.

Pruning is as necessary to science as to anything else; for science is swarming with hypotheses, 'ingenious' hypotheses, as they are usually called. It is true that we must clearly distinguish between mathematical and physical hypotheses, though this distinction is not known to many people. The former are nothing but points of application for our mathematical powers, mere conventions, without any physical meaning, but nevertheless of great use; though mathematicians should remember that the establishment of such theories does not constitute them kings of science. Still even among the physical theories there is a good deal of rubbish. It is often just as an able critic once said about an ethnological theory based upon the structure of the hair of different races; 'the whole is suspended by a hair.' One instance. The velocity of the onward motion of solar cyclones was calculated from the displacement or distortion of Fraunhofer's lines, and several pages of Secchi's otherwise excellent work 'Il sole' are dedicated to the subject; but very recently Mr. Vogel of Potsdam, one of the first spectroscopists of the day, has shown that nearly the whole is based on a mistaken notion.

It is a great pity that many elementary works on natural science are so full of ingenious theories. But why feed on thistles, if we have better things to live upon? Whatever may have been known to the ancients, much has been lost for ever, and we shall have to labour hard either to find the ancient treasures where they are buried, or to dig where our ancestors dug and rediscover the lost treasures by our own exertions. We must be just both to ancient and modern people; we must not think ourselves the wisest of the wise, nor must we always charge the modern men with plagiarism where there has simply been a rediscovery. I have to say a few words on this point to Indian students of Western Science.

Most of those who study science unfortunately do so only to pass their examination. In this way they acquire a smattering of the thing, and come to believe themselves very clever in every direction, (forgetting that they know not even one thousandth part of Western Science,) and indulge in bad jokes about the ignorance of their own ancestors. Others again constantly harp upon the great wisdom of their ancestors without knowing anything at all about them. Could not some member of the Theosophical Society be persuaded to translate a few of the old treatises on physics from Sanscrit into English? That would prevent many a one from using empty words either way.

Young men, let us see what your ancestors knew; if we find them our betters, let us bow down and become their pupils, but not in the spirit in which young India often approaches its masters: thinking 'that the egg is cleverer than the hen.' Wiedemann in his excellent treatise on electricity gives us a hint which we should not let pass unnoticed; he says: "I intended to render it possible to physicists to get information about all we know from different sources and to avoid spending time and strength over investigations which have already been instituted." You complain that you have not the money to spend on books and apparatus; never mind; you have got some idea about science; instead of wasting your time with empty talk and worse pastimes when you have become independent, use it in order to study your ancient literature to find out "what investigations have been already instituted." Having recovered as much as possible, let us use that as a new base to build upon; afterwards let us push on the development of our race and let us work at the task of making those that follow us giants, standing on the shoulders of giants, though we ourselves may remain pigmies all our life long.

P. B.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

I.

THE history of the fall of man recounted in Genesis is a purely mystical conception. The progress of science shows that: (1) man appeared on earth long before the date assigned in Genesis, and (2) that man so far from falling or degenerating, has been continually advancing towards perfection. It therefore follows: (1) that the epoch referred to in Genesis is that of the beginning of civilisation and the transmission of historical monuments. (2) That the "fall" is the old age of a race and always occurs when another race is about to succeed.

The earth is a fragment of sun which was for myriads of years in an incandescent state; then a crust was formed on the surface, and that crust, becoming thicker and gradually cooling, became covered with water by the combination of oxygen and hydrogen gas. The water filtering through the caverns of the earth, has produced interior boilings and steam and these have in some places raised the surface of the globe, forming continents and mountains; the moist earth, warmed by the interior heat and by the sun, produced germs—at first molluscs, then the larvæ of animals invisible to the naked eye, such as infusoria. For centuries upon centuries these larvæ went on reproducing themselves and growing in size in proportion as the condition of the atmosphere and earth became better adapted to their preservation and nourishment. Through transformation after transformation these animated beings gradually changed into reptiles, birds and mammifers. Among them there was a being analogous to a monkey, but of a distinct and progressive species which was, later on, to become man.

Geological discoveries already credit humanity with more than fifty thousand years of existence. It has also been proved that the inclination of the earth's axis undergoes secular changes lasting over periods of unknown length. Hence result changes of climate which explain how it is that we find in polar countries products analogous to those of the torrid zone, and how, during what is called the glacial period, our hemisphere was entirely covered with ice. Still man was not destroyed at that epoch. It may have been the melting of that ice which caused the deluge of which we everywhere find traces, and it is probable that this event, occurring at the same time as a sudden change in climate, may have caused earthquakes which displaced continents and changed the position of oceans. But if this deluge was universal in space, it was not so in time, and men were able to escape by successive migrations, though most of the people and animals on the earth must have perished. When, after the disappearance of the huge saurians and other reptiles of the earlier periods, man felt himself master of the earth, religious sentiment began to manifest itself. The multitudes felt the need of leaders and humanity of a God. The idea of God, at first vague and confused, multiplied as men began to discover the divers forms of nature; all great influences, all the powers of the infinite power became gods, and Moses himself calls Jehovah

the unity of the Elohim, *i. e.*, the synthesis of the Gods. We now arrive at the great Oriental civilisations of which Egypt soon took the lead, and here commences the grand initiation.

The great Hebrew doctor Rabbi Maimonides gives for the interpretation of the hieratic, *i. e.*, sacred books, a fixed rule which should never be forgotten by commentators. He says, "Every time you find in our books a tale the reality of which seems impossible, a story which is repugnant both to reason and common sense, then be assured that tale contains a profound allegory veiling a deeply mysterious truth. And the greater the absurdity of the letter the deeper the wisdom of the spirit." This is the key to both Talmud and Bible.

Is it materially possible that God should have taken a mass of clay and formed a statue therewith, which statue he afterwards animated by breathing on its face? Can this be anything but a fable similar to that of Prometheus? Has not this sculptor-God made himself in the image of man? and is not this statue changed into man worthy of the most extravagant fairy tales? But even if all this be answered in the affirmative, must we therefore conclude that the account given by Moses is nothing but a ridiculous fable? Evidently not; there must be some allegory and some mystery in it. It is the same with the sleeping man from whom, during his sleep, God takes a rib out of which to make the first woman; with the tree of the knowledge of good and evil and its fruit which opens the eyes of the ignorant, but also causes their death; with the God who walks in the garden in the cool of the day; and the seducing serpent who is condemned to eat the dust which natural serpents have never eaten, and to crawl on its belly, as if serpents had ever had feet. It is true that they are so represented in Egyptian hieroglyphics, and I possess a copy of an old papyrus in which there is the figure of a serpent which stands upright and walks on two legs. A knowledge of Egyptian hieroglyphics is of great assistance in the interpretation of the figures of the Bible, because Moses, who is the author of part of it, was an Egyptian initiate. But what shall we say of priests and doctors who take all these things literally? Count Joseph de Maistre was right when he said:—One day they will talk of our stupidity, as we now talk of the barbarism of the Middle Ages.

The book of Genesis is not an account of a creation accomplished some six thousand years ago, but it explains the laws of the eternal creation. Adam, taken from the clay of the earth and slowly fashioned by the hand of God, is humanity which began its being under the form of larvæ, and went on growing through centuries without number. His state of innocence was the unconscious life in the natural habits of animalism. Later it successively comprised love, death, good and evil—then the successive civilisations commenced. We are near the end of one of the periods of adolescent life. We are still little more than children; the complete men will come after us.

This is why the genius of science, or the divine spirit manifested in superior men, has enveloped the teachings of the highest philosophy in fables and marvellous tales. This is why religions

utter threats and promises, as if evil were not itself a punishment, and good, a recompense; or as if the supreme intelligence could become irritated and pardon. But the absolute truths of reason and faith are beyond the comprehension of children. We are still merely scholars, almost all devoid of intelligence; some swearing foolishly by the word of the master whom they are incapable of understanding, and believing that all is finished when they are told about the tree of knowledge and the talking serpent; others playing the truant and declaring that the books tell them nothing, because they themselves do not know how to read—that all is matter, even spirit, that nature is blind and fatal, that annihilation is the end of existence—as if annihilation, which is nothing, could be either the end or the beginning of anything. In a word, on one side we see only the fever of fanaticism and on the other the paralysis of incredulity; and thus it will ever be until a stronger and more intelligent reason shall have replaced this sickly infancy.

We who know and believe are the first-born of the future. Thus we are isolated in this present world, and whenever two of us meet we ought to unite in an invincible friendship like two travellers meeting in the desert.

The seven days of Genesis represent seven lights interpreting the creative law. Seven, because the number seven, composed of the ternary and the quaternary, represents thought and form, the cosmic triangle and square.

The first day represents the universal cosmic substance, which is one under two forms. The Hebrew text calls it *Aour*, and this is translated by light. It is active under the name of *Od* and passive under that of *Ob*. The *Od* is the perceptible radiant light, the *Ob* is absorbing and latent light. This latent light is admitted by modern physicists. If all light were included in that which strikes our eyes, being set in motion by the rotation of our suns, infinite space would be darkness, and this is not so. Space is inundated with light, but it is a light invisible to our material eyes. The sacred book first shows us, in the unity of the first day, the existence of this light, daughter of the divine equilibrium. The harmony of powers uttered the words:—Let there be light! And there was light.

And Jahveh equilibrated the light by darkness (radiant by latent light); thus were determined the morning and evening, and it was one day.

This then is the first light thrown by Moses on the mystery of creation; the unity of the first substance, with its double power which will soon reveal the second splendour.

This first day and its works are represented by the Hebrew letter *Aleph*, of which the central stroke represents the *Aour* and the two analogous but opposite segments of a circle, disposed on either side, stand for the *Od* and *Ob*. The small horizontal stroke which terminates the right hand segment, typifies the manifestation of visible things by the active light. The *Kabalists*, in order to explain by this letter the first day of Genesis, often represent it with a crown, twisted like the serpents of the *Caduceus*, to express at once the unity of God and the duality of the *Elohim*. This sign,

changed by the Samaritans into a human figure, gives the first symbol of the Tarot, called the Conjuror.

Were it not an ingenious allegory the story of the creation would be the most ridiculous imaginable. The history of this clay statue made in the image of God means that man is as a God on earth, but he is a God of clay; he is an abridged synthesis of all the thought of the creator, he is like a compendium of the world, and as such, becomes the sole visible image of Him who is without form.

God does not wish him to remain in isolation of heart. He has given him breath, but not the true life which is love. Man is surprised by a sort of sleep which is to give him the most divine of all dreams. Some of his strength abandons him; a breach is made in the ramparts surrounding his heart. His own weakness forms the strength of the object of his love; it seems that she has proceeded from his own breast, so eagerly does his heart go out to make her his own again—what a picture is this of love! The ancient sages never wrote about these mysteries of the soul save in wise allegories.

The first word of the book of Genesis in the original Hebrew is *Bereschith*, and the following is its explanation, according to the letters of which it is composed:—

Beth. The Binary, the wisdom of God, the Verb manifested by action, the feminine letter.

Resch. The verb and life. Number twenty. The decade multiplied by two.

Aleph. The unitary spiritual principle. Being personified. The masculine letter.

Arrange these first three letters in a triangle with the *Beth* at the apex, and you will have:—From the Verb of God, or Wisdom manifested, proceed in perfect equilibrium life and being, the perpetual motion of individualised being; the two principles being joined by a line equal and proportional to the two other lines which represent their expansive movement.

God, the supreme principle, is the absolute unity that creates man, but is without number. His first manifestation is two, and these two united by the harmony resulting from the analogy of contraries, together make but one. This is why Moses gave God the plural name of *Elohim*. Suppose then two analogous points endowed with movement, and you obtain two parallel lines; but at the place where the two lines stop two new points are determined and it is thus that the *Elohim* create in their image and likeness. Let the two lower points remain fixed and move the two upper ones towards one another till they coincide, and you will then have an angle like a head supported by two legs, or the representation of a pair of compasses. But just as the two first lines implied two others, joining the separate points horizontally, so a transverse line is formed of itself, as it were, between the two points of the compasses. Thus you have, first, four lines; then two; then three. You may also arrange your first two lines so as to form a cross. This will equally give you four points which, turning about their centre, will describe a circle; this is called the quadrature of the circle.

This also is the geometrical solution of the enigma of the Sphynx:—What is the animal (or animated being) that has four legs in the morning, two in the afternoon, and three in the evening?

The three remaining letters of the word Bereschith are:—

Schin. The great agent of life and motion. The astral light, which is triple, Od, Ob, and Aour.

Jod. The active generating principle.

Thau. The universality of beings. Number twenty-one, which is three times seven. The sign of eternal salvation.

We may here note that in ancient Hebrew writings the Thau was formed like a St. Andrew's cross.

Now unite these letters in a triangle with its apex reversed, the Shin and Jod being the letters at the base, and you will have a figure that may be explained thus:—Light, or the first substance in motion, uniting with the active generating principle, produced the universality of things.

Now unite the two triangles in the form of Solomon's seal, and you will have the whole Theogony and Cosmogony of the Hebrews, the laws of universal equilibrium, the key of the pantacle of Solomon and the six days of creation.

In order to do this, you must study the relations of harmony and equilibrium existing between the letters, each of which expresses a number and signifies an absolute idea.

The sum of the numbers corresponding to the letters of the word Bereschith is fifty-four. Fifty is the number of the gates of the universal science, four is that of the sacred name of Jehovah—JHVH.

By adding the numbers five and four together, you obtain nine; this is the number of three triangles, which, arranged in the form of a star with nine points, express all the numbers of divinity. Thus in a single word are contained all the principles of the highest science and a complete treatise of divinity and nature. Such is the power of this method which attaches absolute ideas to numbers and numbers to letters. This method is the only key to the Bible, which is a closed book without it.

THE NADIGRANTHAMS.

THE article by T. Subba Row Garu in the July *Theosophist* will be read with great interest by all Theosophists, not only because it is from his pen, but also because of the article previously written on the same subject by Col. Olcott, and called "Indian Sybilline Books." The difference between the two is, that Col. Olcott gave some extremely interesting details of a particular séance he had with a certain holder of nadigranthams. It is not stated whether the latter was the same person with whom Mr. Subba Row made his investigations in Black Town, Madras. [* I have found the name of the visitor who was with our

* I give here, not to be printed, the name of his friend. It was———The Editor will say if I am correct at foot of this note. (J.) Our Correspondent has given the name correctly.—Ed.

celebrated brother by the aid of a certain kind of nadi I myself possess.] The matters gone into in the July paper only relate to the investigation, and while they are clearly given, and seem to show conclusively that the Black Town gentleman is imposing on his public, yet they dispose only of that particular set of Nadis. It is by no means proved that no nadi is trustworthy and that at no time could they be relied on. I insist that the only conclusion to be drawn from Brother Subba Row's paper is that the Mint Street Operator has been effectually disposed of.

Now if we have any confidence in Col. Olcott, as certainly we have, then we know that in the instance given by him in the "Sybilline Books" he got hold of a genuine nadi. But even if he had in fact been imposed upon by one who previous to the appointment procured all needed facts, even that does not go any further than that particular instance. It still remains to be proved that the thing which the man in Black Town pretended to do could never be done.

Can, then, books or leaves be made or procured which may be used in the way pretended? I say that they can, and that there are two or more modes of doing it.

In the first place when Col. Olcott saw his man, if the latter had the faculty of prevision or the proper amount of clairvoyance, he could have given all the details related quite easily with the aid of a few figures, letters, or verses.

But, far better still, it is possible to cast up certain astrological figures to be used in certain days and hours, and for certain classes of questions, from which a large number of replies and predictions can be given that would startle the average hearer, and be true not only to the past but also to the future. And it is not an art that is so very difficult that it would take a man a very long time to learn it in order to be able to answer questions.

A large number of leaves could be prepared which would enable one to make replies to any kind of question at once. Of course by saying *at once*, I mean at that particular sitting when the question was asked. They might be made ready for one week, or a month, or a year, or even a series of years; and it is very easy to understand why after say five years they must be changed, and also why after a whole precession of the equinoxes they would require further change—or become altogether useless.

The mode of preparing them, even if I could speak authoritatively upon it, is altogether too long to be gone into here, further than to say that it would be in accordance with certain astrological methods. Certain "houses of the heavens" must be arranged and filled in the proper way, and any one who has studied astrology will know that at the end of a solar year another set of prepared leaves would have to be used. It would be merely the using of well known astrological rules, and instead of waiting for each question to be asked, to have ready set the houses of the heavens for a great number of hours in the day. If I had fixed upon the hour of 5 A. M. for rising, and knew my breakfast hour and the hour on which I commenced to hear questions, it would be easy enough to have ready all the astrological figures needed.

That by means of these figures predictions can be made there is no doubt. I can prove it by hundreds of instances. I will take two of a recent date.

When I was in Adyar in 1884 the question arose whether Mr. Damodar would go away at a certain time stated. Some thought he would and others that he would not. A figure for this question was erected and showed that he would not go at the time supposed, and for a certain reason. As for the reason we must leave that to him. But the fact was, that he did not go away for months after the time which had been fixed by some for his departure.

The other instance was in Paris in 1884, when a figure upon similar rules was set up regarding some letters just received from the now notorious Coulomb family. Plainly the figure said that there was a conspiracy going on in that charming circle; that it would all be *suddenly discovered*, and that it *would come to nothing*. Everything came out as predicted, notwithstanding that several Theosophists will differ from me on the latter point.

In the use of nadigranths each sitting begins at a certain moment in time and continues a certain number of hours. Were I the reader, or nadigrantham maker, I should make say one set for the year 1885 to be used only at particular hours. Of course, then, I would never give an audience except near those hours. But if I thought it likely that I would want a greater quantity or if I wished to be ready more quickly, then I would prepare sets fit to be used every fifteen minutes. Or, in other words, I would have ready set for use the horary astrological figures for every change of the celestial houses.

If in addition to this I knew certain mantrams, those could also be used, and thus I should have a complete and fairly reliable set of nadis.

Now then, and further, I maintain that anciently Indian astrologers had a vast quantity of astrological books and charts, and could predict the future and detail the past much better than we can. Why is it so strange that they might have devoted some time to the preparation of sets of nadigranths on a far more elaborate and scientific plan than has been outlined?

In this utilitarian age the question is always asked, "what is the use" of anything that does not increase our wealth or add to the material comfort of the race? But considerations such as these do not, and never should, deter a philosopher from using no matter how much time in the pursuit of what seems to be a portion of truth. The ancient Indians did not hesitate because the preparation of elaborate systems apparently was not of much use or consumed much time. And I maintain, believing there are many who will support me, that the astrologers of those times knew far more than we do about these subjects, and could predict the events of a certain day or number of days with certainty. If this could be done for one day, there exists no reason why it should not be done for days to come in periods of time centuries in the future.

As to the use of the nadigranths prepared by such astrologers only in and for certain definite districts, there can be found a perfect consonance with rules. It is well settled that parallels of

latitude are subject each to different influences, and a nadigrantham set up for the city of Calcutta would not do for the city of Madras. In that case therefore there is nothing superstitious in the statement that such and such nadis must only be used in certain districts and in no others.

I cannot find in all this any strain upon faith or reason, and I maintain that real nadigranths exist in India, and perhaps in other parts of the world. Quite likely some spurious ones are used by charlatans, who trust to luck and knowledge of human nature to enable them to earn their fees. But who has the custody of the real ones?

WILLIAM Q. JUDGE.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenevas Row, Fellow of the Theosophical Society, Madras, 1885.

Section III.

KARMA.

FROM the Rules laid down in the 1st and 2nd Sections of this Treatise* for the information and guidance of the disciple during his pilgrimage on the Path, he will have perceived that his success in this great undertaking depends upon himself. As emphatically observed by Sri Krishna, "Self is the friend of Self; and Self likewise is his own enemy." (Bhagavat-gita VI. 5). But in order to arrive at a satisfactory solution of this great problem of life and to fully realize this grand idea the disciple must have some knowledge of the fundamental principles upon which this doctrine of KARMA rests; that is, in other words, he must clearly understand how his actions, including the words he utters and even the thoughts that he evolves, are capable of swaying his destiny both in this life and in the future; especially as the results so obtained are certain and unailing; and are calculated to render him happy or miserable, according to their peculiar tendencies, and this in his temporal as well as in his spiritual concerns.

The text therefore devotes a separate section to this subject; and I trust I shall be pardoned for introducing at some length certain preliminary observations, in order to enable the reader to comprehend the teachings of the Text more easily and more accurately.

Further, the reader must understand that the doctrine of Karma, including the theory of the transmigrations of the soul, is not an innovation recently engrafted upon the ancient Aryan religious system. The law of Karma is one of the essential laws of nature—the law of retributive justice; and as such is eternal. This is proclaimed in the Veda, and in all other ancient Aryan works; and from the quotations made in the course of the following observations and annotations, the reader will perceive that the Rig

* See *Theosophist*, Vol. VI.

Veda,—so far from being silent on this subject, as some seem to suppose,—furnishes authoritative statements upon almost every proposition connected with Karma and metempsychosis.

Section III. (Introductory.)

The human being is called “Purusha;” and is of a two-fold nature; one *Martya*, mortal, and the other *Amartya*, immortal. (Rig Veda I. 164—38). The Mortal Purusha is also called *Kshara*, destructible, (Bhagavatgita XV. 16; Chandogya Upanishat VIII. XII—1.) and constitutes the body of the human being; that is, the resting place of the immortal *Purusha*, which is called *Akshara*, indestructible (Bhagavatgita XV. 16); and which is not born, and does not die; nor can it be slain although the body in which it dwells is slain. (Katha Upanishat. II. 18). This double Purusha is pervaded,—as every thing else is,—by the third and the highest Purusha, entitled *Purushottama*, (Bhagavatgita XV. 17.), who is the unborn and Eternal ONE. (Rig Veda VI. 9—5; IV. 27—2; X. 81—3; X. 164—3.) Hence the human body is dignified by the title of *Brahma-pura*, the habitation of Brahma (Chandogya Upanishat VIII. I. I).

Here a word of explanation is necessary respecting the mortal Purusha above spoken of. This mortal Purusha (*i. e.*, the human body) is composed of what is called *Prakriti* (matter). This *Prakriti* is the primordial substance forming the material cause for the evolution of the Universe; and by its union with *Purushottama*, everything, animate or inanimate, was produced, as well before as after the *Pralaya* or dissolution. (Swetasvatara Upanishat I. 8.) Vishnu Purana I. II. 21, &c. Bhagavatgita IX. 10. Hence *Prakriti* is figuratively called the mother of the world, *i. e.*, the passive principle—(Vishnu Purana I. II. 21, &c.); while *Purushottama* is called the Father, *i. e.*, the active principle; (Rig Veda X. 82—3). Indeed, *Prakriti* derives its name from its function as the material cause of the first evolution of the universe in each cycle; for this word is a compound of *Prathamam* (first), and *Kryti Kriye* (action); or it may be said to be a compound of two other roots,—*Pra*, to manifest and *Kriti*, to make; meaning that which caused the universe to manifest itself. (Devi Bhagavata IX. I. 8, &c.) The body thus formed by means of *Prakriti*, is called *Pura* (town or habitation); and the soul that animates and inhabits it (*seyata*), is called *Purusha* (*Puri-seyata iti purushah*).

So that *Prakriti* is co-eternal with *Purushottama*. The Rig Veda speaks of the original existence of *Tat* and *Tama*. (X. 129, 283); the former representing *Purushottama* (Bhagavatgita XVII. 23;) and the latter, *Prakriti*. (Manu I. 5; Devi Bhagavata XII. VIII. 69); and to show how these two have always been associated together, the Rig Veda declares that;—“The first germ was in the Waters. That. One rested on the lap of this was Aja (unborn) “(X. 82—5); the first germ and the One being the *Purushottama*, the supreme, (Brihad-aranyaka Upanishat III. IX. 9. Bhagavatgita VII. 10. & IX. 18); and the waters, called *Aja* (the unborn) and elsewhere called *Salila* and *Apas*, being no other than *Prakriti* itself (Rig Veda X. 129—3 & VII. 34—2; Taitereya Aranyaka I. 23, 1. Vide also Bhagavatgita XIII. 20).

Hence this *Prakriti* (Matter) and *Purushottama* (Universal Soul), together with *Purusha* (Individual Soul) constitute the Triple-Aja (*i. e.*, the triad of unborn ones), mentioned in the *Srutis* (Swetasvatara Upanishat IV. 5. Narayana. Shashta prasna III. 12; &c.) Of these three unborn ones, the Universal Soul and the individual Soul are unchangeable, while Matter is changeable, and is capable of being moulded into different forms and shapes. It, matter, is therefore said to be two-fold; being first, *Avyakta*, its unmanifested and undifferentiated condition, technically called *Mulaprakriti*, root-matter or principle; (Devbhagavata IX. 68; 69) and its particles in the latent germ known as *Tanmatras* have had no beginning and will have no end; they are eternal as above explained; and secondly, it is *Vyakta*, the manifested and differentiated condition, which is not eternal, since its manifestation has had a beginning and will have an end. (Swetasvatara Upanishat I. 8. Devi Bhagavata IX. 1—6). It is in this second condition that *Prakriti* forms the material cause of the universe and man. “The water was the *Mula* (root or cause); and the world the *Tula* (shoot or effect),” says the *Aiteraya Aranyaka* (II. I. 8). When the universe is destroyed or when the man dies, the shapes formed by means of the particles of matter are destroyed, and the particles themselves return to their original source; the root principle above mentioned. (Bhagavatgita VIII. 18 and 19, XIII. 6, Manu I—18 and 19.) The shape or form, of which the destruction takes place in this manner is called the mortal portion of man (*Martya* or *Kshara*). So that birth and death are predicated of the body so formed and thus liable to destruction, and not of particles of matter, which constituted its component parts, nor of the Soul which dwelt in it,—both of which are eternal, unborn and indestructible—(Bhagavatgita II. 13.) Understanding in this sense what has been stated in the commencement of this Section as to the mortal and immortal portions of man, let us proceed to describe the mortal portion more fully, as man’s success in reaching the final goal depends absolutely upon his shaking off this mortal coil.

The primary and eternal particles of *Prakriti*, the rudiments, called the *Tanmatras* above referred to, are the subtle elements, (Manu I. 27). From them proceed five gross elements, called the *Pancha-Maha-Bhutas* (Manu I. 19); namely, *Prithvi* (earth), *Appa* (water); *Tejas* (light or heat), *Vayu* (air) and *Akas* (ether,) which is wrongly supposed to mean a vacuity or nullity, but which in reality is a substance of the subtlest nature). The aggregation of these five elements forms the *Brahmanda* (the Macrocosm = universe); as well as *Pindanda* (the microcosm = man). The heat in man is *Tejas*; the apertures of the senses are *Akas*; blood mucus and seed are *Appa*; the body is *Prithvi*; and breath is *Vayu* (Aitersya Aranyaka II. iii 3).

Man so formed is five-fold; that is, he is enveloped in five vestures (*Kosas*). His first or most outward covering, is called the *Annamaya Kosa*, *i. e.*, the cover made of and supported by *Anna* (food), composed of the above mentioned gross elements. Within this is the second covering called the *Pranamaya Kosa*, composed of *prana* (Vital airs). Within this is the third covering called

the *Manamaya Kosa*, composed of *Manas* (mind or will), which gives the Soul its power of thought and judgment, and controls the vital airs. Within this is the fourth covering called the *Vigyana-maya Kosa* composed of *buddhi* (intellection) giving the conception of personality. And within this is the fifth covering, called *Anandamaya Kosa* composed of pure bliss (*ananda*) (Taitereya Upanishat, Bhriḡu Valli, 3rd Anuvaka and Paingalopanishat Ch. II). These five coverings, together with the Soul which is therein enveloped, and the Supreme Soul which pervades them and every thing else, constitute the seven great principles forming the whole man. It must be understood that all these seven principles are not always patent in man; the germs are there; but they require to be developed in a systematic manner.

The first of the said vestures, that is, the most outward covering, constitutes the corporeal body of man, technically called *Sthula Sarira* (the gross body), because it is composed of the gross elements. What is popularly known as Death occurs in respect of this *Sthula Sarira*. At death, the Soul leaves the *Sthula Sarira* and issues forth with its other vestures, which constitute its *Sukshma Sarira* (subtle body), and which are composed of the subtle particles of matter. But the component parts of this (*Sukshma Sarira*) are so minute in their dimensions and so subtle in their texture, that it (*Sukshma Sarira*) is imperceptible to ordinary people when it departs from the *Sthula Sarira*. On its departure, its former abode the *Sthula Sarira* which was hitherto warm owing to the warmth of the inherent properties of the *Sukshma Sarira*, becomes cold; a decomposition takes place, and the elementary particles which had composed it return to their respective sources;—while the soul,—enveloped in the *Sukshma Sarira*, which is also called the *Linga Sarira*, and which resembles the shape of the *Sthula Sarira* (Taitereya Upanishat, Bramhanda Valli II. Anavaka), passes through all its transmigrations in this world, and through all its sojournings in the higher and lower regions,—never becoming separated from those vestures till its final emancipation is effected. This final separation, be it remembered, does not take place at once. Each of these vestures has in turn to survive the preceding and more dense one, and then die; except the sixth principle (the individual soul), which joins the seventh principle (universal soul); and this is *Moksha*, the final emancipation (Taitereya upa: Brh. Valli V). This theory of the double body of man (the gross and the subtle), is recognised by the Rig Veda (I. 164—4), which symbolically refers to *Bhumi* (earth), *asu* (breath), *asrij* (blood); and *atma* (soul); the earth representing the gross body; the breath, the subtle body; the blood, the aggregate elements of which the body is formed; and the soul, the animating and conscious principle connected with the gross and subtle body. And there are innumerable instances of tangible illustration of this theory recorded in the Aryan ancient sacred works, amply corroborated by modern tradition and by the experiences of numerous sages who are still living. There are even instances of ordinary men (who of course must have sufficiently developed their higher nature during their prior existences), experiencing the constitution of such double body, (gross and subtle);

and in support of my statement, I will cite the testimony of a Western philosopher in preference to that of an Oriental, for reasons which need not be mentioned. Professor Edwin D. Babbit of New York, in his famous and learned book on the principles of light and colour, after numerous statements and arguments, observes as follows:—

“Have we not seen that there is a grander universe within the universe; and has not St. Paul spoken of ‘a natural body’ and ‘a spiritual body?’ And have not many persons been conscious of a second self, which at times could look down upon their outward body? Varley, the eminent English electrician, once did this; and the doctrine of ‘the double,’ so well known in Germany under the name of ‘Doppelganger’ argues in this direction. In my own experience I have met with several who at times have been able to look upon their bodies which were lying near them, and occasionally have found difficulty in re-entering them. These would be connected by shining life-cords with their own bodies, and sometimes would see the indescribable radiance of the inner world. Dr. Cleaveland, of Providence, in the translation of Deleuze, (p. 367) speaks of a carpenter who fell from the staging of a building to the ground. ‘As I struck the ground,’ said he, ‘I suddenly bounded up, seeming to have a new body, and to be standing among the spectators, looking at my old one. I saw them trying to bring it to. I made several fruitless efforts to re-enter my body, and finally succeeded.’ Then, the learned Professor goes on to ask,—“Is not this a most cheering thought, giving tokens of the immortal life and of a more beautiful existence to those who have become innately beautiful? Our outward flesh easily becomes corrupt or worm-eaten and at death is disintegrated. But this inner body is finer than light itself or any known ethers, and having no elements of decay it must continue to live. The materialists say that thought and mentality are absolutely impossible without a physical brain to think with. Well, I am not denying their proposition. Here is not only a brain but a whole body which is material in its nature, although of a very refined materiality; but still back of this must be the animating spirit itself.” (pp. 509, 510, Edition 1878).

And the reason why the modern Scientists do not, as a rule, (subject fortunately to numerous exceptions) recognise this theory of “double man,” is simply because they do not extend their attention and researches in the direction of psychological matters, as is well explained by one of themselves, namely, the learned Professor Babbit, in his above mentioned work, in these words:—

“Many of our scientists, with a singular perversity of mind, grasp, with all their souls after the grosser elements of nature, writing long treatises on a beetle, a worm, a mineral, or a skeleton; but when marvellous facts are revealed with regard to these more beautiful essences of being, these lightnings of power, without which the whole universe would be but a formless and lifeless mass of debris, they utterly fail to receive the glad tidings with philosophical candour; commence persecuting the discoverer as though he were an enemy; and return to the corpses and bones of the

dissecting room in preference to the radiant forms of the world of life. 'We build an exact science and deal with tangible realities,' is their watchword; and so they go right off in a carriage with one wheel into the path-ways which lead to all confusion and inexactness of knowledge" (p. 451, Edition of 1878).

But it is highly gratifying to find that of late the scientists have been gradually awakening to the real importance of the study and investigation of psychology in several of its departments. Numerous societies, composed of hundreds of members, have sprung up for this purpose; and one of the great philosophers of the present day, Professor Tyndall, has these hopeful words in his "Fragments of Science":—"To whom has the arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest, philosopher, one and all—perhaps the mystery may resolve itself into knowledge at some future day. The process of things upon this earth has been one of amelioration."

Wishing the philosophers every success in their honest endeavours to discover the truth, let us proceed with our work. I have incidentally referred above to transmigrations of the soul.

This means that the soul, after leaving the gross body at death, proceeds, clothed with the subtle body, to different regions higher or lower; and there enjoys or suffers, for a certain time, according to the merits or demerits, *i. e.*, Karma, contracted during its previous association with the gross body (Rig Veda I. 125-5 and 6; I. 164-38; IV. 5-5; and VII. 104-3, &c. Chandogya Upanishat V. X. 1 to 5; Brihad-Aranyaka Upanishat IV. III. 9; Manu XII. 3. &c.) And then it returns to this world, again enters a gross body formed in the womb of the mother; again dies, and is again born (Rig Veda I. 164-32; Chandogya Upanishat V. X. 7 to 9. Aitereya Upanishat II. IV. 2 to 6; Swetaswatara Upanishat V. 7; Bhagavatgita II. 13 and 22; Manu I. 28 and the whole of Chapter XII). This condition of the soul is summarily described in one verse in the Rig Veda, where the survivors of a deceased person are represented as addressing the soul of the latter in these words:—"Meet with the Pitris (progenitors who reside in the *Loka* or regions specially allotted for them); meet with Yama (God of death, *i. e.*, the God of retributive justice); and meet with the recompense of the sacrifices thou hast offered, (*i. e.*, the meritorious actions done), in the highest heaven. And then, throwing off all imperfections go again to thy home (the womb), and become united to a body, clothed in a shining form." (Rig Veda X. 14-8.)

This process of birth and death, and of sojournings in different regions, continues until such time as the soul becomes capable of divesting itself of its subtle body (*Sukshma Sarira*), just as it formerly threw away its gross form (*Sthula Sarira*); and then the soul acquires its natural purity, and attains the supreme. Rishi Vâmadeva speaks of this final process, from his own personal experiences, in the Rig Veda in these words:—"Being still in the womb, I have known all the births of these divinities in their order. A hundred (*i. e.*, numerous) bodies, hard as iron, confined me, but as a hawk I came forth with speed" (Rig Veda IV. 27-1). This verse is quoted in the text of the Aitereya

Aranyaka (II. V. I) and Aitereya Upanishad (II. IV. 5), as an authority for the theory of repeated births and deaths in this world; and this has been explained to mean that the said Rishi was subjected to repeated births so long as he did not comprehend the difference between body and soul; but when, by the power of Yoga, he acquired divine knowledge, he burst through his bonds with the force and celerity of a hawk from its cage.

It is broadly hinted that the Rishi Vâmadeva, who is thus stated to have burst through his bonds, is a mere personification of the individual soul which has arrived at that final and blissful stage when it can say, in the words of the Rig Veda, "Place me in the undecaying, unchanging region, where perpetual light and glory abide," and so on (Rig Veda, IX. 113-7). It is at this time that the soul, which had become mortal as it were, becomes immortal; and thenceforth there is no birth nor death for it, as it has reached the final goal. (Swetaswatara Upanishad IV. 17 and V. 14.)

In the meantime, while the soul continues its journey in this or other worlds, a certain refined machinery of thought still adheres to it, for although the organs of gross sensation are destroyed at death, yet something of the subtle nature, which is less destructible, remains, namely, that which results from the influence of man's action,—by deed, word, or thought,—committed during his former existence. True, the action ceases at the moment of its completion; but its spiritual operation, its consequence, the merit or demerit arising from the inexorable retributive efficacy of prior acts, continues clinging to the soul; and this is felt, remembered, and even seen in a peculiar manner (to be hereafter explained) by certain people. No doubt this is not the case with many, indeed the vast majority, of people; but nevertheless the fact is that such result *does* remain efficacious, and connects the consequences of the past and remote causes with current events, and brings about the relative effects, either immediately or prospectively; for it must be remembered that the *Aura* (*Tejas*), which an individual exhales whenever he acts, speaks or thinks, is not *lifeless and effectless*; but that on the contrary it is a material emanation, whose particles, though forming the minutest effluvia, are yet flowing out like living sparks or electric wires in the Ether (*Akas*) with which the whole universe abounds; and this electric influence, this nervo-vital force, is so powerful as to affect the physical, chemical and vital powers of all that comes into contact with it; and then to affect the very individual from whom it has issued, under the well known law of action and reaction; as will be fully explained hereafter.

This influence, or force, or result, or whatever it may be called, of the antecedent actions of man, forms as it were a seed, from which germinates the plant, yielding good or bad fruit, to be eaten by him during his subsequent existence. (Vishnu Purana I. XIX. 5). This seed is technically called the *Kârana Sarira*, the causal body (*Paingala Upanishad* II), as it is the cause of man's enjoyment or suffering. This *Kârana Sarira* is composed of the fifth *Kôśa* (*Anandamaya*) of man and adheres to the soul so long as the soul remains enveloped in the gross or subtle body (*Sthula* or *Sukshma Sarira*); and vanishes entirely when the soul extricates itself

from the trammels of the said two bodies; for then, the soul attains its primeval purity, and burns up as it were every trace of its combination with the body, including this causal body (*Karana Sarira*). This happens when the soul is prepared for final emancipation, *Moksha*. Till then, of course, the *Karana Sarira*, the seed, the result of prior actions, remains effective, and asserts a strong controlling influence over man's actions.

This process is technically known by the name of KARMA. Literally *Karma* means an *action*, but practically it is understood as including both *action* and *fruition*, as will be evident from the foregoing observations. Karma, therefore, is nothing but the law of cause and effect, in virtue of which man's condition in the future is regulated by the result of the tendencies encouraged and contracted by him in the past and the present. Indeed Karma is justice, which deals out to man exactly what is due according to his own conduct, good or bad; and it must be noticed that *Yama*, who is popularly called the Lord of the dead, is called *Yama* because he regulates the actions of mankind (*Yamayata-iti-Yama*). He is also called *Samavarti*, the one who deals with all equally without bias; and lastly he is known as *Dharmaraja*, the Lord of justice.

Hence the Law of Karma explains away all questions in respect of the inequalities of fortune and diversities of character among mankind in the world; enjoyments or sufferings of all kinds being simply the consequences of acts done by each soul of his own free will during prior existences, and which exert upon him an irresistible power, most significantly called the *Adrishta*, the unseen; because it is not seen but felt. It is remarkable that the Hermetic term equivalent to *Karma* is almost the same, *Adraste*, which meant a goddess to whom the administration of justice was committed, in the same way as *Yama* is said to be the Lord of justice in the Aryan books. Further, what is popularly understood by such words as destiny, fate and doom, is nothing else but Karma; the words corresponding to them in Sanscrit being, *Dish-tam* (that which is enjoined); *Bhāgadhayam* or *Bhāgyam* (that which gives fortune), *Niyati* (that which is pre-ordained), and *Vidhi* (that which is pre-appointed); vide *Amara Cosa*; for whenever a man performs an action, he, by virtue of the very same action, determines and destines that his future condition shall be so and so, *i. e.*, good or bad, according to the nature of action thus performed. Indeed, whatever man does now forms the seed for his future action, which may consequently be properly said to have been *predestined* by that action. It must be remembered that in every action of man the influence of his prior action (*Karma*) constitutes an important element. For the accomplishment of every action, says Sri Krishna, we need five essentials; 1, the actor; 2, the determined will; 3, implements for committing the act, such as hands, tongue, etc.; 4, the exercise of those implements; and lastly 5, the influence of antecedent conduct. The work which a man does with his body, speech, or mind, whether it be just or unjust, has these five essentials or factors engaged in the performance. (*Bhagavatgita* XVIII. 13, 14 and 15). These five essentials of Karma are divided into two groups in the *Mahābhārata*,—namely, 1, man's

present action (including the first four of the said essentials) and 2, the result of his past action (which forms the fifth essential). (*Mahā-bhārata*, *Anusasana Parva*, Chapter VI). And the same idea is conveyed in the *Matsya Purana*, (Chapter 219, in the Madras Edition), with a very clear exposition of the Law of Karma. This law seems to have been recognised by most of the ancient nations. The greatest philosophers in Greece and Rome adopted it; and the Jews knew it well, as we find from the Bible, (*John IX. 2*) where a passage occurs in those words:—"Master! who did sin, this man or his parents, that he was born blind?" This idea of a person suffering for the sins not only of himself but of his parents is perfectly consistent with the teachings of the Aryans. The *Rig Veda* (VII. 86—5), and *Manu* (IV. 173) are explicit authorities on this point.

Here it is to be particularly noticed that the law of Karma which I have thus tried to explain according to the best available authorities necessarily implies that man is free to act as he chooses; as otherwise he will not be accountable for his action, and no result of his action would affect him. To be sure, man *is free* to act, within the circle of physical, intellectual and moral laws. He does not act independently of motive and reason; but he possesses the power of choice; he can never be made to will what he does not himself desire to will; and he can originate action within the said limitations. It is well that he is invested with such power of freedom; for it makes him feel that his happiness or misery is within his own power, giving rise to new springs of action, and fresh inducements for the due exercise of his rational faculties. Indeed, if I judge human nature aright it seems to me that man has a conviction—not acquired, but from his own natural constitution, that he has in himself an active power enabling him to do or not to do a certain thing just as he chooses; and this notion of liberty makes him feel the force of his moral obligation to do what is right and refrain from what is wrong.

"Man," says the *Chandogya Upanishat*, "is a creature of will. According to what his will is in this life, so he will be in the next. Let him therefore keep this will and belief pure" (III. xiv—i). The *Vishnu Purana* likewise dwells on the freedom of man's will, and shows how man is capable of being led away, for good or evil, by the mind. "Mind of man" this *Purana* says, "is the cause both of his bondage and his liberation. Its attachment to the 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, 22 and 30).

So that man's struggle against his passions depends for its success upon the mind itself. "Give me that resolute mind in the conflict," says a *Rishi* in the *Rig Veda* (VIII. xix, 20.)

If this is so, how, it may be asked, are we to account for the popular notion that every act of man, indeed his every movement, is commanded by God, and that man has no liberty of choice to do or not to do anything, however small and insignificant? It is very difficult to trace the origin of popular notions; but in this

instance, I may say that the three following causes,—among others, it may be,—seem to have fostered this idea.

The first and foremost appears to be the over zealousness of certain classes of men, who consider it a great merit to acknowledge their absolute dependence on God, and to deny to themselves the least liberty of will, even so much as to raise a little finger or draw a breath, without the command of God expressly given for that purpose and on that occasion. But these persons do not for a moment pause to consider how great is the mischief their theory is calculated to produce. It ascribes *arbitrary* will to God, and reduces Man, an intellectual, rational being, to something worse than a *machine*; cancelling every inducement to virtue, and even promoting unmitigated evil. To avoid this incongruous result, the followers of this theory say that the ordination by God of any particular act to be done or avoided by man, is not simply because God willed it; but that God's will has had reference to the merits or demerits of man acquired during his past life. But this explanation does not solve the difficulty, and leaves open the question:—“What was it that induced the meritorious or other act in the past life; in the life before that; in the one before that again, and so on indefinitely?”

The second ground of the theory of Divine intervention in every act of man is to be found in the fact that one of the words used to represent the result of past action (*i. e.*, Karma) in the Sanscrit books, and notably in the Bhagavatgita (XVIII. 13, &c.) and Mahabharata (Anusasana, Chapter VI), quoted above, is *DAIVAM*. This word taken literally does certainly mean *Divine* (that which relates to *DEVA*=God, is *Daivam*). But this is a technical word; and, like all other technical words, has a special significance attached to it. The Amara Kosa, the universally recognised Sanscrit Lexicon, classes *Daivam* synonymously with five other words representing the result of past action (Karma). The Matsya Purana, which devotes one entire chapter (the 219th in the Madras Edition and 195th in the Calcutta Edition) to the elucidation of this subject, defines in the clearest possible language the word *Daivam* to be “the result, impression, or effect of *one's own actions* committed during his prior existence;” and this definition receives a very strong support from a series of *slokas* in the 8th chapter of the Vāyu Purana. In numerous other Sanscrit works also, although no specific definition of the word is given, there is sufficient to establish the fact that what is meant by *Daivam* is *Karma*, and not a Divine command; *e. g.*, the Mahabharata, Anusasana Parva, Chapter VI. It must further be noticed that the Aryan books are full of passages like this:—“The man who abandons all desires of flesh obtains bliss:” Again, “the man who transcends the qualities of the body, becomes immortal,” and so on (Bhagavatgita, II. 71 and XIV. 20). If the bonds in which the soul is entangled were laid by God on purpose, it is utterly impossible that man could extricate himself therefrom; whereas expressions like these are perfectly consistent with the hypothesis that it was man who entangled himself in the web, and therefore it is man that should extricate himself from it. In a word, each man is his own

preserver or destroyer according as he follows good or evil. The reason why *Daivam* happens to be one of the technical words chosen to represent Karma, seems to be to attach the greatest importance to Karma, showing that it is not merely a human artificial institution; but that it is one of the Divine Laws which are eternal, and that its influence in ruling the destinies of man is supreme.

And the third ground for the popular belief in the Divine intervention appears to be based on passages like this:—“All are dependent on God.” (Bhagavatgita IX. 4). It is clear that such passages are intended to proclaim the Divine Supremacy, but certainly not to declare that man,—endowed with organs of sense and action together with a rational faculty, is nothing but a toy incapable of moving a finger or drawing a breath without the special command of God for that purpose. In order to maintain my position in holding this view, I quote the following verses from the Bhagavatgita: “Every one is urged to act by the qualities of Prakriti, which are inherent in him” (III. 5). “The Lord creates neither the power (Kartutva) nor the deeds (Kārya) of mankind, nor the application of the fruits of action. All this happens in due course of nature” (V. 14). “Mankind are led astray by their reason being obscured by ignorance, but when that ignorance is destroyed by the force of reason, their Divine wisdom shines forth with the glory of the Sun.” (V. 15 and 16). So that “man should raise himself by himself” (VI. 5); and he should “ponder well and act as he chooses” (XVII. 63). Surely, if these passages (and there are volumes of others like these) do not prove the liberty of human will, I do not understand what else they mean.

And lastly, I would quote the following hymn of the Rig Veda, which is very widely known to Aryan Pandits:—“Two birds, associated together as friends, dwell on the same tree. One of them eats the sweet fig, while the other, abstaining from it, merely looks on—” (Rig Veda I. 164—20). Here, the tree represents the body; and the fig means the fruit or result of actions. The bird that consumes the fruit is the individual soul, and the bird that is merely looking on is a symbolical manifestation of the supreme soul—surely a *looker-on is not an actor*.

In making these observations, I must not for a moment be understood as ignoring the divine supremacy. Far from it. If I hold that man is subject to the law of Karma, I hold also (in the words of Akshyopanishat) that *both* man and Karnic law, as well as every thing else, are subject to the Divine law, which is emphatically called the *rita* in the Veda, as representing the law as well as the source of the law. (I. 123-8, 9; V. 45-7. Vide also Taitereya Upanishat, Sikshavalli XII—and Maha-Bharata, Anusasana Parva, Ch. 47. v. 36.) The enjoyer and the objects of enjoyment are all in the Supreme; and the Supreme is in them all. (Swetaswataru Upanishat I. 7. Bhagavatgita VI. 29.)

In conclusion, I would cite the following hymn from the Rig Veda, which sets forth the origin and growth of sin in a way which clearly confirms the above view that man's lot depends on his own conduct;—“The cause of sin (Anrita) is not ourselves, but our

condition (Dhriti). It is that which is intoxication, wrath, gambling, and ignorance. There is a senior in the proximity of the junior. Even a dream is provocative to sin." (Rig Veda VII. 86-6). Let us try to understand this hymn carefully. *Rita* means law, righteousness, justice. It is asked, what is the cause of the soul acting in a way contrary to this, *i. e.*, *Anrita*. The soul answers that this cause is not itself (*Nasaswo-daksho*); for soul of its own nature is pure;—*Nirvana-maya*—(Vishnu Purana VI. 4,) and that the cause is nothing else but the condition, *Dhriti*, of the soul: *i. e.* the condition of its being connected with the body; for *Dhriti* means holding, having, or bearing. The encasement of the soul in a body with various senses creates affections and dislikes, (Bhagavatgita III. 34); and these, in their turn, give rise to two natures, the higher (spiritual) and the lower (animal), which the foregoing hymn represents as the senior and junior living together in proximity, and each inclining man towards itself. "He who attends to the inclinations of his lower or animal nature has a concern; from concern proceeds a passion; from passion anger, and from anger is produced folly; from folly arises the loss of memory; from loss of memory, the loss of reason; and from loss of reason, the loss of all!" (Bhagavatgita II. 62, &c.) Hence the Vedic hymn just quoted cautions a man to be careful even in the smallest matters, as "even a dream is provocative to sin."

This is the Law of Karma. It is eternal in this that it, Karma, does not vanish except by its enjoyment by the individual concerned, now or hereafter, and it is inevitable inasmuch as no one, not even the greatest of men, can escape from its influences—(Maha-Bharata, Anusasana Parva, Ch. VI; Devi Bhagavat IX. 40, 73; Vishnu Purana I. XVIII. 3 Manu IX. 10).

Such is the force of Karma; and from this point our Text starts and proceeds to explain how Karma is eternal and infinite, when it is viewed in the abstract, with reference to the whole universe and the great body of mankind *generically*, and how it is finite, when viewed with reference to men, *individually*; how the threads constituting the Karma are so many living particles, as it were, affecting not only the party immediately concerned but others also; how the effects of Karma can be washed out by individuals, and so on. I shall divide this Section III into several clauses for the sake of convenience, and discuss the topic embraced by each clause separately.

(To be continued.)

THE CREST-JEWEL OF WISDOM.

Being a translation of Sankaracharya's *Viveka Chudamani*.

I PROSTRATE myself before the true teacher—before Him who is revealed by the conclusions of all systems of Vedantic philosophy, but is Himself unknown, Govinda the supreme bliss.

2. Among sentient creatures birth as a man is difficult of attainment, among human beings manhood, among men to be a Brahmin, among Brahmins desire to follow the path of Vedic dharma, and among those learning. But the spiritual knowledge which discriminates between spirit and non-spirit, the practical realisation of the merging of oneself in Brahma-atma and final emancipation from the bonds of matter are unattainable except by the good karma of hundreds of crores of incarnations.

3. These three, so difficult of attainment, are acquired only by the favor of the Gods* :—humanity, desire for emancipation, and the favour of (spiritually) great men.

4. One who, having with difficulty acquired a human incarnation and in that manhood a knowledge of the scriptures, through delusions does not labour for emancipation, is a suicide destroying himself in trying to attain illusive objects.

5. Who is there on this earth with soul more dead than he who, having obtained a human incarnation and a male body, madly strives for the attainment of selfish objects?

6. He may study the scriptures, propitiate the gods (by sacrifices), perform religious ceremonies or offer devotion to the gods, yet he will not attain salvation even during the succession of a hundred Brahma-yugas except by the knowledge of union with the spirit.

7. The immortality attained through the acquisition of any objective condition (such as that of a god) is liable to end, as it is distinctly stated in the scriptures (Srutis) that karma is never the cause of emancipation.

8. Therefore the wise man strives for his salvation, having renounced his desire for the enjoyment of external objects, and betakes himself to a true teacher and accepts his teachings with an unshaken soul.

9. And by the practice of right discrimination attained by the path of Yoga he rescues the soul—the soul drowned in the sea of conditioned existence.

10. After giving up all karma for the purpose of removing the bonds of conditioned existence, those wise men with resolute minds should endeavour to gain a knowledge of their own atma.

11. Actions are for the purification of the heart, not for the attainment of the real substance. The substance can be attained by right discrimination, but not by any amount of karma.

* Favor of the Gods is the previous karma of an individual.

12. A perception of the fact that the object seen is a rope will remove the fear and sorrow which result from the illusive idea that it is a serpent.

13. The knowledge of an object is only gained by perception, by investigation, or by instruction, but not by bathing or giving of alms, or by a hundred retentions of the breath.

14. The attainment of the object principally depends upon the qualifications of him who desires to attain; all artifices and the contingencies arising from circumstances of time and space are merely accessories.

15. Therefore he who desires to know the nature of his own atma, after having reached a guru who has got Brahmagnyam and is of a kindly disposition, should proceed with his investigation.

16. One who has a strong intellect, who is a learned man and who has powers of comprehension, is a man qualified for such an investigation.

17. He only is considered worthy to enquire into spirit who is without attachment, without desire, having Sama and the other qualifications and is desirous of obtaining emancipation.

18. For this purpose there exist four kinds of preparatory training, so say the wise; with them the attempt will be successful; without them unsuccessful.

19. The first is reckoned to be the discrimination of the eternal and the transitory; then follows renunciation of the desire to enjoy the fruits of action here and hereafter.

20. Thirdly, the six possessions beginning with Sama; and fourthly, aspiration for emancipation. Brahma is true, the transitory world is a delusion; such is the form of the final conclusion which is said to be the discrimination between the transitory and the eternal.

21. Renunciation of desire consists in giving up the pleasures of sight, hearing, etc.

22. Also in giving up all pleasures derivable from all transitory objects of enjoyment from the physical body up to Brahma the creator, after repeatedly pondering over their defects and shortcomings; the undisturbed concentration of mind upon the object of perception is called Sama.

23. Dama is said to be the confinement to their own proper sphere of organs of action and of sensual perceptions, after having turned them back from their natural course.

24. A condition not related to or depending on the external world is true Uparati.

25. The endurance of all pain and sorrow without thought of retaliation, without dejection and without lamentation, is said to be Titiksha.

26. Fixed meditation upon the teachings of Shastra and Guru with a belief in the same, by means of which the object of thought is realised, is described as Sraddha.

27. Constant fixing of the mind on the pure spirit is called Samadhana. But not amusing the mind by delusive worldly objects.

28. Mumukshatva is the aspiration to be liberated by knowing one's true self from all created bonds, beginning with the feeling of personality and ending with the identification of oneself with the physical body by ignorance.

29. Even should the qualifications enumerated be possessed in a low or moderate degree, still these qualifications will be strengthened and improved by absence of desire, by Sama and the other qualities and the kindness of the teacher, and will bear fruit.

30. In one in whom absence of desire and aspiration for emancipation are prominent, Sama and the other qualifications will be productive of great results.

31. When absence of desire and aspiration for emancipation are feeble, there will be but indications of Sama and the other qualities, as of water in a mirage.

32. Among the instruments of emancipation the supreme is devotion. Meditation upon the true form of the real self is said to be devotion.

33. Some say devotion is meditation on the nature of one's atma. He who possesses all these qualifications is one who is fit to know the true nature of atma.

34. Such a person must approach the guru through whom freedom from bondage is attainable; one who is wise, well versed in the scriptures, sinless, free from desire, knowing the nature of Brahmham.

35. One who has attained rest in the spirit, like the flame which has obtained rest when the fuel is consumed, and one whose kindness is not actuated by personal considerations, and who is anxious to befriend those that seek for help.

36. Having obtained the favour of such a preceptor through obedience, the object of one's inquiry is to be addressed to him when he is not otherwise engaged.

37. "Salutation to thee, O Lord, O friend of those who bend before thee. I have fallen into the ocean of birth and rebirth. Rescue me by thy never failing glance which rains the ambrosia of sincerity and mercy."

38. "Protect from death him who is heated by the roaring wild fire of changing life so difficult to extinguish, him who is oppressed and buffeted by the blasts of misfortune, since no other refuge do I know."

39. The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives.

40. This desire is spontaneous, since the natural tendency of great souls is to remove the suffering of others just as the ambrosia-rayed (moon) of itself cools the earth heated by the harsh rays of the sun.

41. "O Lord, sprinkle me, heated as I am by the forest fire of birth and re-birth, gratify the ear with ambrosial words as they flow from the vessel of thy voice mingled with the essence of thy experience, of the pleasure afforded by Brahmagnyan, sacred and cooling.

42. "How shall I cross this ocean of birth and re-birth? What is my destiny, what means exist, O Lord, I know not. O Lord, kindly protect me, lighten the sorrows arising from birth and re-birth."

43. The great soul, beholding with eyes moistened with mercy the refuge-seeker who, heated by the forest fire of birth and re-birth, calls upon him thus, instantly bids him fear not.

44. That wise one mercifully instructs in truth the pupil who comes to him desirous of emancipation, and practising the right means for its attainment, tranquil minded and possessed of Sama.

45. "Fear not, wise man, there is no danger for thee; there exists a means for crossing the ocean of birth and re-birth—that by which Yogis have crossed. I shall point it out to thee."

46. There is an effectual means for the destruction of birth and re-birth by which, crossing the ocean of changing life, thou wilt attain to supreme bliss."

47. By a proper comprehension of the purport of the Vedanta is produced the excellent knowledge; by that the great misery of birth and re-birth is terminated.

48. It is directly pointed out by the sayings of the Scriptures that Sraddha, Bhakti, Dhyana and Yoga, are the causes which bring about emancipation. Whoever abides by these, attains emancipation from the bondage of incarnated existence.

49. By reason of ignorance a connection between you who are Paramatma and that which is not Atma is brought about and hence this wheel of embodied existence. By the fire of wisdom arising from this discrimination the growth of ignorance is burnt up to its very roots.

MOHINI M. CHATTERJI.

ZOROASTRIANISM.

THE following is a continuation of my letter on Zoroastrianism published in the *Theosophist* for September last.

Mithra and Ramkshathra (ether and air) represent Ahurmazd and Vohumano, who are analogous to the seventh and the sixth principles of esoteric Buddhism, viz., the Divine Spirit and the Spiritual Wisdom or the Logos.

Adar, that is, the principle of fire, represents Ashavahista and Kshthravairya, who are analogous to the fifth and fourth principles of esoteric Buddhism and also to the intellect (or universal soul) and the soul (the lower nature of intellect) of the Platonists.

Abau or the principle of water represents Spenta-Arenati-Haurvatat and Amertat of the Avesta, and is equivalent to the body, which comprises the third, the second, and the first principles of esoteric Buddhism; and nature, forms, and matter of the Platonists.

Thus Mithra is the Divine Spirit, Fire is the soul, and Water is the body, and they are the three principles of the Avesta. Ahurmazd, analogous to the ether, is the Father, fire is the son, and water (the symbol of the body) is analogous to Armaiti, who is the daughter of Ahurmazd.

The three prayers in the Khardeh-Avesta intended for Mithra, Fire and Water, are for the Divine Spirit, soul, and body respectively.

The moon in the Khardeh-Avesta is representative of the Bull, who is the soul descended into matter or, as expressed in the Avesta, the descent of the Farvashis into this world.

"He (Ahurmazd) deliberated with the consciousness (bod) and guardian spirits (Fravahar) of men, and the Omniscient wisdom brought forward among men spoke thus: "which seems to you the more advantageous, when I shall present you to the world? That you shall contend in a bodily form with the fiend (drug); and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyer?" Thereupon the guardian spirits of men became of the same opinion with the Omniscient wisdom about going to the world, on account of the evil that comes upon them in the world from the fiend Ahriman and their becoming, at last no longer persecuted by the adversary, perfect and immortal in the future existence, for ever, and everlasting."—(Vide the *Bundaish*).

The sun in the Khardeh-Avesta represents the regenerate soul, and may hence also be regarded as the Divine Spirit in man.

"The first ten nights, Tystrya the shining, majestic, unites himself with a body, going forth in the bright space, with the body of a youth of fifteen years, a shining one, with bright eyes, large, arrived at his strength, powerful and nimble.

"The second ten nights, Tystrya the shining, majestic, unites himself with a body, proceeding along the clear space, with the body of a bull with golden hoofs.

"The third ten nights, Tystrya unites himself with the body of a horse, a shining, beautiful one, with yellow ears, with a golden housing."—(Vide the *Tistara Yasht*).

The first descent in the above refers to the golden age, the second to the epoch of Ahriman, to which the bull belongs. The third refers to the regenerate epoch, the epoch of Soshios, and the regenerate soul, represented by the sun, belongs to this epoch. The ten nights, or rather the nine, refer to the zodiac, the seven planets, and the elementary sphere, through which the soul is supposed to descend. These are the days which the Parsees observe as Mookhad days. The ceremonies mystically indicate how the soul descends into the elementary sphere. This belongs to the Lesser Mysteries. The five Gathas indicate the five grades of the Greater Mysteries through which one has to pass before reaching the last or the highest grade, that of becoming a Supreme Zaratusht. These five processes show how the soul can ascend, and how it can best do so by strictly adhering to the requirements of the mysteries or to the dictates of the Gathas. The Haoma juice in the ceremonies represents the divine spirit or the wine which converts the soul into the divine spirit. The water, or what is called the Zaothra, symbolizes the body or matter. The Barsour twig represents the descent or the projection of the soul. The Varas or the hair of the bull symbolizes the bull of which I have spoken above. The

nine marks on the Daroon have reference to the nine spheres, through which the soul has descended into the body or matter.

The Mihir Nyasa and the Mihir Yasht, as will be seen from the above, have reference to the Divine Spirit. The Mithra liars often spoken of in them are those who do not follow or satisfy the Divine Spirit.

The horses and the cattle offered to water in the Abar Yasht mean the surrender of animal principles. The water or the Ardivisur is said to purify things. This means that the soul is purified by means of the body or rather by bringing the bodily principles under subjection and making them harmonize with the Divine Will.

Armaiti is always spoken of as bringing purity. This, too, has reference to the subjection of the bodily principles and thus bringing the soul into harmony with the Divine Will.

Ahunavairyra and the Ashavahista (or Ashem Vohu) are the two principal Manthras of the Avasta.

Ahunavairyra runs as follows:—

1. As is the will of the Lord, so (is He) the Ruler out of purity.
2. From Vohumano (shall we receive) gifts for the works (which we do) in the world for Mazda.
3. And the kingdom (we give) to Ahura when we offer succour to the poor.

Ahunavairyra is composed of twenty-one words, and has reference to the Divine Logos or Vohumano and thus denotes the irradiation of the sevenfold Divine Spirit into three stages, namely, the Spirit, Soul and Body, or the Ether, Fire and Water, or the Empyreum, the Etherium, and the Elementary. A true scholar of the Zend ought to be able to trace out that the composition of this Manthra is based upon the seven divine notes or their seven primitive vowels.

The following is the Ashavahista (or Ashem Vohu) :

1. Purity is the best goal.
2. Happiness, happiness is to him :
3. Namely, to the best, pure in purity.

Ashavahista has reference to the Ameshaspenta Ashavahista, who is the universal Intellect or Soul, and thus denotes the conversion of the soul into the divine spirit. It is equivalent to the word Amen of the Kabbalists. Ashemvohu is not often used independently of Ahunavairyra, and always follows it. They both represent irradiation and return, and how the return can be best attained and what rewards result therefrom.

A critical examination of my views on Zoroastrianism is earnestly solicited from those who, after having understood Hindu, Buddhist, and Platonic and Hermetic philosophies in their true light, have devoted themselves to the study of the esoteric philosophy of the Avasta. None others need enter the field. The object of inviting criticism is to enable me to see wherein I may be mistaken.

JAMSETJEE MEDHORA.

HUNTING SHADOWS.

MANKIND thirst after pleasure; from childhood till death it is the object of our pursuit. Every act of an ordinary man, every motion of his limbs, if analysed, will be found to originate in the desire of being happy. Our very lives are sacrificed on the altar of happiness; nothing is spared to draw down upon us the blessings of this goddess, and we cheerfully go through any labour, however tremendous, if it is only enlivened with the hope of propitiating her. But is our unflinching loyalty ever rewarded? Does her votary ever obtain a smile from her—a sincere, honest smile? Alas, never! Her smile is like that of a strumpet who smiles but to ensnare and captivate—the ghastly smile of a ghoul demanding fresh sacrifice. Ever alluring her devotee by pretended favours but ever eluding his grasp, she leads him on through the thorny paths and wild mazes of earthly life till his strength fails him and he sinks down, breathless and wearied, into the grave. Poor mortal! Attracted by the false graces of a treacherous mistress whom thou servedst so faithfully, thou hast fallen a victim in the attempt to win her. At last thou hast found some rest. Sleep on, dear Brother! for thy sleep too will not be everlasting. As rest has succeeded the labour, so labour must again follow the rest. But enjoy a profound and quiet sleep till the morning cock's shrill clarion shall sound in thy ears crying:—"Awake, O traveller! Thy sleep must end now. Life's hard journey must be recommenced."

In this way every human being passes on from one objective life into another—now in one human shape, then in another—now perhaps in "regal purple" ruling the destinies of mighty nations, —then in a boggar's nakedness, shivering with cold and craving charity with extended palm,—aye, even from the meanest. At every incarnation he simply develops tendencies which bind him the more strongly to the world of matter. Every time he is presented with an opportunity of rising in the scale, but losing sight of his true goal and attracted by the spurious dazzle of sensual objects, he rushes, like the unfortunate moth, into the flame of materiality, but to bring ruin upon himself. True it is, at intervals, he is relieved by periods of rest—the subjective sleeps in Devachan—which indeed refresh him a little and prepare him for a fresh bout; but unmindful of his past experiences, having drunk of the water of the fabulous Lethe, he passionately runs after veritable shadows, ever deluded by receding phantoms. The giant wheel of birth and death moves on heedless of the cry raised by suffering humanity. Once a spiritual entity is caught in this fearful eddy, it is piteously whirled round and round, and escape from it is a Herculean task. This is what is called the descent of spirit into matter and is typified in almost all the religions of the world—in different ages and climes—by different allegories and fables. This is what the fall of Adam from Paradise into a world of cares represents. The Greek poets sang the same

song in mellifluous strains. Proserpine, daughter of Ceres, ravished by Pluto, the king of Hell, while gathering flowers—a story which formed the subject of the Eleusinian mysteries—beautifully embodies the same truth. The charming little book called “The Idyll of the White Lotus,” where the boy forgets his beloved Queen of the White Lotus—his true inspirer—by falling a victim to the treachery of the Queen of Desires and her several attendants, presents the same fact in a new and attractive garb. And finally, coming nearer home, Sita—the affectionate wife of Sri Ramachandra—the virtuous chaste Sita—the paragon of beauty and of all excellence—abducted by Ravana the rapacious and wily king of the Rakshashas (monsters)—whose story forms the theme of the sacred and ancient epic poem of the Hindus—the Ramayana—points to the same eternal verity. All these myths (some of them partly based on historical facts) figure the truth that our higher self, which is a direct emanation of the Divine principle, attracted by our lower nature, falls a prey to it. The ancients thought correctly that this material body is a prison wherein our souls are confined—a grave in which we lie buried. Well may we cry with the poet Empedocles:—

“For this I weep, for this indulge my love,

That e'er my soul such novel realms should know.”

Is there then no hope for man's higher self—so fallen and so changed? Can it be that it is doomed to eternal perdition? The well-balanced laws of nature do not warrant such an absurd conclusion. In nature, we see everywhere the tide of evolution sweeping on—a motion of upward continuous progress. Why then should'st thou despair, O fallen angel? There is hope for thee too, as indeed for the smallest worm that crawls on the earth. Thy birthright of being nearest to the throne of God can yet be reclaimed. Did not Ceres, of the Greek fable, regain her lost Proserpine? Was not Sita restored to her noble lord after a hard fight with the Rakshashas? The boy Sensa too after overcoming the supremacy of those “who desired only for themselves,” once more became loyal to his favourite Queen and regained her affection. Why then should not man too be reinstated in his blissful abode in the heavens? Since it is possible for him to burst open the doors of his prison and to escape from the crushing wheel of birth and death, what are the means by which he may attain this end? The question has been answered more or less satisfactorily in all the religions of the world. Why did that divine star of Kapilavastu leave his princely palace, abounding in all the luxuries art and nature could supply—his sweet, dear Yasodhara—the handsome maid whose melodious song dispelled the tedium of every gloomy moment? why, forsaking all that men call pleasure, did he depart alone, unfriended, into the dreary solitudes, living upon what the people around gave out of charity to the begging prince? Was it not to obtain a solution to this problem? The inimitable life of this great saint ought to afford us a sufficient clue. The only method of arriving at the means of avoiding misery is to try to discover its source, as successful physicians, before prescribing a medicine for the patient, attempt to hit upon the source of the disease. Entirely forgetting our

spiritual origin and high descent, we are forcibly attracted towards objects of sense, we pursue them rigorously and lie wallowing in the mire of matter. This creates an affinity between ourselves and matter, which, after we have “shuffled off this mortal coil,” sooner or later, becomes an active force in bringing our Egos down into a new house of clay. At each re-birth, we forge fresh links in the chain of material attractions which binds us down to all our works. The “quietus” can indeed be made, but not with “a bare bodkin.” That will merely be suspending the action of an energy which has been transmuted into a higher form in which it cannot be affected by material means. The only way, therefore, of attaining freedom is not to engender such an oppressive energy, not to give rise to a force which holds us so powerfully in captivity. In other words, we should cease to expect to derive pleasure from, and to have a craving for, sensual objects—*i. e.*, we should cultivate *vairaga*. But, as is well-known, this accomplishment comes second in order among the qualifications prescribed for a beginner in works on Vedantism—the first being that of which it is an immediate and necessary consequence. Therefore, in order to have *viveka vairaga* we must try to have *viveka* or the discrimination of the real from the unreal. So long as our inner faculties are blinded by ignorance, we take all the objects about us for realities from which we may gain comfort and delight, and hence run after them as a child does after a snake, ignorant of the consequences. But when we have once *realised* that the objects we so fondly pursue instead of ministering to our comfort are fruitful sources of misery to us; when we have *known* that under the lovely rose sits the snake—venomous and black—then indeed are we on the way to *vairaga*, which has justly been called the stepping-stone to all true *yoga*. And indeed what is this pleasure which has so completely hoodwinked all the world and which we pursue so madly though not knowing where to find it? Has the pleasure we are supposed to find in objects of sense any actual existence? Ah no! All who have ever put the question seriously to themselves must have answered it in the negative with a deep sigh. The most superficial observer must have noticed that the same material objects often give rise to pleasurable feelings in some and pain in others. On the other hand what some people consider pain is borne by others with the greatest pleasure. Did not the Norse hero—the valorous follower of Odin—when he became old, go out in a vessel into the sea and set fire to it, so as to throw a glamour over his end by the semblance of a chivalrous death? The strong idea of valour nerved him to meet even Death face to face and shake hands with him in this terrific way—always considering it to be a happy lot. And if another instance were wanting, we find it strikingly in the system of *Sats*, practised here within fifty years of the present day. Overflowing with the deep-set stream of affection—urged on by an incomparable sense of loyalty, the wife,—a weak, delicate, nervous Hindu woman—ascends with calm and dignified steps, the funeral pile of her beloved husband to share cheerfully the fate of her deceased lord. The grim monarch of Death then scares her not! The dreadful flames curl

round her crimson body, but with a feeling of self-complacency and an expression of self-satisfaction hardly to be believed, she courageously meets her awful end.* What a wonderful phenomenon it is, worthy of the study of all psychologists and philosophers. So pleasure and pain do not originate in material objects where we seek to find them, but they lie chiefly in our own ideas. They are created by us in our imagination and are "such stuff as dreams are made of." It is a patent fact that the peasant who works through the whole of a burning summer's day and yet gets but just enough to keep body and soul together, is not less happy than the millionaire, covered from top to toe with silk and living a life of indolent luxury. Happiness, then, does not depend so much upon how much one has as upon how much one has a craving for. The prime object then is to limit the extent of one's desire, or as the prophet of Chelsea significantly remarked, "The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Nay, unless my Algebra deceive me, unity itself divided by Zero will give infinity. Make thy claim a Zero; then, thou hast the world under thy feet."

But supposing that a sensual object is really capable of affording us any pleasure, even for a moment, it becomes, in its turn, an earnest of future pain. Nothing in the universe, the existence of which we can cognize by our senses, is permanent. Everything about and around us is constantly changing—change, ever-active change, is the order of nature. The greater the delight we experience from a particular object, the greater will be the pain we shall endure when deprived of it. If a man can sufficiently realize that everything around him is, by an inflexible destiny, subject to death and decay, if he can once penetrate the veil of futurity and see the mistress, whose lode-star eyes he worships like an idol, bent down with the heavy load of age, haggard and phantom-like, moving on with faltering step to her grave, and his own fate no better—if he could get a glimpse of his princely palace, decorated with all the luxuries and beauties of a material civilisation, metamorphosed by the mere action of time into a desolate ruin with no other tenant than the 'weeping owl' making the place doubly dreary by her hollow cries—then indeed his delusion would be over and he would find out the nature of the pleasure to which he is a slave. What a mysterious wonder-worker this delusive idea of Time is! We are perhaps more sure of our deaths and the destruction of the objects that attract us, than of any other fact in our life; yet only because such direful events are separated from us by a brief interval of Time, a magic spell is cast over us, and we enjoy as if our enjoyment would be undisturbed by a painful break. Who would be so blind as to find delight in things of matter if he were, by some means, enabled to know that he was to die this evening? Yet for aught we know the ephemeral fly enjoys his life as much as any living thing on earth. And what is man but an ephemera in the unfathomable ocean of Eternity? To one given to serious thinking what a glaring beacon is a thing

* I must not be supposed to advocate the system. I mention it as a mere instance.—G. N. C.

of antiquity—burning with the record of ages—a sad relic of by-gone days! Once I found an old coin, and strange was the train of ideas called forth in my mind. How many young and old folks now lying safely in their graves or burnt into ashes, must have handled it with a passionate love! How many must have struggled hard in this world of strife to become possessed of it! Once having got it, a momentary glee passed across their hearts—aye, even for making them more miserable. Vainly they called it theirs, carefully locked it in an iron safe. But alas! Fond hope! How were they deceived! where are they now? How much their hearts must have bled when parting with it, and that in proportion to their feeling of mastery over it. The tables are now turned. Mammou, instead of proving their slave as they had, in their proud ignorance, imagined, enslaved them in the end. Those not yet completely ensnared ought to take a lesson; the world's history repeats itself. The facts are too glaring to escape the notice of anyone, even the most inattentive. Only do not shut your eyes.

"Learn from our example and our fate. Learn wisdom and repentance ere too late". This is the counsel that thunders forth from the graves of the dead. The voice is echoed unceasingly from the grottoes of an endless Past. Let those who have ears, hear! Hence it was that Bhagavan Sri Krishna said to Arjun: "The wise man who is acquainted with the beginning and the end of things delighteth not in the enjoyments which proceed from the feelings." Indeed man sinneth through ignorance,—not possessed of the spiritual insight by means of which alone he can pierce through the hard coating to see the heart of nature and commune with the soul of souls; we worship the outer forms—fleeting and shadowy—shifting like the glittering patterns of a kaleidoscope.

The charge of pessimism is often brought by certain ignoramuses against such a view of nature. If telling the truth honestly and leading persons on to reality by warning them against shadows means pessimism, we have no objection to the word, and all logomachy should be avoided as far as possible. Nay, it is I think essential in order to feel the unreality of all sensual pleasures that we should have a certain amount of disgust for them. Periods of adversity are therefore best fitted for these stern realities being instilled into one's mind. Then it is that one learns, partly by bitter experience what shadows he has been hunting. Who can say how much the gifted poet meant when he said:—

"Sweet are the uses of adversity, which like the toad, ugly and venomous, wears yet a precious jewel in his head."

Side by side with it we have the saying of the 'Lamp of Nazareth' that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. For every desire for material enjoyment is like the nettle which you may crush if you are only determined and bold, but which pricks and stings if you give it the slightest play. The aim of every man trying to free himself from the trammels of matter should therefore be to live in constant realisation of the truth that the world which he sees and feels is a deluding *ignis fatuus*—that it is only the visible garment in which the Invisible, Unutterable and Incomprehensible

Infinity is clothed. Mere worldly goody-goodness will not secure Immortality to an aspirant. He should not, indeed, shirk his worldly duties and retire to a jungle where at the lowest stages of development he can do little good. He should bravely and conscientiously perform his duties, but should ever be on the watch that nothing which is 'out of the eternal' may bind him down to matter. Though engaged apparently in the affairs of the world, his sole aim should be to find out the only reality of all existence—to peep through the windows of matter into the shoreless abyss of the Immeasurable underneath, and then though he "were the greatest of offenders, he shall be able to cross the gulf of sin with the bark of wisdom."

N. CHAKRAVARTI.

RACIAL DEVELOPMENT.

THERE appeared in the "Spectator" some little while back a very able and thoughtful article called the "March of the White man." It stated that in 1680, the total white population did not number a tenth of the whole population of the globe, that in 1780 they had increased but to one-seventh, while in 1880 they were quite one-third of the entire population of the globe. This, if pondered over, will appear one of the most startling facts in the history of the world. It would appear as if the world were to be given as a heritage to the White man; for in 1980 the White races will number one thousand millions, of which six hundred millions will be Teuton and three hundred millions Slav. All this is strictly in harmony with the teachings of Esoteric Buddhism and other Theosophical publications. In "Man: fragments of forgotten history," at page 90 it says, "the fifth race has already evolved five sub-races, the first being the Indian Aryans and the last the principal European peoples. The fifth race will, before its course is run, show a positive advance of mankind, by uniting spiritual and material excellence to a very remarkable degree." In Esoteric Buddhism, page 58, it says, "the highest race (physical intellectuality) is the last sub-race of the fifth—yourselves, the white conquerors." At page 60 "your sub-races are now running toward the apex of their respective cycles." It may be permitted to enquire here if the fourth root race had seven sub-races, why the fifth root race should only have five; or does it mean, that besides the present, there are to be two more sub-races of "white conquerors." ? This can scarcely be, for Mr. Subba Row in the *Theosophist* for November 1883, at page 43, says, "we are at the end of a cycle, geological and other—and at the beginning of another—cataclysm is to follow cataclysm; the pent up forces are bursting out in many quarters. And not only will men be swallowed up and slain by thousands, newland appear and old subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations and then fall to pieces. We are not emulous of the prophet's honors; but still let this stand as a prophecy." To elucidate still further the "march of the White man," I now

proceed to quote more fully from the article in the *Spectator*. "The century, however, ending 1884, has been marked by an advance so rapid and so unbroken as to be scarcely credible, and to present one of the most startling facts in history. The white races in and out of Europe, under the influence of some still mysterious call upon their energies, have multiplied nearly threefold, and are today, as Mr. R. Giffen has shown in his recent address to the Statistical Society, 420 millions. As there is no evidence of any corresponding increase in the dark races, and as, indeed, such increase has been, outside of India, nearly impossible, the white men are now by the best calculations, one-third of the entire population of the world, instead of being, as they were only two centuries ago, a little more than ten per cent. They have, moreover, if anything, increased in physical strength, and have so developed in brain, and consequent power of organisation, that it may be doubted if the whole remainder of mankind, even if all were reduced to equal weapons, could seriously injure the white third; which again, if it chose to act together, and employ without pity the weapons its intelligence has enabled it to construct, could in a few years reduce the remainder of the world to an uninhabited desert. * * * Nor is there much reason to believe that the process will soon be checked, for the white men are urged forward by an irresistible spur over which they have no control. The increase of the yellow race, which must once have been so incredibly fast, has stopped, and that of the dark races of India, which for a century has been amazing, is being checked by recurrent famines; but that of the white peoples goes on so fast that the transport of a huge army every year across the Atlantic makes no impression on their numbers; and at their present rate of increase, they will in 1984 be a thousand millions, or much more than half of the then existing mankind. The Chinese have recently shown some resisting power, but the general movement sweeps ever forward, and within the century it seems more than probable that every corner of the earth will be ruled by white men and that the "Audax Japetigenus," as Horace perceived them to be, will be the only independent race within the planet, which their tireless enterprise will then have rendered quite visible and very small. * * * The ultimate law-giver, who scatters the nations, and who has taken off the ban of sterility from the Aryan to inflict it on the Turanian, seems to be stronger than he (Bismarck). The world is the heritage of the White man—that is the first lesson of Mr. Giffen's figures; but there is another, also, which Englishmen will do well to think over patiently, and if they can without hatred in their hearts. They have no right to be angry with the visible will of God." It seems to me that, as the advent of the sixth race may soon be expected, (vide some remarks in the *Theosophist*, January 1884, about phenomenal children) the white men, the last sub-race of the fifth race, have a mission to perform in crowding out and so causing to die out the remnants of the third and fourth races, as the natives of America have already nearly all passed from view. The year 2000 will probably see the Aryan race sole possessors of this world, the older races having died out from want of stamina.

A. BANON, F. T. S.

Correspondence.

[Correspondents are requested to be as brief as possible.]

ESOTERIC BUDDHISM.

Mr. Ragoonath Row writes to the effect that the note appended to his letter last month does not afford him a satisfactory solution of his difficulty; he says:—

"Pardon me when I tell you that you were incorrect in saying that I leaped "to hasty conclusions about the matters under consideration." Please read what I said in my letter. I say "my idea is." Can an idea be a conclusion? All my inferences were conditional, that is, if I was "correct" in some opinion of mine. If that opinion is wrong, it is the duty of my enlightener to tell me what is the correct thing. I do not think you have done this in your notes.

"I have read the Karika of Gondapatha and fancy that I know what he has written. What I wanted to learn was whether "Esoteric Buddhism" admits that there is one conscious Being who is himself or itself not created or is not evolved from anything else, but who is eternally existent, and is the creator, preserver and destroyer of this world. I therefore beg your permission to repeat this question to you for somebody's solution."

We have received the following other communications on the same subject. The first is from R. P., who writes:—

"Mr. Raghunath Row's conclusion that Esoteric Buddhism teaches that "all things have evolved from an *unconscious thing*," even if suggested perhaps by Mr. Sinnett's having occasionally designated the Absolute by the epithet "unconscious," is evidently hasty in the light of the oft-repeated assertions of Mr. Sinnett that the higher states of consciousness are to be regarded as "unconscious" only in the sense that they transcend all such modes of consciousness as are conceivable under the conditions to which a human being in the ordinary physical plane of existence is subject. It is rather the sum-total of all consciousness, in comparison with which the normal human consciousness, limited by the five senses, is "unconscious," that the teaching conveyed in Mr. Sinnett's book seems to regard as that from which the Universe has evolved. Perhaps Mr. Raghunath Row's definition may tally with the ordinary notions of Buddhism current among Hindus at the present day, but at all events the "Esoteric Buddhism" of Mr. Sinnett seems to be entirely distinct from the materialistic, or rather nihilistic, dogmas with which Buddhism seems to be associated in the popular Hindu notions of the subject. It seems to have greater affinity and resemblance to the Advaita Philosophy of Sri Sankaracharya, and that in more than one point of view. In the first place it resembles Advaitism in its regarding Nirvana or Moksha as a state in which the individual soul totally merges into the All-Spirit, becoming one with it and having no separate existence apart from it; and secondly both Advaitism and Esoteric Buddhism agree in denying any attribute to the Supreme Spirit; the former especially denies omniscience and omnipotence (सर्वज्ञत्व and सर्वशक्तित्व) to the Parabrahmam and postulates these attributes only of a certain phase of the Absolute entity; *i. e.*, when it is conjoined with Avidya and becomes

known as Isvara. Again, this is essentially distinct from the teaching of the author of "Isis Unveiled" in which (1) the individual soul is viewed as maintaining its own distinct individuality even after attaining to the condition of eternal beatitude by its absorption into the supreme Brahma, and (2) the attributes of omniscience and omnipotence are predicated of the Father Spirit and of the individual spirit, of course after its final liberation from the shackles of matter, as may be observed from the following passages quoted *verbatim* from the original:—

"...To reach the Nirvana means absorption into the great universal soul, the latter representing a *state*, not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. ...A spirit reaching such a state becomes a part of the integral whole, but never loses its individuality for all that. Henceforth, the spirit lives spiritually, without any fear of further modifications of form; for form pertains to matter, and the state of Nirvana implies a complete purification or a final riddance from even the most sublimated particle of matter." Vol. ii, pages 116-117.

"...Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. *It is possessed of all the attributes of its parent sources.** Among these attributes are omniscience and omnipotence."

Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a Godlike wisdom, and display deific powers; for while the rest of the mortals around him are but *overshadowed* by their Divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so-chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live for ever in eternal life. Not only he may have dominion over all the works of creation by employing the "excellence" of the NAME (the ineffable one) but be higher in this life, not, as Paul is made to say, "a little lower than the angels."—Vol. ii. p. 153. See also preface to the 1st Volume, page 2.

This doctrine seems to be identical with Visishtadvaitism, which recognises precisely the same relation as that shadowed forth in the passage last quoted, as subsisting between the individual soul and the supreme spirit after the former has merged itself into the latter, *i. e.*, after Moksha. Of course these three systems, Advaitism, Visishtadvaitism and Esoteric Buddhism all recognise but one road to perfection, namely, that of interior self-development and the cultivation of the inner self through the subjugation of the outer man, and differ only in their theoretical notions regarding the relation of the Individual soul to the Father spirit, after the final absorption of the one into the other.

The second letter, from R. B., is as follows:—

"As far as my poor knowledge could permit, I understand the Esoteric Doctrine, that is I mean Vedantism, does not teach any atheism or materialism, and this Esoteric Doctrine and Theosophy must be identical, as it is the essence of every religion in the world. Although no personal god is sanctioned in this doctrine, yet it is taught in it that the students of occultism must meditate upon Parabrahmam, the Supreme God, for the attainment of eternal happiness. This Brahmam then becomes personal for them and speaks with them (but not as we do) and clears

* The italics are mine.

off (Angranam) ignorance; occult students must therefore worship this Great God not with the hand but with the spiritual soul, because this soul only can see and speak with it. Without the Thirnarul of this Brahmam it is said no one can enter Moksham, the eternal Bliss.

After the attainment of this Moksham a man becomes in this world omniscient and omnipresent, as he is one with Brahmam.

Some misunderstand that Parabrahmam has no knowledge and consciousness. A pot or inkstand may be said to be unconscious and senseless, but not Parabrahmam, because Parabrahmam itself is Wisdom and Intelligence.

When it is said nature or the universe is God, many who are not acquainted with occultism understand that God is visible in material Nature only, and they do not understand that invisible Nature forms a part of it. This invisible nature is called eternal and unchangeable universal spirit or Parabrahmam.

DOUBTS ON VEDANTIC PHILOSOPHY.

The doubt propounded by Brother Piari Lall in the September issue is the great doubt which repels the men of modern science. It cannot in my opinion be solved or explained in words. Mâyá and her higher forms Avidyá and Mula-Prakriti proceed from the Will or the word of Parabrahm. She is His dynamic form. He moves in her, and she rests in him. We are all merely restless forms, and when we rest we are He. He is "Sat Chit Ananda" because he is not "Asat Jud and Dukh." He contrasts himself with himself in his appearance which he is not and which is not. And all progress in occultism is the resolution of our fictitious selves and surroundings into the only reality. The familiar Sanscrit verse says that when we see him then we are free from the affections of the heart, the doubts of the mind and the effects of Karma:—" Bhidyate Hridaya-Grandbi, Schindiyante Sarva-Samsayáh ; Kshiyante Kosya-Karmáne, Tasmin drishte Paravare." God enjoying himself by contrast is the beginningless beginning of creation and of Karma. My solution or explanation of the doubt is that the doubt will disappear only with the Mâyá about which the doubt is raised, and that indeed the doubt itself is the counterpart of the doubters' certainty in the Mâyá-fiction. The Novice will begin by doubting what seems to him now to be real, and discovering it to be unreal, will doubt again what seems then to be real; and thus marching from doubt to doubt will rest in God Absolute as the Only Truth. The Ramayanam is nothing more nor less than the account of the progress of a man who has achieved the highest adeptship. All the places and persons and actions described in that sacred book are confined to the constitution of Rama himself. He had no Ten-chariot father outside of himself, nor a Ten-headed foe and monkey allies outside of himself. The best of all sacred Literature—whether the Vedas or the Ashtadasa Purana or the Itihasas, of which the Ramayanam and the Mahabharata are the most comprehensive—is that the subject is man acting on his own constitution. Initiation or *Opanayanam* amongst the Hindus has reference to this esoteric study, and the Initiated male or Brahmachari associates the female with himself by a ceremonial process called *Viváham*. Then in the third asram he commences the salvation war against the apparent realities and seductive influences of earthly life, and after a most exciting, deadly and renewed struggle becomes the master of the Mâyá alias *Seeta* whom he had adored before. She is in Love with her conqueror, though she flirts to the ruin of all who love her. I trust this rambling letter may help to remove the doubts on Vedantic Philosophy and warm the pseudo pandits.

A. SANKARAN, F. T. S.

CHROMOPATHY.

The science of Chromopathy (or treatment of disease by means of colours) needs a fuller investigation than it has as yet received. Two very remarkable cures have just taken place in this station through the instrumentality of our President Baboo Jwala Prasad. Case number one was that of a young man suffering from chronic head-ache of three years' standing, which defied every sort of treatment, native or European. At last he was brought to our President, who advised him to paint the whole of his sitting room blue, to drink water out of blue bottles, and as far as possible to surround himself with blue colour. This treatment was suggested by a perusal of Babbit's health manual. The effect of this treatment was instantaneous and most wonderful. The young man is almost perfectly cured; instead of being daily attacked by head-ache it now only comes once in every three months or so, and it is hoped that by persevering in the treatment a final cure may be effected. The second, a still more remarkable case, is that of a woman suffering from puerperal mania accompanied by thirst. She was recommended, on the third day, to look through a blue glass, and the result was that she at once recovered her senses and was cured of the thirst. Though she is still suffering from other complaints, these two no longer exist. It would appear from the above that blue light has a cooling effect on the brain.

SRI S CHANDRA BOSE, F. T. S.,
Meerul.

YOGA.

A Brahman F. T. S. asks:—

1. What is the exact relation between Bhakti Yoga and Raj Yoga? While the one requires as its rigid and inflexible condition the purification of the imagination and a graduated extinction of the emotional faculties; the progressive development of the other will be found to foster their potency by all possible means both direct and indirect.

The Esoteric Buddhism, on page 153, says:—"They (the Vishishta Adwaitis) do not regard Yoga.....as the proper avenue to spiritual achievement, but conceive this to be possible chiefly by means of Bhakti or devoutness." Further on, on page 168 the following statement will be found:—"This is the mistake.....which Buddha as Sankaracharya set himself especially to combat, viz., the early Hindu belief that *moksha* can be obtained irrespective of *gyanam*..... and goodness alone.... cannot conduct a man to more than Devachanic periods of devout but unintelligent rapture, and in the end, if similar conditions are reproduced through many existences, to some painless extinction of individuality at the great crisis."

I am anxious to know whether the peril embodied in the above quotation is, in reality, a cosmic law and, in the case of the Bhakti Yogis, prospectively operative. If however it were simply a logically warranted deduction from a reference to the nature of devoutness or goodness (the European garb of Bhakti); it might be argued with at least a rational plausibility that Bhakti effectively provides against such a sad and unfortunate catastrophe. Devoutness or goodness can never amount to Bhakti; in ordinary European parlance devoutness does not reproduce the specific conditions and entire excellence of Hindu Bhakti. As understood and practised by the Hindu, Bhakti is a graduated attempt at concentration; and ultimately a progressive eventuation into the nature of the deity worshipped. There can be no difficulty or

confusion in understanding my position ; the very familiar illustration of the cockroach and the beetle will recur to the mind of the reader ; if the effect of an intense fright transforms into a beetle what was specifically a cockroach, the converse method of intense love or affection might be found to be equally tenable.

2. The essence of Bhakti being then an intense concentration, and concentration being the special injunction of Raj Yoga, Bhakti would appear to gain a relatively important position. I am not however content to believe in my own deductions. I would therefore anxiously ask (a) whether an aspirant for Raj Yoga may practise Bhakti? Question (a) being supposed to be answered in the affirmative, I would next ask (b) to what extent and (c) in what way may it be practised?

ENGLISH TRANSLATIONS OF SANSKRIT BOOKS.

U. B. writes as follows :—

There is much truth in the saying that "the wish is father to the thought." It is still more true that one believes very readily what one desires to believe. As an instance of this, as also of the distortion to which the Europeans in their zeal for Christianity subject our holy scriptures, I quote the following :—

There is a couplet in the *Mahābhārata* running as follows :—

जितन्ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।

नमस्तेस्तु हृषीकेश महापुरुष पूर्वज ॥

John Davies in the Appendix to his translation of the *Bhagavat-gita* renders it thus : "Thou art victorious, O lotus-eyed one. Hail to thee O Creator of the Universe! Hail to thee the eldest son of the Supreme Soul!" and proceeds to infer therefrom that the *Brahmanas* of yore were devoted worshippers of *Jesus Christ*. What a strange idea! But let us examine the source of this error.

The epithets '*Mahāpuruṣa*' and '*pūrvvaja*' in the above Sloka meaning respectively the 'Supreme Soul' and the 'First Cause' have been twisted into a compound word and thus translated into "the eldest son of the Supreme Soul," which necessarily signifies to the Christian thinker nothing but "Jesus Christ."

Now any man who has the slightest pretension to a knowledge of the Sanscrit language ought to know that the word '*pūrvvaja*' is never used in the sense of "the first born." It literally means 'the progenitor' or 'the ancestor,' and hence has here the signification of 'the First Cause.'

Instances of this kind are not at all rare ; and yet these writers boast of their critical acumen!

It is really a pity that men should allow themselves to be so far blinded by religious prejudice, and thus lay themselves open to a charge of garbling the religion of a great people which they are unable to understand.

This opportunity should not be passed over without an impassioned appeal to all lovers of India and of Indian philosophy, literature and science for the cultivation of the *Devabhāshā* itself, for a repudiation of all those English translations—hideous transformations rather—which are doing immense mischief to our sacred lore, and for a vindication of its real wealth.

Note.—The view taken by Mr. Davies depends for its support on the date he assigns to the *Bhagavat-gita*. It would be a good thing if some learned brother would publish such evidence as exists for the accurate fixing of this date, the European computation of which is about 600 A. D. The

cause of ancient learning would, however, be promoted if some competent Indian gentlemen would criticise the existing translations in detail or publish more correct ones. As long as these translations are left to Europeans ignorant of Eastern traditions, accuracy in philosophical matters cannot be expected.—*Ed.*

AUDIPHONES.

C. K. M., F. T. S., writes to the effect that he is unable to procure audiphones in India and begs to make an earnest appeal to American and European Theosophists to recommend cheap and durable audiphones suitable to this country. We trust we shall have speedy replies to this request.

A LITTLE MORE OF THE LAST OF THE ALCHEMISTS.

The article referred to below gives an account of Kellermann's life in England, where he lived at Lilley, near Luton in Bedfordshire. This letter supplies some interesting additional links in Kellermann's life after leaving England, not given by the writer in the *June Theosophist*—

Sir,—Having leisure I recently looked up the *Theosophists* of some time past, and in the June Number of 1884, came upon your remarks on the last of the Alchemists, Jacob Kellermann.

He was known to Mary Ann Austin, who married his son Thomas Penny Kellermann in October 1826, at Philadelphia, and on the death of her husband in 1835 came here with her daughters, one of whom I married.

After Jacob Kellermann left England he settled at Bloxburgh Plantation in the Parish of Port Royal in this Island. He was very eccentric, a recluse, German by birth, caring little for the society of men and less for that of women, or for family ties ; and in his latter days devoted all his time to Alchemic research and the philosopher's stone, which he averred he had discovered ; hence he coveted an introduction to the King, which being denied, he returned to Jamaica.

He died at Bloxburgh Coffee Plantation and was there buried. I have seen his tomb between the great house and the Coffee Store.

He was brother to Field Marshal Kellermann, Duke of Valmy, Peer of France.

KINGSTON, JAMAICA, }
24th July 1885. }

T. N. CRIPPS.

Reviews.

PSYCHOMETRY.*

THE friends of Professor Buchanan have been waiting now thirty years for him to make a proper public presentation of his greatest discovery, Psychometry—a discovery which the future historian must place among the noblest and greatest of this great epoch of human thought. But, whether owing to indifference to fame, absorption in less important matters, or a propensity to have too many intellectual irons in the fire at once, he has neglected Psychometry all through the prime of his life, and only now, at the age of over seventy, compiled its history and collated his experience. Meanwhile the field has been more or

* A Manual of Psychometry, by Joseph Rodes Buchanan, M. D. Boston, published by the Author, pp. 496, 800.

less gleaned by the Dentons and less able experimentalists, and the name of Buchanan, instead of having been written beside that of Harvey in the Academies of Science, has been chiefly honoured and treasured by a handful of his personal friends and disciples, like the present writer. Even now that we have the long-expected book, it is not what *he* might have made it. His very first line in the preface confesses that "this volume has been somewhat hastily prepared," and as "a work to introduce the subject to the general reader, not an elaborate memoir for scientists, which need not be offered until it is called for!" If great discoverers had always waited until an ignorant generation "called for" their books, we should have been a sorry set of intellectual beggars. It is rather late to complain to Dr. Buchanan, but since he writes as though he had still sap enough in him for twenty years more of life, we may beg of him to give us in the second edition a still worthier monument than the first of his grand intellectual ability. Not that we would imply that the book is not the best yet written upon the subject—taking it all in all; nor that it should not be immediately added to the library of every society and person engaged in psychical research; but that this author could have done still better by his own discovery. The word Psychometry, coined by him in the year 1842, derives from the Greek words *Psyche*, the soul, and *Metron*, a measure; hence means soul-measure—a scientific method for ascertaining the psychic qualities of persons and qualities of things. The Dentons gave an admirable name to this innate divine principle throughout nature—the "Soul of things," and Buchanan is justified in saying that Psychometry is "not merely the instrumentality for measuring soul-powers [in persons] but a comprehensive agency like mathematics for the evolution of many departments of science. As a science and philosophy, it shows the nature, the scope, and the *modus operandi* of those divine powers in man, and the anatomical mechanism through which they are manifested; while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biography, history, palmontology, philosophy, anthropology, medicine, geology, astronomy, theology and supreme life and destiny." This is a large claim, yet it is impossible for any one, even at this early stage of the science, to flatly deny it. What gives Psychometry its greatest value in Oriental eyes is, that it comes as new evidence to support the teachings of Aryan sages. This alleged limitless capacity to penetrate the arcana of nature squares exactly with the *Sutras* of Patanjali, the *Siva Sanhita*, the *Gāthas* of Buddhistic Iddhi, and the maxims of esoteric lore as found in all the old Eastern religions. Buchanan says he writes for his "friends of the twentieth century," not knowing that what he is writing is what was known twenty centuries ago, and is part of the occult training of every Asiatic chela. Human thought moves in cycles and, as the true Hindu would say, "the *San-chita* (potential Karma) of the Arya sages is now becoming *Prárábdha* an active, manifesting force." Some would go to the length of asserting that the very personality now called Buchanan was aforesaid a frequenter of an Aryan *Ashram*, if not a sage himself.

The Psychometric faculty is exercised apparently through the nerves. A large number of persons in every human group are able to receive impressions of the hidden characters of individuals, their state of health, their past history, and often their probable future, and also to trace through the Akása the psychauric trail of specimens of inert matter, manufactured or crude. Even the history of our globe as a whole or in any part may be psychometrically traced. Still more wonderful, this divine faculty enables one to follow back any individual or national line of thought. This much Prof. Denton's book had taught us, but

when one fully conceives what this tremendous idea involves, it goes without saying that we have not as yet had given us even the one grain of sand that the Grecian sage said he had picked up on the shore of the Ocean of Knowledge. Christians talk of God's Book of Judgment; Islam says that each man carries his book at his neck throughout his life for his deeds to be written in by his attendant angels; the Hindu has personified his Chitragupta, the Record-keeper of the Akása: well, here we have the means shown us by Buchanan by which we may read these records at our ease without waiting for a *Dies Irae*, or the time when we must cross the Chinvat Bridge of the Zoroastrians. The psychometric faculty is, according to our author, so common that out of some ninety subjects in one of his medical classes, forty-three were able to perceive the character of medicinal substances from their several auras and without contact. One thus gifted can, by laying a hand upon another's head, read his whole character, and by passing it over the body detect the seat and nature of any local ailment. The location and value of mineral lodes, the quality of foods, the genuineness of bank-notes, coins, and writings, in short, every secret of nature, may be laid bare to the persistent experimentalist. Dr. Buchanan's book records a great number of highly interesting psychometrical readings by his present wife, a gifted and excellent lady, whose sympathetic face graces the frontispiece of the volume. Every branch of the Theosophical Society should have a copy and study the book carefully.

H. S. O.

ESOTERIC BUDDHISM. By A. P. SINNETT. Fifth edition, annotated and enlarged by the Author.

IN this edition the original text of Mr. Sinnett's well known book has been preserved intact, the annotations, the result of his further study, being appended at the end of the chapters to which they refer. This arrangement will recommend itself to all readers of this work as much more convenient than an embodiment of the new matter in the body of the original work or the introduction of a number of foot-notes. This latter course was moreover rendered unnecessary from the fact that the annotations do not alter anything that was said before, but are intended to furnish fuller explanations on some of the more obscure points.

The principal annotation is a long and exhaustive essay on Kama Loka, which will be found most interesting and suggestive, carrying the teaching on this subject several points in advance. There is also a valuable note on "The Planetary Chain," dealing with the commencement of individuality, and showing that this differentiation does not commence until the appearance of the animal kingdom. A note on "Esoteric Teachers" will help to clear away some of the erroneous opinions held by a number of persons as to what the Mahatmas really are, and will assist in the formation of correct conceptions of these exalted beings. It points out very plainly the often forgotten fact of the existence of a dual nature in the Mahatma, and thus removes many difficulties in the way of understanding their functions and attributes. We have no doubt that the new edition will, as it deserves, be widely read by Theosophists and others interested in the doctrines therein expounded.

THE PURPOSE OF THEOSOPHY. By MRS. A. P. SINNETT.

THIS little book is intended to afford a plain explanation to enquirers of what Theosophy really means, and will supply a much felt want. It sets forth the elementary truths of evolution and the law of Karma in a comprehensive manner calculated to enlighten those unacquainted with these subjects. It further gives a brief outline of occult history, showing the antiquity and universality of the Esoteric doctrine. A chapter is devoted towards clearing away the various Western misconceptions of Eastern philosophy, and a short account is given of man's septenary constitution and the forces of the unseen universe. The writer has also endeavoured to give some idea of the powers of the adepts and other initiates. A final chapter contains instructions for students who may wish to make further progress. It will thus be seen that the volume touches upon nearly all the points included in the term Theosophy, and that in an easy, attractive manner well calculated to induce readers to prosecute deeper and more serious studies in the more elaborate works already published. The book before us is a most useful contribution to the literature of Theosophy, for it has hitherto been a matter of some difficulty to Theosophists, when asked to recommend some easy book on Theosophy, to know what to select, and indeed there was nothing that would quite answer the requirement; this blank has now been filled by Mrs. Sinnett, and we beg to congratulate her on the excellent manner in which she has acquitted herself of her task.

PALMISTRY AND CHIROGNOMANCY. By ROSA BAUGHAN.

THE practice of judging the character and forecasting future events from indications furnished by the examination of the hand is very ancient, and several books have been written on the subject. The standard work is undoubtedly that of Desbarrolles, published in Paris in two parts, but this great work, exhaustive as it is, loses some of its value from the awkward way in which part of it is arranged, and besides this, it is written in French and no complete English translation is available. The two small works under review, published by Mr. Redway, give an excellent practical idea of what is known on these subjects, and contain sufficient information to enable a student to recognize the characters of the persons he meets, as far as these are shown by their hands. The book on palmistry, as its name implies, deals with the signs to be found in the palm of the hand. These consist of lines and other marks, which bear different significations according to their shape and position. Persons unaccustomed to such investigations will be surprised to see how much variety there is in these signs in the hands of different persons. Chirognomancy explains the indications to be derived from an examination of the outside of the hand. These are furnished by the differences in the shape and length of the fingers, so that, without seeing a person's palm, it is often possible to obtain a fair general idea of his character and pursuits.

THE HANDBOOK OF PHYSIOGNOMY. By ROSA BAUGHAN.

THE art of interpreting the character by the face, or physiognomy, is somewhat more difficult of attainment than the kindred one of palmistry treated by the same author in the book noticed above. The handbook before us is however well adapted to give the student a practical acquaintance with the methods employed. No words are wasted in long and tedious disquisitions, but each feature of the face is considered in order and the indications furnished by its varieties are clearly

explained, so that with a little practice any one may arrive at a fair knowledge of physiognomy by the aid of this book. To become a good physiognomist a fair share of intuition will be found very necessary, in order to be able to seize at once on the most important points, and also to make proper allowance for the way in which the different indications modify one another. A knowledge of the art will however be found useful to many, as it will not only enable them to form a rough judgment of the character of the persons they meet, but will also help them to cultivate and increase their powers of observation. When this book has been gone through, the reader may, if he wishes for more detailed information, consult a larger volume, such as that of S. R. Wells, but Miss Baughan's work seems better adapted to the study of a beginner than any we have yet seen, and contains enough for all practical purposes, and as such we have no hesitation in recommending it to any of our readers who may be interested in the subject.

THE SECRET OF DEATH, AND OTHER POEMS. By EDWIN ARNOLD.

ALL those who have read Mr. Arnold's beautiful work "The Light of Asia," will welcome a fresh volume of poems from his graceful pen. "The Secret of Death" is a translation of the first three Vallis of the Katha Upanishad, and will thus have a special claim on the attention of Indian readers. Mr. Arnold has written his poem in the form of a dialogue between an English "Saheb" and a Brahman priest who read the Upanishad together, the priest supplying the meaning where the European's knowledge fails, thus indicating the only way in which Westerners are likely to study ancient Aryan literature with much real profit. In this Upanishad Nachiketas is given by his father to Yama, God of death. When the youth arrives at the abode of death Yama offers him three boons; for the first he asks "that his father

"Be comforted and restful in his mind.
Thinking fair thoughts of me who die for him."

This being granted the next request is that, avoiding hell, he may come to "Swarga's peace." The third boon asked is an answer to the question:—

"Tell me, great Yama! what the true word is
In this which men inquire, the very truth
Of this chief question of the life to come,
If there be life? if the soul's self lives on!"

After trying to induce the boy to make some other choice, Yama at last grants this boon also. His answer is too long for quotation; the following, a portion of it, is a description of the sacred syllable:—

"This word, so rightly breathed, signifieth Brahm,
And signifieth Brahma. God withdrawn,
And God made manifest. Who knows this word,
With all its purports, what his heart would have
His heart possesseth. This of spoken speech
Is wisest, deepest, best, supremest! He
That speaketh it, and wotteth what he speaks,
Is worshipped in the place of Brahm with Brahm!
Also, the soul which knoweth thus itself,
It is not born. It doth not die. It sprang
From none, and it begetteth none! Unmade,
Immortal, changeless, primal.—I can break
The body, but that soul I cannot harm!"

"The Rajpoot's Wife" and "The Rajah's Ride" are two other poems on Indian themes in this volume, as are also "A Bihari Mill-song," "Hindoo Funeral Song" and the "Song of the Serpent-charmers."

The rest of the book is composed of poems written on various subjects, of which "Hero and Leander" is perhaps the best, but all are marked by the refined diction and melodious verse which always characterize Mr. Arnold's productions.

BIOGEN, A SPECULATION ON THE ORIGIN AND NATURE OF LIFE.

By PROFESSOR ELLIOTT COUES.

This thoughtful essay by an eminent American scientist is well worthy of the attention of our readers, as the conclusions therein arrived at are analogous to, if not identical with, the theories put forward in this journal and other Theosophical publications respecting the One Life. The writer begins by showing that the chemico-physical theory, according to which life is "the result of the aggregation of matter," contains a fallacy inasmuch as it can give no logical proof "that the result of the process by which matter is fitted to receive life is the cause of the vitality it manifests," as there is nothing to show that vitality and protoplasm are more than concomitant, and this theory is thus merely a restatement of the doctrine of "spontaneous generation." He then goes on to point out that there is no chemical test by which the difference between a live cell and a dead one can be determined. The difference lies in a something which eludes our subtlest analysis; and this, he says, is the vital force to which he has given the name of Biogen. As far as scientific records go, life has never been produced in the laboratory, though compounds have been made containing exactly the same constituents as those of living organisms; on the other hand, life is not inseparable from organized matter, as a corpse remains after a man is dead. The writer therefore feels driven to adopt the hypothesis that "life is an entity, a reality, apart from any known forms of matter." Defining spirit as "unconscious force" and as such illimitable in time and space," and, in its totality, "identical with that Universal Mind or Supreme Intelligence which we mean when we speak or think of God," his view of soul is that it is "the quantity of spirit which any living being may or does possess at any time," while "a living body results from the action of spirit on matter, and that life subsists on the union of the two," and "mind resides at the melting point, so to speak, of matter in spirit." He says further: "Biogen itself, of course, is alive; it is life; and Biogen may be defined as spirit in combination with the minimum of matter necessary to its manifestation. Biogen is simply soul-stuff, as contradistinguished from ordinary matter; it is the substance which composes that thing which a well-known and very frequently quoted writer calls "the spiritual body," thus arriving at a re-statement of the old theory of the *anima mundi* or soul of the world. Of this latter he says:—"To my mind the *anima mundi* belief, as I restate it in terms of the biogen theory, acquires colour from the consideration that it is exactly the complement, and perhaps the natural antinomy, of generally received views respecting the evolution of chemical elements and chemical compounds from indifferent states of nebulous matters; and not unlikely to be quite as true."

We must refer our readers to the book itself for the admirable chain of reasoning by which the Professor arrives at the results we have briefly indicated, and close our review with a question which concludes the paper (originally read before the Philosophical Society of Washington), "What is the principal difference between a living human being and his dead body, if it be not the presence or absence of the soul? and if it be nothing like this, what, then, is it more like?"

SUPPLEMENT TO

THE THEOSOPHIST.

OCTOBER 1885.

MADAME BLAVATSKY.

LATEST advices from Europe report a change for the better in Madame Blavatsky's health, though it had previously given her friends much uneasiness. She is now going through a course of mineral waters, and is receiving the visits of a number of leading European Theosophists.

AMERICA.

THE American Board of Control has passed a resolution requesting Professor Elliott Coues to review and criticize, on behalf of the Theosophical Society, the proceedings and transactions of the American Society for Psychical Research, and recommending him "when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society according to the doctrines and upon the principles of Psychic Science, of which the Theosophical Society is the custodian in the United States." The annual Meeting was held at Cincinnati at the house of Prof. J. D. Buck, and very important business transacted. For the coming year Prof. E. Coues was elected President and Mr. Elliott B. Page, of St. Louis, Secretary.

CEYLON.

THE Buddhist Branch of the Theosophical Society at Colombo has removed its headquarters to the premises lately purchased, at a cost of Rs. 6,000; ancient Sinhalese customs being observed on the occasion.

The first sermon was preached on the 24th August by the Right Reverend H. Sumangala, High Priest.

We have received the following newspaper cutting from Ceylon:—
"THE SIAMESE PRINCES IN CEYLON.—The P. & O. s. s. "Ancona" arrived here on Thursday with four Princes, sons of His Majesty the King of Siam, and their suite, en route to England. Mr. Pysa Chairunder, an officer in the service of the Siamese Government and a near relative of His Majesty, goes with the Princes as their guardian. They are very young, the eldest being 11 years old; and it is their intention to stay in England for some time to obtain an English education. The members of the Colombo Theosophical Society having been apprized of the Princes' departure from Singapore about a fortnight ago, made every preparation to give them a fitting reception on Friday morning. On Thursday morning the S. S. "Ancona" arrived here with the Royal party, who were received on board by Messrs. W. De Abrew, Don Carolis, H. A. Fernando, Dharma Gunawardena and U. De S. Gunesekera, prominent members of the Buddhist Branch. They, on behalf of the Society, invited the Princes to be the guests of the Society until the departure of the steamer which takes them to Europe. The invitation

being accepted, the Princes came on shore accompanied by Mr. De Abrew, (Junior) in the "Royal Barge," which was placed at the disposal of the party, through the courtesy of Capt. Donnan. On landing, they were received by the members of the Theosophical Society. The Princes then drove to the bungalow prepared for their reception. The building belongs to a member and had reached its completion a couple of days ago, and is to receive the name of the eldest Prince, it is rumoured. On their way, they visited the Temples of M. Gunananda, Priest and High Priest. At the latter place, the Princes went through some ceremonies, and at their conclusion the priests recited the "Mangala" Hymn. The evening was spent in receiving visitors, of whom the majority were Buddhists. After dinner native dances by nautch girls, a puppet show, &c., were carried on till the small hours of the morning, before a respectable audience, among whom we observed Mrs. Pompeius, the Misses Stewart, Mrs. Krieckenbeck, Mr. Anthonisz, Dr. Eliatamy, Mr. Xavier (a passenger per S. S. "Ancona") Mr. Keyt, Mr. Stewart, &c. The Royal party thanked the members of the Theosophical Society and expressed their deep sense of gratitude to them for the kindness shown by them during their brief stay in Colombo, and left Ceylon very much pleased, yesterday afternoon for Europe."

A set of Theosophical works, including Col. Olcott's Buddhist Catechism, was handed to Mr. Psya Chairunder for presentation to the King of Siam in the name of the Colombo Buddhist Theosophical Society.

COLONEL OLCOTT.

COLONEL OLCOTT arrived on the 1st instant at Madras, where he was received at the station by members of the Theosophical Society and other gentlemen. His long tour in Bengal, Behar and N. W. P., C. P., and the Deccan has been thoroughly successful and the manner in which he was received at every stage of his journey has been most encouraging, showing as it does the inherent vitality and growing influence of the Society in this country, and its work as a living power for good. The subjoined reports, taken from various sources, but imperfectly show how genuine a success this tour of over 6,000 miles, performed in the hottest and rainiest months of the year, has been.

Six new branches have been formed by Col. Olcott during his tours, and considerable additions have been made to the membership of most of the older ones. And lastly, thanks to his robust constitution, the President has enjoyed perfect health throughout.

TO THE EDITOR OF THE THEOSOPHIST.

SIR,—Now that, under medical advice, I find my visit to England may be more protracted than I had anticipated when leaving India, I beg you will permit me, through your columns, to say a few words of thanks and good wishes to my brother Theosophists in India, with many of whom I had the pleasure of becoming personally acquainted at the anniversary last December. I have not now the strength to write to many individually, but I should like to convey to them my deep and heartfelt appreciation of the kindness with which I was received on my arrival in India. I especially wish to thank my friend, our President, and my brothers at Head-quarters, who showed me unvarying kindness, courtesy, and sympathy during my illness.

My thanks are particularly due to the President of the Gorakhpore Branch for the prompt way in which he came forward to take up a work which is all important to the nation, and endeavoured to form a "Social Fidelity Alliance;" it is my earnest hope that his example may be followed by other members of our Society.

Finally let me say, be brave and true under whatever storms may shake the Theosophical Society. I have found among the true Theosophists in England staunch and thorough fidelity to the cause, and they have not wavered in their friendship for Madame Blavatsky during this long time of trial and difficulty.

I beg to apologise for taking up your space with a personal letter, but I must repeat that I have largely increased my circle of friends, and when at

some future time I am allowed to return to India, it will not be with a feeling of coming to a strange land.

With hearty greetings to all who, remembering me, may see these few words.

THE PALACE HOTEL,
SOUTHPORT,
3rd September 1885.

Yours fraternally,
ISABEL COOPER-OAKLEY,
F. T. S.

[Note.—The good and loyal feeling which Mrs. Cooper-Oakley evinces is reciprocated by every one of the members of our Society with whom she came in contact. Everywhere throughout my tour just completed she was enquired after with affectionate solicitude, and the deepest regret was expressed that the perilous illness which attacked her soon after the last anniversary, and which confined her to her couch for many weeks, should have finally forced her to return to England to try and recuperate her strength. Her return to India will be most welcome to us all. H. S. OLCOTT, P. T. S.]

ALLAHABAD.

COLONEL OLCOTT arrived here on the morning of the 19th August, and notwithstanding the heavy rain, there were many present at the platform to give him a hearty reception. During his short stay of four days in Allahabad, where he stayed at the house of B. Janki Nath Ghoshal, he addressed the public twice, spending the rest of his time in receiving visitors.

His first public speech was at a meeting presided over by Pandit Bishmambhar Nath, a distinguished member of the local bar, in the Kayasth Patshala Hall at 4-30 p. m. on the 20th August. The subject of the lecture was "Karma and Free will." On the following day at the same place and hour, Pandit Lakshmi Narayan Vyas being in the chair, the Colonel received an address from the students of Muir Central College, and the impressive and instructive reply to it formed his second public speech. In this reply he gave some excellent advice to young men, particularly recommending the formation of a League of Honor and the study of Sanskrit.

At the conclusion of the meeting flowers, which had served as ornaments to the table, were showered upon the speaker.

FYZABAD.

COLONEL OLCOTT arrived here on the 27th instant by the up mail train from Benares. He was received at the Railway station by the members of the local Branch Society, accompanied by a few non-Theosophists. The same evening he delivered a lecture on "Theosophy: What it is" at the Municipal Hall. Although it was raining, still the hall (by no means a small one) was full. Almost all the Civil and Military officers were present. Colonel Forbes, the Commissioner of the Division; Mr. Robinson, the Deputy Commissioner; Mr. Eales, the Assistant Commissioner; Colonel Bartleman, the Commanding Officer; Colonel Woodcock, the District Superintendent of Police, were among the prominent personages.

The President-Founder in his usual bold and firm manner called the attention of the audience to the fact that the reason why Theosophy was the subject of his lecture, was that there were some misconceptions about it, and it was with the intention of explaining them that he appeared before them that evening. He said that Theosophy was not a sectarian movement; it had nothing to do with the creed, color, nationality, or religious feeling of any individual. Its principles were most catholic, and its views most cosmopolitan. The Theosophical Society was, so to speak, a religio-scientific body. He then one after another mentioned the several objects of the Society, dilating upon them in a masterly manner. He further said that the Society was no Utopia, as the results it had already achieved would prove. There were branches almost all over the world, and the Society counted members whose very name carries weight even with the most sceptical. Speaking of the Aryan literature, he said that there were truths in it which the Western philosophers and scientists had never thought of,

and which had only of late begun to arrest the attention of the *savants*. He spoke depreciatingly of the present system of education which developed only one side of the man, and even that in anything but a satisfactory way. The present colleges and schools, instead of sending forth good, honest and true men, annually turned out a number of young men saturated with the most materialistic ideas and often devoid of high moral feelings and susceptibilities. The lecture was well appreciated, and closely attended to by the audience. It was translated into Urdu by Pundit Pran Nath, a fellow of the Lucknow Branch.

The lecture produced a most salutary effect on the minds of the people, as the very next day the most influential members of the Hindu society waited upon the President-Founder with an address on behalf of the community which they represented, welcoming him in handsome terms to the historic city of Ayodhya. They expressed their heartfelt gratitude to the man who, having relinquished every worldly advantage, had undertaken the cause of the decaying *Shastras* of India, and of its degenerating people. They appreciated and sympathized with his labors in connection with the movement. They thanked him for his strenuous exertions for the revival of Sanscrit literature. The Colonel replied in a suitable manner. He exhorted them to take up the long neglected Aryan *Shastras*, as they, and they only, if rightly interpreted, contained the solution of the mysteries of life and of the unseen universe.

The Colonel left early next morning, *i. e.*, 29th, for Gorakhpur.—*Indian Mirror*.

GORAKHPORE.

COLONEL HENRY S. OLCOTT, the President-Founder of the Theosophical Society, visited the Sarv Hitkari Branch, Gorakhpore. Accompanied by Pundit Bhawani Shankar Ganesh, he arrived here by the evening train on the 29th July from Fyzabad. The President of the Branch, Thakur Ganesh Singh, with nearly all the brothers in the station and some eminent persons (of Hindu, Mahomedan, and Christian persuasions) of the town went to receive and welcome the Colonel on the railway platform. The Colonel was accommodated in the bungalow of Babu Durga Prasad, Honorary Magistrate, and a wealthy landlord of this place, who paid every attention to our distinguished guest. A short address of welcome was read by the Joint Secretary of the Society. The Colonel made a suitable reply. Next morning, the 30th, many native gentlemen of every rank and profession came to see him. In the evening a lecture on "The Aims of Theosophy" was delivered by the Colonel in the station Club room. More than a dozen Europeans of both sexes of high rank and official position attended the meeting. The lecture-room was overcrowded. We are sorry to say that there is not a single hall for public receptions in this town. The people were so desirous of hearing the world-renowned Colonel, that all the doorways of the room were filled, and the verandahs occupied. If the hall had been five times as large it would have still been overcrowded. Hundreds of people went away for want of room. The lecture occupied more than an hour, after which a short abstract of it in Hindustani was ably given by Babu Ram Dhon Mukerji, B. A., B. L., at the request of the Chairman. The meeting was then dissolved at about 8-30 P. M. The following day, the 31st July, Colonel Olcott was visited by European and Native gentlemen. His whole day was employed in talking with persons on different subjects, too numerous to detail. At 5 P. M. a meeting was held at Lala Sukh Nidhan Singh Yakil's house. In opening the meeting, the President, Thakur Ganesh Singh, gave a short account of the Hindu Sunday School and its vicissitudes since its foundation in July 1883 by the local Branch. Then a number of Sunday School pupils recited verses in Sanskrit (Raghulvansha), Nagri, Persian, Urdu, Bengali and English with great fluency. The audience were highly gratified and there was loud applause. After the chanting of slokas, Colonel Olcott rose and delivered a very sympathetic speech on "The Duties of Parents," which was received with loud and continued applause. He explained the advisability of opening Sunday Schools, and at the same time gave a brief history of the origin of Christian "Sunday Schools" in America, where they were originated by a

Negro slave woman. The idea first entered this good old woman's brain, and gradually developed all over the world. The Colonel's speeches need not be commented upon. Every one who has heard him or knows him can imagine what a success they must have been. All English-speaking persons unanimously declare that they were the best lectures they ever heard. An abstract of the last speech was also very ably given by Babu Ram Dhon Mukerji in Hindustani. The Chairman's remarks closed the meeting. This time the hearers were more numerous than before. At the end, sweetmeats were distributed to the Sunday School students and others. The following morning the President-Founder with his Private Secretary, Pundit Bhawani Shankar, left by rail for Bara Banki, giving hearty embrace (after the native fashion) to each and all of the brothers present on the station platform.—*Indian Mirror*.

LUCKNOW.

YESTERDAY Colonel Olcott delivered a lecture on "Islam" before an intelligent and appreciative audience of from 700 to 800 gentlemen. The *elite* of the community were present, and their name is legion. On the motion of Pundit Prannath, the President of the 'Satyamarga Theosophical Society,' seconded by Mahomed Sajjad Hossein Khan, Editor of the *Oudh Akhbar*, Nawab Raza Hossein Khan, Talukdar, took the chair. The President then called upon the lecturer, Colonel Olcott, who, on rising, was vociferously cheered, to deliver his speech, of which the following is the substance:—The very fact that he was there that evening to lecture on "Islam" should be the most conclusive proof that, in spite of the assertions to the contrary, the Theosophical Society, of which he was the President Founder, did not represent any particular creed or religion, but was a common platform where men of different religious beliefs could take their stand. No doubt he might be represented to be a Mussulman for lecturing on "Islam," just as he was on a former occasion called a Parsi for lecturing to the Parsis at Bombay on their religion (Laughter). He said he was born a Christian, When he attained the age at which he could choose a religion for himself, he questioned the truth of that of his forefathers, or found at least that it did not suit his purpose. So for some time he remained without any religion. But again his religious fervour kindled in him, and since then for the last ten or eleven years, he had made religion his sole study. Many Mahomedans were at this time in the same position as he had been, born in a certain faith but lacking the inward religious belief in it. To give an impartial and faithful description of the religion of the Prophet, he would imagine himself to be a born Mahomedan, educated after the modern fashion, but he would not represent any particular sect, Shiah or Sunni. In this age of shams, he continued, the tendency of education was materialistic. Education was sapping the foundation of faith. The Western *savants* could not reconcile theology with science. This materialistic tendency was fast growing, owing chiefly to the education the Mahomedan and Hindu boys were receiving from the Christian Missionaries, who were naturally apt to fill the minds of the young with prejudiced thoughts of their own religion. He further observed that although, like the Hindus and the Buddhists, the Mahomedans had, up to the present date, kept to the outward religious observances, they lacked their former strong faith; and without faith, they could not attain to Heaven. Although every Mahomedan in Lucknow, he continued, knew that the gratification of sensual pleasures, lying, thieving, cheating, dealing dishonestly, were sins against God, yet in all Lucknow there will be found few, indeed very few, Moslems free from these vices. He further observed that to promulgate religion or morals, or new doctrines, prophets were needed. No age, in fact, had been without its prophets, the only difference being that some ages had been more fortunate than others in being more prolific as to prophets. For instance, Buddha was, according to the Hindu Scriptures, not the first but the ninth *avatar* or incarnation of Vishnu, and that God will once more come down on earth in the name of *Kalki Avatar*. He found other examples of this expectancy in the Koran and the Parsi and Buddhistic Scriptures. "Islam" meant resignation to the will of God. It had one hundred and four revelations

in different times. The Vedanta and the Koran bore a certain similarity to each other. Both of them propounded almost the same views in different languages. Even the present age was not without its prophets. He said that forty crores or one-third of the whole human race professed Islam even at that date, and so it must have grand and sublime features. He observed that Europe owed much to Mahomedanism for its mathematics, chemistry, science, and philosophy. Darwin's evolution theory, he continued, was known to the Mahomedans long before it was introduced into Europe. What the Christians could not do in one thousand years, the Mahomedans effected in less than three hundred years. He wound up his interesting speech with a clear and able exposition of the views on "Islam," by extracts and quotations from Christian and Moslem writers, in which the Prophet was represented as being the embodiment of the highest virtues, and concluded by saying that every man should examine the truths of his own religion, and in doing so, must compare it with other religions of the world, and notice its excellent points. This will serve to strengthen his faith and consolidate his religious beliefs.

For the benefit of the audience that could not understand English, at the request of Colonel Olcott Pundit Prannath interpreted the lecture in Urdu. Pundit Prannath then proposed a vote of thanks to the chair, and Pundit Sham Narayan, Editor of the *Mirat-ul-Hindi*, to the speaker. The meeting then dispersed at about 8.45 p. m. In spite of the excessively hot and close weather, Colonel Olcott was, for more than an hour, listened to with rapt attention.—*Indian Mirror*.

BAREILLY.

COLONEL OLCOTT, the President-Founder of the Theosophical Society, arrived at Bareilly from Lucknow on the morning of the 8th instant. In spite of the inconvenient hour of his arrival at 3.34 p.m., and notwithstanding heavy rains, most of the members of the local Branch were waiting at the station to give a hearty and cordial welcome to the "grand old man." The Colonel drove down with Rai Peari Lal, Munsiff, President of the local Branch, to his residence, and was his guest during his brief stay in this city.

The same evening at 7 p. m. Colonel Olcott delivered a lecture in the local Town Hall. Although the weather was very unfavorable, it having been raining during the whole day and for several days previously, still there were about two hundred persons present. Almost all the native gentry of the town were there to hear Colonel Olcott's address. The subject, chosen for the evening's discourse, was "The Regeneration of India." On entering the Hall, the Colonel was loudly cheered by the whole audience. Munshi Gunga Pershad, a retired Deputy Collector and a leading Hindu of the city, was voted to the chair. After the usual introduction by the Chairman, the Colonel spoke for about an hour in brilliant style. He commenced by reminding his hearers that as President of the Theosophical Society he had nothing to do with politics. In fact, his opinion was that it was impossible to regenerate a nation through political training alone. So he maintained that, in order to regenerate India, the people must advance intellectually, morally, and spiritually, and in order to attain this object, great efforts should be made to revive Sanskrit learning. The people of India must also know what their forefathers did, and what progress they had made in sciences and other cognate subjects. According to the present University training, the Hindu youths have been receiving a purely Western education without any corresponding knowledge of the teachings of their Aryan forefathers, and are thus naturally led to form a contemptuous opinion of ancient Aryan teachings; whereas, if they only study Aryan literature, they will find what intellectual giants their forefathers were, and what real progress they had made in the domain of philosophy and science. The learned lecturer then said that he was, however, glad to find that the Hindu youths are being roused to a proper sense of their duty. Much still remained to be done. He strongly impressed on the audience the necessity of giving a greater stimulus to this noble undertaking and of working steadily to bring it to a successful termination. He also appealed to the Mahomedans not to neglect their ancient books. The Colonel was repeatedly cheered as he spoke. An epitome

of the lecture was given in Urdu by a Bengali gentleman, a Plender of the local Bar, and this brought the proceedings of the evening to a close.

Next morning (Sunday) at the invitation of the *Vidyaprakshih Sabha*—a Society formed here more than a year ago for the promotion of Sanskrit learning—the Colonel visited the Sanskrit school established by the Sabha. There the Sabha presented him with two addresses, one in Hindi and the other in Sanskrit verses, composed for the occasion by one of the learned Pundits of the city. The Colonel, in a few well-chosen words, replied to the addresses, thanking the members of the Sabha for the honor they had done to him and praising them for the noble work they had undertaken. He particularly appreciated one of the Sanskrit verses in the address which said that such efforts for the revival of our literature as we now witnessed must be due to the fact that the accumulated potential *karma* of our ancestors was just beginning to be *Prarabdha* or dynamic. He remarked that this idea was as novel as it was true. He then enquired as to the sources of income and the management of the school, and made some practical suggestions about increasing the income and making it permanent. He also inspected some of the classes, and Rajah Madhava Rao Vinayak Peishwa, F.T.S., examined a few boys in his presence. Sweetmeats were then distributed to the boys, and the Colonel left the school amidst the acclamations of the crowds around him. Thence he drove to the other Sanskrit School here which, in its commencement, was the individual effort of a patriotic Hindu of this place, but is now largely helped with money and otherwise by the members of the local Branch Theosophical Society and other residents of the town. There also Colonel Olcott inspected the classes, as also the addition newly made to the school building for opening classes in English. The Colonel felt satisfied with the gradual and steady progress the school was making, and here, too, sweetmeats were distributed to the boys in his honor.

On the evening of the 10th instant (Monday), Colonel Olcott delivered another lecture at the local Town Hall. There was a large audience, amongst whom were noticed almost all the *elite* of the native community of the city. Munshi Damodar Dass, one of the richest Bankers and Zemindars of this district, and also an Honorary Magistrate and Municipal Commissioner, occupied the chair. The subject of this evening's lecture was "The Teachings of the Aryan *Rishis*." The learned lecturer began by saying that, at the present time, when efforts are being made to revive an interest in Hindu religion, we must know what has been left to us by Aryan *Rishis*. Much of what the *Rishis* taught was a sealed book to the Anglo-Indians and also to that section of the people of India who were educated in the Indian Universities, till some efforts to open this book were made by that great man, Sir William Jones. The Asiatic Society did much in this respect. The Hindus owe a deep debt of gratitude to Sir William Jones and to the Asiatic Society for unravelling many a mystery of the Hindu religion, and rescuing from threatened oblivion a literature hoary with age. He highly admired the codes of morality laid down in the books of the Aryan *Rishis*, and said that they would stand comparison with the codes of morality of the most civilized nations of the west, and, perhaps, in some respects be found superior to them. The moral laws laid down by the ancient Aryans are based on the laws of Nature, with which they were thoroughly conversant. He then observed that in ancient times the laws of caste were not so tightlaced, and he cited some instances in which persons of inferior castes were admitted to the pale of Brahminism. He then went on to say that the *Rishis* were masters of the higher sciences, and the theory of evolution which is paraded by the Western writers as the crowning glory of modern science was more fully and clearly known to them. He begged the Hindu youths to study the ancient literature of their country, and he assured them that they would find in that literature almost all that is taught to them in the books of Huxley, Spencer and other Western scientists.

The lecture was then briefly explained in Urdu as on Saturday evening.

The Colonel left us on Tuesday morning for Moradabad.

The presence of Colonel Olcott here has demonstrated that the recent attacks on Theosophy have not been able to shake the Society in any way. On the contrary, I must say that it is securing more public sympathy

and support than before. A distinct impression is gaining in the public mind that the Theosophical Society, instead of being a society for mere phenomenalism, is doing and is destined to do much real and lasting good to India, and, through it, to the world at large.—*Indian Mirror*.

CAWNPORE.

PUNCTUAL to the hour, Colonel Olcott arrived at the Cawnpore Station of the East Indian Railway at 10.51 A. M. on Sunday, the 16th instant, where the President of the local Branch, Babu Hari Har Chatterji, was awaiting his arrival. They then drove to the temporary residence in the cantonment, which was exclusively set apart by the Theosophists for the use of their guest during his sojourn. I would here beg leave to state that such was the enthusiasm that members from Lucknow and Furruckabad gathered together to enjoy the society of their venerable President-Founder, and, for the time being, Theosophists, irrespective of color, forgot their own selves, and lent the right hand of brotherhood to each other. On the evening of the second day, pursuant to advertisement, Colonel Olcott delivered a lecture on "The Religion of the Future" in the spacious hall of the station theatre. The chair was occupied by Mr. T. Herbert Wright, C. E., a Theosophist by belief, who came from Furruckabad to enjoy the pleasant occasion. Amongst other things, the lecturer explained that the word "futurity" had no distinct meaning, when taken along with the cosmic time which is one and eternal. He further said that sectarianism in religion is the reflection of man's own selfishness. So long as he is not unselfish, he will continue to create sectarian religions of diverse descriptions. To be unselfish should, therefore, be the be-all and end-all of man. He next dwelt at great length on the signs and symbols of Aryan occult science, and explained what "Swastika" is. In conclusion, what the lecturer expressed as his sincere wish was that there should be a revival of Aryan religion not only in all India, but in all parts of the known world.

On the third day, Colonel Olcott paid a visit to the Sanskrit School, maintained by the local Theosophical Society. Here he was much pleased with what he saw and heard. He spoke to the teachers many a kind word, and in his address encouraged the pupils to be worthy of their Aryan forefathers in their duty to their parents and superiors. The duty of explaining the address to the teachers and pupils of the institution devolved on the talented Secretary of the school—Babu Hari Har Chatterji—who did his part excellently. After the august visitor left the premises of the school, the boys were treated to a sumptuous luncheon in right Hindu fashion in honor of the visit of the President-Founder. A little before evening, a meeting of the Theosophical Society was convened at the house of Babu Hari Har Chatterji. Doubts and difficulties were explained by the President to those who sought his assistance.

After dark Colonel Olcott drove to the Station Theatre in the company of the Theosophists, where the educated gentlemen of the place gathered together, in spite of the inclement weather of that evening, to hear his lecture on "Aryan Morals and their Influence on the present Generation." In a few glowing words, the President of the local Branch introduced to the meeting Colonel Olcott—the great observed of all observers. The lecturer was listened to with great attention by the old and young alike, as he showed with great force to those present how the present generation lack the virtues of their Aryan forefathers. As the lecture of the preceding night was abstruse and metaphysical, the lecture of the second or the last night was easy and heart-stirring. Amongst other things the lecturer observed that it must be understood that he did not flatter the present generation of the Hindus. No, no. Far from it. If he ever flattered any body, it was the Aryan forefathers of those who were that evening sitting before him. He not only, said he, flattered but adored them, for, was there any nation in the world who outbid the Hindus in their filial piety and sense of obligation and duty to society? The lecture was, to say the least, an admirable one. Even the confirmed enemy of Theosophy returned home with a cart-load of precepts which he could not forget. Instead of deriding the grand and noble cause of Theosophy, he has learnt to appreciate its teachings. Such was the effect of the lecture. The venerable old man left

for Allahabad, escorted by the Secretary of the Society, Dr. M. N. Ganguli,—*Indian Mirror*.

BOMBAY.

COLONEL OLCOTT gave a lecture at the Framjee Cowasjee Institute on Saturday evening on 'Man, Karma, and Fate.' There was a large audience present consisting of Parsees and Hindus, with a few Europeans. The lecturer was introduced by Mr. N. D. Khandalawalla. Colonel Olcott prefaced his lecture with a few remarks expressing the pleasure he always felt in coming to Bombay. There was, he said, a great religious agitation going on at the present moment in the West and the outcome of it would be a very wide and deep study of Oriental philosophy. There was an eagerness on all sides to get at the truth, and in a very short time there would be an intense study of the old Aryan ideas by the leading thinkers of the West. Out of all the mass of intellectual research of the last fifty years one great fact had loomed up—a fact which was destined to swallow up all other theories. This was the theory of Evolution. No one who had been educated in and inherited Eastern ideas could form the smallest conception of what a revolution this theory brought about. To abandon at once the theory of creation and of miracles, and to substitute for it the development of evolution was like going from the north pole to the south pole. But the ground had been prepared by Darwin. Eastern philosophy was based upon the doctrine of evolution, and not one of the six schools of philosophy, however much they differed in opinion about the divine principle and matter and the relation of matter to that divine principle, was based upon the scientific heresy that something can be made out of nothing. Sanskrit, the lecturer said, enabled us to make a more extended development of the theory of the evolution of humanity. The revival of Sanskrit was most important to the Hindoo and the Parsee, for it would decide the question whether their ancient religions should live or die. It contained the ideas and teachings, and the very soul of their religion. If the Theosophical Society did nothing else, in reviving this ancient language, it would be entitled to the support of every man who had Eastern blood in his veins. In coming to the second point of his lecture, Colonel Olcott said Karma, as contained in Hindoo philosophy, was a doctrine that as soon as moral responsibility had developed itself in humanity it acted as the moral forces. Karma also explained why so much apparent injustice existed in the world. Fate or Kismet was the third subject dwelt on by the lecturer. After reading many passages from the writings of many authors on the Moslem's belief in Kismet, Colonel Olcott compared it in several points to the Hindu's Karma. In conclusion he bid farewell to Bombay, as he was, he said, going away again on his tour. He urged upon the Parsees, who were so well known for their magnificent charities, to do something useful towards restoring to India that ancient language, Sanskrit. Charity began at home, and the finest charity would be to do something for that language. (Applause.) He hoped that when was away they would bear him in their thoughts. A good thought sent to him would push him on, and become a power to him in his work. (Loud applause.)

Mr. Khandalawalla, in proposing a vote of thanks to the lecturer, said that the views expressed must not be taken as the views of the Theosophical Society, but only those of Colonel Olcott, who was one of the workers in the field. The vote was carried with acclamation.—*Bombay Gazette*.

[The above is, we learn, a very meagre and imperfect report of what was one of Col. Olcott's best efforts—*Ed. Th.*]

JUBBULPORE.

COL. OLCOTT arrived here on the 23rd August. He received a cordial and fraternal welcome on the platform of the station. After following the usual custom of paying reverence to venerated personages, the members of the Bhrugetra Theosophical Society conducted the Colonel to Mr. Bose's bungalow, where an address was presented to him in the following terms:—

"DEAR SIR AND BROTHER,—We, the undersigned members of the Bhrugetra Theosophical Society, consider it a source of happiness that you

have been afforded this opportunity of expressing to you the sincere pleasure we feel in giving you a cordial and fraternal welcome to our city.

We do not find words to express to you our gratitude for having aroused us from the intellectual and spiritual lethargy into which we had fallen, and made us sensible of the ignorance, folly and moral decrepitude that have been for ages eating into the very vitals of our Society. Never to our knowledge has man worked so hard and with such unselfish and earnest devotion as you have done, for the regeneration of India—your adopted country. The Herculean task that you have imposed upon yourself—to inspire our souls with the holy enthusiasm of devoting head and heart to the cause of our once glorious country—and the wonderful success you have achieved in your noble object, have filled our hearts with admiration and respect for your person and character as a devoted patriot and philanthropist. The amazing progress which Theosophy has made during the short period of its existence is as much due to its divine principles as to the unwearied perseverance and persistent efforts with which you have preached its claims from one end of the country to the other. We owe to your noble exertions the establishment of many Sanscrit schools in India; and now the Sanscrit language, the noble record of the intellectual achievements of our ancestors, has found a home in every patriotic heart after lying in obscurity and neglect for centuries; the spirit of enquiry into Aryan philosophy and science (which have solved the great problem of life beyond the grave,) that is abroad is the result of your labour of love and the self-sacrifice that you have undergone for the sake of humanity; and the broad sympathy created between the various races of men inhabiting the globe by the holy influence of Theosophy, marks this age as most memorable in the history of mankind. That the great Mahatmas, under whose guidance and instruction you have so successfully commenced your plan of reforming the world, may spare you long to accomplish the grand object you have in view, is the fervent prayer of us all."

The Colonel then responded to the address in a short speech. On the same day the prize distribution of the Sanscrit school, which owes its existence to the Colonel's earnest appeal to the educated classes of this place, came off at 3 p. m. Col. Olcott presided on the occasion. The report of the school was read by our energetic President, Mr. Kalicharan Bose. The Colonel, after distributing the prizes, rose from his chair to instruct the people assembled, upon the necessity of cultivating the Sanscrit language, the only key to the Aryan Occult Philosophy. Next day was celebrated the anniversary of the local Branch. The place was crowded with men of all creeds and colours. After the report was read Col. Olcott lectured upon Theosophy and Mesmerism. On the third day a lecture was delivered on Hindu Philosophy and Idolatry. Col. Olcott expounded the tenets of the six schools of Hindu philosophy and clearly showed its perfection in comparison to the Western Materialism which ends at the stage where the Oriental Psychology begins. Then he elucidated the principle of "Pran Pratishta" prevalent in times of yore among the Hindus, and thus brought to light the mystery of Idol-worship. This was the most impressive lecture that Col. Olcott has ever delivered at Jubbulpore. He left the station on the 26th August by mail for Hoshangabad. May the blessings of our most revered *Masters* spare him long to achieve the grand and noble object to which he has devoted himself.

G. L. SHRIKHANDÉ, F. T. S.,

Bhrugu Kshetra Theosophical Society.

HOSHANGABAD.

COL. OLCOTT, the President-Founder of the Theosophical Society, arrived here on the evening of the 26th instant. Three members of the local society were deputed to go and receive him at Itarsi. At the Hoshangabad Railway Station he was received by a large gathering, consisting of officials, pleaders, bankers, &c. He was conducted to the Dak Bungalow, which is surrounded by a fine garden. The range of high hills, the green fields, the murmuring Nerbudda and the solitude of the site, all combined to lead him to remark that it was one of the finest places that he had seen in his tour. On the same night the native residents of the town presented to him an address of welcome in the Zilla School Hall.

On the following evening Col. Olcott delivered a lecture on "Theosophy and the Theosophical Society" in the Zilla School Hall. Chairs and benches were removed, and the lecturer and the audience sat on carpets. The lecture lasted for about an hour. It was translated into Hindi by Mr. Krishna Rao for the benefit of those of the audience who could not speak English. The next day, at the same place and hour as before, another lecture was given on "The Rishis and Aryan Philosophy." It must be noted that this time the lecturer appeared in native dress; and with the long anga with broad sleeves as white as snow, and a small black cap, he looked just like a Punjabi Brahmin, if not a Mohamedan Moulvi with his long thick beard. The audience was greater on this occasion than on the previous night. Some European officials also attended the lecture. The learned lecturer began with an explanation of the term "Rishi" and proceeded to expound the tenets of the six principal schools of Aryan Philosophy propounded by the Rishis, adding at the same time that nothing like it had been produced by the wise men of the West, and that the Aryan writers said nothing which did not stand to reason and bear the test of modern scientific discoveries. He went the length of saying that the Darwinian theory of evolution and natural selection was not unknown to the Aryan sages who had gone deeply into the subject and had solved the problem of life. The lecturer appealed in strong terms to the descendants of these Aryan sages before him to spare nothing in their power for reclaiming the long lost glory of their dear Aryavarta by the revival of Sanscrit literature, the adoption of Aryan morals and precepts and by disavowal of the current vices of the day. The whole lecture was very impressive. Mr. Krishna Rao gave the purport of it in Hindi. The usual process of distributing garlands was gone through. On both the occasions no particular class was "conspicuous by its absence." During his stay here Col. Olcott was interviewed by the native gentlemen, including some high salaried officials. The Colonel left this place for Nagpur on the 29th, and thence he goes to Bombay. The services of a press reporter were urgently needed to take down both the lectures word by word. *Letter to Nyaga Sudh.*

HYDERABAD.

COL. OLCOTT's second lecture at the Mahboob College was given last Thursday evening, with Mr. Doraswamy Pillai B. A., in the chair. The Hall and lobbies were crowded, and the closest attention was paid to the speaker throughout. The Chairman prefaced his introduction of Col. Olcott with a compact and excellent synthesis of the points involved in the tripartite subject given to the lecturer for discussion—"Who am I? Whence come I? Whither shall I go?" His remarks were deservedly applauded.

When the applause which greeted the rising of Col. Olcott had subsided, that gentleman proceeded with his arguments as follows. He said that in deference to the fixed rule of the College which forbids religious discussions, he should treat his subject strictly as a scientific one. In this age, in fact, that is the only way in which religious questions can be profitably argued.

This is no time to ask an educated public to take dogmas upon faith: if any theology is found to conflict with known laws of nature it must inevitably die out and become obsolete. For twenty-five years we have been testing the theory of Evolution and Natural Selection, and finding it more and more reasonable as the number of scientific observers has increased and their researches have been pushed towards the extreme corners of the manifested universe. Should we desire it ever so much, we could not force back the giant genius of modern thought into the dogmatic box in which it was formerly packed by the theologians. For those of us who believed in Religion and wished to save it from extinction there was but one course. We must make a comparative study of the world's creeds, and analyze them by the methods of science. He himself had been dealing thus with the ancient Asiatic faiths for a number of years, and had become convinced that they would stand this test. Unmistakably they agreed with the theory of Evolution, and were the very perfection of that theory. A learned disciple of Darwin, Professor Elliott Coues, had described Darwinism as a rope suspended in the air without beginning or end; the esoteric ancient doctrine—the common basis of all the old Eastern philosophies—furnished that beginning and end and so completed a reasonable and easily com-

prehensible theory of evolution. Thus, however doubtfully our modern scientists might as yet answer the question "Who am I?" the response of esoteric teachers of the several major races of the human family would be unequivocal and unanimous. They would say that "I" is not, as the materialists aver, an intelligent automaton whose consciousness is inseparable from an organism, but a complex being in whom are united various principles, which at the zero point relate him to granite, at the highest point to "God" or the Infinite, Eternal, Divine Principle—as you may please to define it. There are two ways by which one may acquire some proof of this complex nature of man, and hence of the unscientific character of the materialistic hypothesis: Yoga, or Patanjali's scientific system of self evolution of psychic powers; and mesmeric experimentation. The followers of *Bhakti Margya* would doubtless add a third—that by which a person of excitable nervous temperament and enthusiastic religious faith can throw himself into a state of *ecstasis* or trance, and at a bound soar to a transcendental consciousness of divine things. He should not discuss that point, however, at the present time. Few persons can practice Yoga with advantage unless they begin in childhood and are in a great measure free from worldly ties, but it is in every intelligent man's power to get very substantial proof of the inner and higher self, by practical mesmeric experiments upon sensitive "subjects." One may without very great trouble find subjects, particularly among children not arrived at puberty, who can be made clairvoyant, that is, able to see and hear with awakened psychic senses—and to be used as observers to tell us what is going on behind the veil of physical nature. Clairvoyance is the natural antithesis of materialism and the bulwark of religion, for it proves beyond dispute that consciousness is possible outside the physical body, and that we may see without the eye, hear without the ear, and taste without using the tongue, and feel without using the fingers. Colonel Olcott then related the historical instance, attested by Sir Claude Wade, late Resident at the Court of Runjit Singh, and Dr. MacGregor, his Residency Surgeon, of the burial for forty days of a certain fakir, his resuscitation at the expiration of that period, and his testimony to his conscious existence in a spiritual state all the time that his body had been like a dried corpse, without animal heat, without pulse, without consciousness. The lecturer also read some extracts from the recent important scientific work of M. D'Assier, a French Positivist of the school of Comte, called *L'Humanité Posthume*, in which that author most ably proves not only the existence for a time of man, as a posthumous phantom, endowed with a part of his former consciousness, but also that of a phantom, or double, which the living man can at will project to a distance from the body, and in it act as a conscious and intelligent being. The materialist may now, therefore, be left to settle accounts with the Positivist, and the friends of Religion profit by the help thus given them from this most unexpected quarter.

The second and third questions of the evening, Whence came I? and Whither shall I go? so hinge upon the first that in solving the latter we lay the foundation for the determination of the others. If the theory of evolution be true, and the ancient philosophical doctrine also, then we must accept the idea that man's complex nature has been developed under the same law on each of its several planes. The body, the double, the soul, the mind, the spiritual intelligence must each have been brought to its present state by evolution out of anterior states; effect strictly following cause in every instance. And to crown and perfect their philosophy, the ancient masters of the esoteric doctrine taught that moral causes must also work out their moral effects. This law they called Karma. Whatever objections may be made to it by theologians, disinterested observers are compelled to admit that here we have a theory to account for those puzzles of life, the apparent injustice and unmerited sufferings and equally undeserved enjoyment around us. Upon the hypothesis that what we suffer or enjoy is the fruit of actions in antecedent births, all becomes plain, and we can realize the sublime fact that harmony and justice are inherent in the economy of the universe. Applying this doctrine of *Karma* to our own cases, we deduce the conclusion that our future, like our present, rests with ourselves; but that while we have perfect liberty of action as regards the aberrations of

our individual paths around the cosmic cycle through which humanity evolves, the ultimate destiny before us is the gradual disentanglement of our spirit from its now clogging matter, and union with the Universal Principle.

The lecturer was applauded throughout, and at the close, after the adoption of a vote of thanks to him and to the chair, the large meeting quietly dispersed.—*Deccan Times*.

JAMALPUR.

THE members of this Branch have been visited, by invitation, by Pundit Bhawani Shankar Ganesh, F. T. S., who, during a stay of rather more than a week, held daily private meetings for the explanation of the "Elixir of Life," Hattā Yog and Raja Yog, Evolution, Karma, Elementals, Elementaries and kindred subjects. His visit has been productive of much benefit to the Branch, both in the way of instruction and encouragement to future work.

POONA.

COLONEL OLCOTT reached Poona on the 7th by the Mail train from Bombay, and as his other engagements would not allow him to make a prolonged stay, arrangements were made by the Poona branch of the Society for him to deliver an address to Hindu students at the Joshi Hall at 5 p. m. on the 8th, on "The necessity of imparting moral education to Indian youths." Rao Bahadur Mahadeve Govind Ranaday was voted to the chair.

Colonel Olcott in introducing his subject stated that the regeneration of a nation depended on the importance given by the people to the moral education of its youth. There is, in man, he said, the spiritual basis of life which can guide the moral or the sentient nature and affect his weal or woe throughout his earthly career. The necessity of recognising this fact is made apparent by the moral intuitions he possesses, which enable him to distinguish right from wrong, and from the fear which, in his primitive state, he evinces towards those elemental powers of nature which bring about rain on earth, produce thunder and lightning, &c. The Aryans, he said, had proceeded from this primitive mental state to the higher and rational stage of recognising the presence of a transcendent and eternal creative and destroying power in the constitution of the elements, and in deducing from observation the presence of a power in ourselves called the "Will," which is subordinate to the Higher Will of the First Cause which guides the progress and evolution of the elements. In other words, the Aryans had reached to the conception of the *One, Absolute Cause*, beyond which there could be no other. It was they who first recognised the existence of a living soul in man, the ever present and all intelligent witness which constantly guides his actions and admonishes him whenever he errs against physical or natural laws. The *antakharan* or a knowledge of this conscience of man was first developed in this land of the Aryas, and rules of moral conduct in its relation to the duties of one man to another were impressed upon all those who wished to secure earthly happiness by the Rishis of India, whose teachings have been sadly neglected by the present generation of their descendants.

The teaching influence of some of the moral precepts found scattered in the Mahabharata, the Meenava Smrittee and the Bhagavad-gita is great, and some of them are even superior in their lessons to the teachings of the Bible and the Koran. The lives of the Rishis were pure and simple, and their systems of moral training afford the brightest examples of that purifying and hallowing influence which good and glorious men have exercised and will always exercise on the destiny of humanity.

He produced a small hand-book containing extracts from the Mahabharat and other Sanscrit works, the purpose of which was to inculcate the propagation of those precepts which prevent the deterioration of the *spiritual* man and encourage the development of the physical and intellectual basis of humanity. The institution of the religious investiture of a Hindu with the 'sacred thread' and the accompanying initiation into the esoteric formula of "*Gayatri*" were framed for this purpose, but the modern Hindu, who has entirely neglected them and failed to understand and appreciate the significance of duties imposed on him by his spiritual teachers in the *Gayatri* formerly, is gradually drifting into the pitfalls of materialism.

He suggested that the educated young men of India, who know the Sanscrit language, would do considerable service to their countrymen if they translated the precepts mentioned above into the different vernaculars of their country and printed them, placing copies within the reach of young men now studying at schools and colleges. He strongly deprecated the waste of money which the princes of India indulged in on useless nautches and tamashas, and exhorted the rising generation to cease from using spirituous drinks and from debauchery, which only sapped the foundation of the spiritual nature.

The Honorable Mr. Ranade then rose to thank the lecturer for his touching and earnest address, and expressed on behalf of the audience his sincere appreciation of the Colonel's remarks on the necessity of infusing among the youth of all classes of the Hindu and other indigenous population, the value of spiritual purity and the exercise of the active virtues of benevolence, charity, and brotherly love. He said that the lecturer's vast experience of the inner life of European nations, and his comparative study of the modern Indian races, made him a sufficient authority on the increasing prevalence of luxury and moral vice, and he hoped that his assertions about the growing symptoms of moral decadence and spiritual turpitude would receive a wider recognition than had hitherto been accorded to the warnings of this evil.

On the morning of the 10th Colonel Olcott addressed the students of the new English school in Gadre's Wada, the chair being taken by Rao Bahadoor Gopalrao Hari Deshmookh. There was a large attendance of school-boys, teachers, and other representatives of education. Colonel Olcott, in the course of his address, said that the Hindu boys of the present generation have become addicted to the practice of imitating the manners and customs of the people of Western Europe. This, he said, is a great hindrance to their advancement and comfort in life. The climate of Hindustan is quite different from that of European countries, and the adoption by the Hindus of the customs and manners of the people of those countries injured rather than improved their condition.

Colonel Olcott said that the present system of educating a Hindu lad is not what it ought to be. Sanscrit literature should be revived, and the basis and foundation of the Hindu religion should be taught them.

At the end of the address, Mr. Mahadeva Moreshwar Kunte, Head-master of the Poona High School, rose to thank the lecturer, and in re-echoing the sentiments of their well-wisher, referred to the many-sided instruction which the Shruttees or the recitation of the Vedas in a certain systematic way afforded in past times to the *dwija* or the twice-born Hindu. The teachers educated the voice and accent of the student, and taught him grammar, logic, the rules of prosody, and gave him an insight also into the six schools of Philosophy. The period of pupilage was one of separation from the household, and the pupil was brought up in a simplicity of life which prepared him to brave the vicissitudes of climate and want in future life. It enjoined celibacy, and when the master considered him either fit to commence the battle of life, or unfit to profit by the instruction imparted, he was returned to his household.

Mr. Kunte deprecated the tendency of all college students to follow the learned professions, such as law and medicine, without calculating beforehand on the drawbacks and difficulties of such professions, when overstocked and glutted. Why should men lower the tone of their independence and waste their energies in them, when the field for their occupation is overcrowded, or aspire to appointments in the judicial and revenue departments of public service, solely with a desire to be dubbed as Rao Sahabs and Rao Bahadoors? It would be, he added, equally honorable to undertake occupations which require physical labor and mechanical skill, and he felt that the country at present needed large numbers of educated and skilled laborers in the pursuit of mechanical industries and the arts of life. Some of the students would do well if they resolved to study the technical arts and manufactures, for thousands of labourers were always required in that field.

At the urgent request of some of the leading Hindu gentlemen of Poona, another interesting lecture was delivered by Colonel Olcott on the evening of the same day at the Heerabag Town Hall.

The subject chosen—a somewhat novel one—was *Karma and Kismet*. The lecturer commenced by referring to the much debated question of the possibility of a *postmortem* life of the individual. The various systems of religion which have held sway over the masses of mankind in Europe and Asia for nearly two thousand years have more or less alluded to the continuance of the *soul* or the sentient principle in man some time after death. The Hindus at this day perform ceremonies after the death of an individual to expiate his crimes or evil deeds for twelve days, and implore the mercy of *Chitragupta* or the invisible recorder of the deeds of mankind to intercede on his behalf, and to save his soul from an infliction of the terrible punishments that await his approach at the Judgment seat of Yama; and they continue the same in another form up to the end of a year. The Parsees and the Mahomedans have similar beliefs, which all tend to show that the soul of man is eternal in its nature and existence, and that it is capable of taking on new sheaths or forms until the desires get extinguished and it is absorbed in the universal spirit or the *Parabramha*. This latter state has been accomplished (in the case of general humanity) only in the state of a Yogi.

Now this belief in the continuance of a spiritual life without its mortal and perishable envelope, the Colonel argued, presupposes some evidence or evidences of something which has been admitted in all ages and cannot merely be a superstition. The appearance of apparitions to those, the evidence of whose senses can be believed in, and the occurrence of strange phenomena under the closest observation and scrutiny of intelligent and capable witnesses, such as the falling of stones or a pelting of stones against glass windows, &c., are facts which strengthen this assumption, and, though by themselves not perhaps of much practical importance to the daily life of individuals, they yet tend to moderate the moral delinquencies of man and teach him to curb his brutal propensities.

This theory of the continuance of the spiritual nature in man, although disputed for several years, now finds its advocates among the foremost intellects of the day, and the Psychical Research Society of Great Britain is now engaged in collecting evidence of spiritual messages conveyed by apparitions and "mediums," or those specific human organisms which become entranced under certain emotions or become affected by the influence of magnetic passes by strong-willed and pure-minded operators.

That man possesses a "spiritual" life or nature along with his physical body is now an undisputed fact, and if science has proved that all organisation is gradual and undergoes development through a process of evolution, it seems but a necessary corollary that the spiritual nature of man, which is distributed in varying degrees in humanity, must also undergo a higher and higher development, as his knowledge of right and wrong actions or his conscience advances from the primitive state of a savage to the highest intuitions of a thoroughly pure man or a Yogi.

The moral acts of man, in short, are guided by a law the operation of which must be as imperative and unflinching as the law of gravitation or of attraction. The infraction of that law must be attended with painful results, the intensity of which is regulated, perhaps, according to the degree in which the *will* for good is followed or permitted to be overrun by the desires and passions of an individual. This law was described as the law of "Karma," and it is evident that it is in the power of each individual to modify his karma in the future lives. The process of self-evolution must therefore necessarily be extended over a series of years, and as the duration of the life of a human being is short, barred by physical conditions, and undergoing development according to certain proved or established laws, so must his spiritual nature also have time to be perfected, whether in a single life or a series of lives.

ANANTAPUR.

ON Colonel Olcott's visit to this place the town was gaily decked with flags and the Colonel was welcomed with a band of musicians, and at a mile from the town a tent was pitched when breakfast and bath were awaiting him on his arrival. An address of welcome was read in a spacious school building in the presence of a great crowd. The afternoon was spent in

discussions with visitors. At 6-30 p. m. the Colonel delivered a long and interesting lecture on 'Modern Scepticism and Theosophy' to a very large audience that must have included most of the population of the place. The Chairman enlightened the greater part of the audience by translating the lecture into Telugu. The next day was set apart for further discussion till 6-30 p. m., when a Branch of the Theosophical Society was formed in this place, with most of the principal native officials as members. The Colonel left this for Gooty at 8-30 p. m. His visit has created a great sensation here, and gave full work for the last two days to the interested.

The following appeal has been made to us :-

Actuated by a sincere desire to advance the cause of Aryan morality and religion in every way, I beg leave to bring before the kind notice of all who are interested in Hindu moral and religious progress the fact that the undermentioned *Books on Aryan Morality and Religion* are almost ready for the Press, but that I am unfortunately unable to bear all the expenses connected with their print and publication. I shall, however, undertake to publish them if I can get sufficient pecuniary aid. As pecuniary gain is not one of my chief considerations in compiling these books, I am even prepared to hand over my manuscripts for publication to any distinguished and charitable gentleman, whether a native or a foreigner, who will make good use of them. Here are the names, and brief descriptions of the contents of the Books :-

1. Arya niti mata bodhini. *Instructor of Aryan Morality and Religion, or The First Book of Aryan Morality and Religion.* This contains moral and religious truths from great Sanskrit authors, with Tamil and English meanings and paraphrases.

2. Arya niti mata dipikā. *The lamp-light of Aryan Morality and Religion, or The Second Book of Aryan Morality and Religion.* This is divided into nine sections treating of the following subjects, each section containing excellent Sanskrit Stanzas with Telugu and English translations and explanations :- (1) The excellence of family life. (2) The essential qualifications of a Brahmana. (3) The paramount importance of good character. (4) The necessity of protecting the body. (5) The importance of intellectual education. (6) The essential characteristics of preceptors and pupils. (7) The essential characteristics of well-wishers and friends. (8) The essential characteristics of good men. (9) The essential characteristics of bad men.

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I trust that all lovers and well-wishers of India will come forward and patronize *The Hindu Excelsior Series*, which aims at no less an object than the moral and spiritual regeneration of this ancient land of the Aryans.

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