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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

IX.

The Stayer of the Sun.

HOSHEA (Heb. *Eosh*), the son of Nun, was called Joshua (Heb. *Jeosh*) by Moses on the occasion of sending him with others, at the command of Jehovah, to "spy out the land of Canaan." But, though this name could not have accrued to him till then, the military leader of the Jews is invariably called Joshua, as well before as after receiving his new designation, whenever mention is made of him, so that the narrative of his exploits must have been written subsequently—probably long subsequently to the event.

It has been assumed that this change was made to bring out a nominal association of Jehovah with Hoshea in Joshua, in order thus to commemorate the relations that were to exist between the Jewish leader and his actuator.

To do this, the name has been held to mean "Jeho is help," when "Jeho" is treated as an abbreviation of Jehovah. But, as Hoshea is rendered "God is help" by the same interpreters, no higher significance can be claimed to have accrued through the transformation of Hoshea into Joshua, since no change in meaning takes place.

And yet Moses must have had a good and sufficient reason for making the change. That reason, moreover, must have had some relation to the occasion on which the new designation was given—the first entry of Joshua into the land he was now sent only to explore; and must have expressed itself through some difference in meaning between the two names.

It is not a little singular that the second commandment of the decalogue (Heb. div.) read through its Jewish acceptation, should not have led subsequent interpreters to the fact that the Jews could not have used names, the mere utterance of which would have involved, and been a breach of that commandment. And yet this is the only trustworthy guide here, for, the presence of the name Jehovah in any form being thus excluded, the meaning of this change in Hoshea's name must be sought in the meanings of the two names respectively, considered as simple words.

When this method of interpretation is followed the difficulty at once vanishes, for then, with reference to the Jewish leader's previous victories—as the discomfiture of Amalek (*Ex. xvii. 13*)—*Hoshea*, treated as an inflection of a verb, signifies "He was made to conquer;" while now, in what might be termed prophetic vision, and was at the very least intended as an encouraging assurance, Moses—mentally contemplating the land he was sending Hoshea to explore, and its inhabitants, into which and against whom he is in due time to lead the children of Israel—exclaims in the word translated Joshua, "He will be made to conquer."

In this and similar cases a change in the inflection of the original root is all that is indicated. Here the archaic form of what has been termed by grammarians the Hophal conjugation is used, and this has been overlooked.

Owing to an assumed identity of name and a fancied analogy in office, Joshua has been claimed by some as a type and precursor of the Christ. But, the accepted belief to the contrary notwithstanding, Joshua and Jesus are no more the same name in Hebrew than in their respective versional renderings: for while the Hebrew form of Joshua is *Jeosh*, as already stated, that of Jesus is *Jsh*.

The divergence in sense between these two names is very significant, for whereas Joshua says, of its bearer, "He will be made (or caused) to conquer." Jesus declares, of him to whom it applies, "He will conquer"—will act spontaneously as a conqueror or saviour.

The first mention of Joshua is found in the narrative of his discomfiture of Amalek in Rephidim (*Ex. xvii. 8—16*).

Here the victory is attributed to Jehovah, through the intervention of Moses; but a curious mechanical character is given to that intervention which is very instructive. Under it the designation *Jehovah-Nissi* has been held to mean "Jehovah, my banner"—a banner which Moses is supposed to have figuratively sustained in his uplifted arms. It really signifies "Jehovah, my tempter," as already indicated, and served to remind Joshua and the children of Israel that Jehovah tempts his and their enemies to their destruction.

After this Joshua was taken by Moses to Mount Sinai. (*Ex. xxiv. 13*) when the Law was about to be delivered—remaining on the mount during the delivery and descending with him through whom it was to be given to the people (*Ex. xxxiii. 15—17*); and he subsequently ministered in the tent or tabernacle (*Ex. xxxviii. 11*).

For their favourable report of the land they had been sent to explore (*Numb. xiv. 7, 30*), and because they had wholly followed Jehovah (*Numb. xxxii. 12*), (Caleb and Joshua were permitted to cross the Jordan, as the sole survivors of the exodus (*Numb. xxvi. 65*).

The end of Moses drawing near, he entreats Jehovah for Joshua, and takes him by command into the tent of meeting or testimony (*Deut. xxxi. 14*), that he may receive formal charge of the people; and he is thereupon told to be strong and of good courage; and assured of success (*ver. 23*). After this he is declared to be full of the spirit of wisdom (*Deut. xxxiv. 9*).

Upon the death of Moses Jehovah commands Joshua to go over Jordan (*Josh. i. 1, 2*).

That he may do so a stupendous miracle is wrought—a miracle even more stupendous than that which enabled the Israelites to pass through the Red Sea; for the waters of the Jordan—the flowing waters of a rapid river—were divided and kept divided, that the chosen and thus signally favoured people might cross over, and until they had done so (*Josh. iii. 13—17*).

Once across the river, after setting up twelve memorial stones in its bed and twelve others at Gilgal, the people were circumcised and the Passover was kept (*Josh. v. 3, 10*).

Upon this the manna ceased; and from that time the children of Israel lived upon the produce of the land of Canaan (*Josh. v. 12*).

But so living, so enjoying, they tarried.

To stimulate and urge them on, a man with a drawn sword appeared unto Joshua by Jericho, who, upon Joshua asking him—"Art thou for us or for our adversaries.?"—said, "Advance! I, chief of a host of Jehovah, am now come" (*Josh. v. 13, 14*).

Then Jehovah said to Joshua, "See, I have given into thine hand Jericho and the king thereof, and the mighty men of valour" (*Josh. vi. 2*).

And then, upon their minutely obeying the command and following the instructions of Jehovah, at the final blast of the priests on their rams' horn trumpets, accompanied by the shouts of the people, the walls of the city fell flat to the ground, so that each could enter and commence the work of destruction, to which all the inhabitants of Jericho were doomed by Jehovah—from which none were spared save only Rahab, and them that were with her (*Josh. vi. 3—26*); and then "they burnt the city by fire."

Thus was Jericho overthrown and destroyed.

But Achan, the son of Carmi, of the tribe of Judah, took of the spoil of Jericho and buried it under his tent (*Josh. vii. 20, 21*).

This angered Jehovah—was it because the appropriated spoil consisted chiefly of silver and gold, which Jehovah had devoted to his own service?—and he thereupon, for the offence of a single man, caused the children of Israel to be smitten at Ai, so that they fled with the loss of many (*Josh. vii. 5*).

Thus for the offence of the one the many fell; the innocent instead of the guilty—yet not for the guilty, for Achan was subsequently stoned in the valley of Achor—that the anger of Jehovah might be appeased (*Josh. vii. 25, 26*). But to one who could com-

mand the houghing of horses (*Josh. xi. 6*) this destruction of the innocent must have seemed a small matter, in comparison with the offence it expiated.

Then Ai was taken—after a night march, by ambuscade on a feigned defeat (*Josh. viii. 1—29*); for Joshua was encouraged to put his trust in surprises.

Thus was Ai destroyed and its inhabitants slain—but this time the pillage of the city was allowed (*Josh. viii. 2*).

Gibeon fared better.

By deceit its inhabitants, the Hivites (*Josh. ix. 7*), secured a treaty with Joshua (*Josh. ix. 3—15*), and thus escaped the fate to which Jehovah had doomed them (“*Thou shalt utterly destroy them.*” *Deut. xx. 17*) with the remainder of the Canaanites. (Not that this was the only instance in which the will of Jehovah was thwarted, for the Jebusites also were condemned to utter destruction; and yet it is said of them (*Josh. xv. 63*)—“as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwelt with the children of Judah at Jerusalem, unto this day.” It is more than doubtful, indeed, whether the utter destruction commanded by Jehovah was or could have been completely carried out in any one case.)

It was in carrying out the provisions of this treaty with the Hivites that Joshua’s famous miracle was worked—when he commanded the sun to stand still, that the day might be prolonged, and so enable him to complete the slaughter of his enemies; and when in obedience to this command the sun actually stood still for about a whole day, that none might have a chance of escape (*Josh. x. 12—14*).

That this was the nature and cause of the miracle wrought by Joshua has been believed as far back as the tradition can be traced. And yet what really happened on this occasion was very different.

The Gibeonites, besieged and hard pressed by the Amorites, called upon Joshua to come up speedily and help them.

For this purpose the Jewish leader made a forced march in the night, intending to attack the besiegers under cover of the darkness, in order through the panic caused by a surprise to ensure their defeat.

But the sun, about to rise before he had made the necessary disposition of his forces, threatened to betray his design and cause its failure.

To prevent this Joshua prayed that the sun might be silenced, or obscured, as it arose—*his one desire and necessity being that the darkness, not the light, should be prolonged.*

And his prayer was granted, the object sought thereby attained through the prolongation of the night by the gathering clouds of the rising storm which, after he had successfully delivered his sudden and unexpected attack, burst upon and completed the rout of the defeated and flying Amorites.

The traditional misreading of this narrative and the travestied teaching drawn therefrom deserve and demand a careful study.

This travesty does not stand alone, however, for the whole text of the Hebrew scriptures as treated by the Masoretes and their

emulators, abounds in discreditable malversations of sense, many of which can hardly have been inadvertently introduced. Hence all of its traditional readings and interpretations need careful re-verification.

The subject of this re-verification should be the only authentic, that is the unpointed, Hebrew text—which alone is permitted to be publicly read in the synagogues of the Jews.

Such a re-verification, based on sound philological principles, would undoubtedly bring out startling results. Was it the knowledge of this fact that caused the official, as it causes all orthodox revisers to adhere rigidly to the Masoretic text?

It would appear so.

And yet it is to the Masoretic renderings that such translations are due, as, “ye cannot serve Jehovah; for he is an holy God; he is a jealous God; he will not forgive your transgression nor your sins” (*Josh. xxiv. 19*).

Here the meaning of the utterance has actually been reversed—reversed by the grammatical system of the Masoretes.

Joshua is solemnly urging the people, by all their God has done for them, to serve Jehovah. “Now therefore fear Jehovah, and serve him in sincerity and in truth: and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell. But as for me and my house, we will serve Jehovah.”

To this the people answered and said—“God forbid that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, and from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Jehovah drove out from before us all the peoples, even the Amorites which dwelt in the land; therefore we also will serve Jehovah; for he is our God” (*Josh. xxiv. 14—18*).

The whole and sole question here is one of serving or not serving Jehovah. Is it likely that—after inviting the people to serve, and affirming that he and his house will serve Jehovah, and therefore claiming in the most direct and positive manner that such service was as possible as the history he has just recited showed that it was necessary, and after the people had one and all deliberately and vehemently pledged themselves to his service—Joshua would have said, “Ye cannot serve Jehovah,” and so contradicted the tenor and run counter to the spirit of, and thus stultified, the whole of his previous address, as well as his own solemn declaration; unless indeed he claimed that he and his house could do what was beyond the power of the people?

There is an evident corruption of sense here. [This strange corruption has been caused in a very simple but significant way. When the Masoretes were affixing their arbitrary readings to the text they found that the Hebrew word-sign (*tuclu*) in question here

could be referred to and read through either of the roots, *c'le* or *ic'l*, in which its two persistent letters (*cl*) were present. Of these *c'le* (supported by *c'll*) attributed the meaning "complete," "furnish," "bring to an end," to the several inflections, while *ic'l* (sustained by *cul*) imparted the sense "to be able." Following some misleading conception they adopted the latter significance, and then to make *ic'l* the originating root and distinguish it from *c'le*, and so render the meaning accruing therefrom impossible under their system of interpreting, they devised and established the rule that the form *tuc'lu* was peculiar to the hophal of *ic'l*, and the form *ic'lu* proper to that of *c'le*—not recognizing what the example they were dealing with here ought to have reminded them, that the archaic form to hophal was, as they recognized in *c'll* and *cul*, common to all the roots.

When this arbitrary and misleading rule is set aside, the verb can, it is true, still be read in the sense the Masoretes and their followers have adopted; but it then also carries the significance "Be ye not made (or caused) to cease."

When this is recognized who can doubt that Joshua said "Cease ye not to serve Jehovah; for he is an holy God; he is a jealous God; he will not forgive your transgression nor your sins" (*Josh.* xxiv. 19)? And who so reading can fail to see that the Masoretes, in their method of dealing therewith, have, whether through ignorance or otherwise, tampered with and given a corrupt sense to the original text?

HENRY PRATT, M. D.

UTTARAGITA.*

UTTARAGITA, in the *Aswamedhaparva* of Mahabharata, is one of those Episodes of the great epic in which Krishna is represented as having initiated Arjuna and others of his disciples into the mysteries of the Occult Science and led them through its mazes by means of instruction about the secrets of nature, partly in an authoritative and partly in a persuasive style. The Bhagavadgita is admittedly the most wonderful of such productions and universally acknowledged to be such. But the Uttaragita, the subject of the present paper, although small in extent, may still be considered as containing all the important tenets of Eastern occultists: yet it is no easy matter to enter into those mysteries without an adequate training, and all that can be done with it by an uninitiated person is to attempt to lay hold of the slight clues to the truth which lie on the surface.

Uttaragita is the reply of Krishna to certain issues raised by Arjuna, his spiritual disciple, regarding the secrets of the universal soul, and it is, to say the least of it, a very hard nut to crack.

As usual in similar works, Arjuna questions his spiritual instructor Sri Krishna about the mysteries of the universal spirit in the following strain:—"Man is said to attain emancipation from the

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trammels of births and deaths, enjoyments and sufferings, and the like, by the knowledge of *Brahma*, who is described thus:—He is one, without *Kalas*, beyond *Akasa*, without mark, that cannot be reasoned about, that cannot be known, without destruction or origin, who is the cause, not within the contemplation of man, having no antecedent or means of realizing Him, who is seated in the middle of the lotus-like heart of man, who is isolated and the state of being isolated from all principles, who is quiescent, pure and without fault, who is light transcendent without attributes, who cannot be deciphered, and above whom there exists nothing, who is void of beginning and end, exceedingly minute, the cause of all good, single and free from deterioration." Such is the God whom Arjuna requires Krishna to describe to him, and although, at first sight, this tiresome string of epithets would seem to be merely a random combination, still, on mature consideration, it will be observed that it exposes a highly philosophical system of mystic thought at once full and substantial and admirably arranged. In the first place, he describes God as one. This is the first conception of God which man should realize in the material world, and it is not too much to say that even this simple conviction is not so universally accepted as it ought to be, thereby making it evident that humanity in some parts of the world, is even now in a very backward state of philosophical advancement. In the world there abound objects in stupendous multitudes, and it is with the greatest effort that a man who is not accustomed to think can bring himself to believe that there is one God. The first move, therefore, towards the realization of truth about God is the conviction of His unity. After this notion is gained, the detailed and more complex conception of Him commences and the initial error that man is apt to fall into is to attribute to Him what are called the sixteen kalas, viz., the five elements, earth, water, fire, air, sky, the organs of sense, the ear, the skin, the tongue, the eye, and the nose, the organs of speech, reproduction and excretion, the hands and the feet and *manas* (the gross human mind). These are, therefore, to be discarded in our conception of the nature of God and then He is left an aerial being without human limbs and organs. The next attribute that requires to be removed from the definition of the Almighty Spirit is the ethereal shape which man is apt to clothe Him with. For this purpose and to indicate that He is not bounded by the limits of space, Arjuna calls him as *Vyomatita*, i. e., beyond *Akasa*. Thus prepared, man carries his God in his mind in a shape without human organs or limbs, and without human attributes; and he even proceeds to the extent of realizing Him as unlimited by space. In this latter idea is likewise involved the conception that He cannot be denoted by marks or indications of any kind, because any such marks can only exist in space. To signify this idea Arjuna describes him as *Niranjana*, without mark.

So far alone proceeds the attempt of man to discard human notions about God from a material point of view, and then it is that the conception of Him in a spiritual aspect commences. First, he is described as not being capable of being reasoned about. Here

it would be necessary to point out that Sanskrit philosophers recognise three sources of human knowledge, viz., perception, reasoning and faith. Through the first source Arjuna declares that God is incapable of being known when he says that human and material attributes should not be tacked on to Him. And now he says that no syllogistic reasoning can bring him close to our conception. Next he proceeds to observe generally that He cannot be *known, i. e.*, known in any other way, and further postulates that he is without origin or destruction, attributes which, within the universe, are observed to be of unexceptional application, and which man is liable to fasten on to God even after all the notions previously described are discarded. But, although Himself without origin, He is the inscrutable cause of everything existing and is not capable of being known even by contemplation. By this, however, it is not to be understood that contemplation is ineffectual in the right comprehension of the Divine Spirit, but that contemplation of God, proceeding to the extremest limits, throws man into God Himself, and brings them into the closest union; and beyond that stage there is no conception or intellection which humanity can realize. Besides, there exists no predicable antecedent to Him by whose force He exists, and He has no intermediate existence whereby he can be approached. When the stained mirror through which human untrained nature would attempt to peep at God is thus removed, when the right means of comprehending Him is attained, and when by that means He is comprehended, the comprehension itself becomes God and the realization of this state of existence is the be-all and end-all of all finite entities.

The same idea is otherwise described by the statement that God rests in the middle of the heart of man, which heart may be compared to a lotus in appearance—*Hridayambujamadhya*—thereby signifying that the universal spirit can be realized only in the heart of man by the proper processes of thought and contemplation on the lines laid down above, described in works on the subject, and capable of being mastered under proper training and tuition. The consummation of these processes is the union of man in God. This state of existence is certainly unique, and it is the same as what is termed final emancipation from all bondage and fusion into the Godhead. This condition is further described as being quiescent. When all activities, physical and spiritual, cease, and man becomes united with God; when there is no consciousness or motion or activity of any kind, which mankind have experienced or could conceive in any condition of existence, except in potentiality, when everything is zero or *sunya*, or what the Buddhist philosophers term, *Nirvana*, the extinguishment of light; the most appropriate way in which their condition could be described is that it is *quiescent*, inactive—*i. e.*, annihilated for all practical purposes; but possessing the potential capability of action when the cyclic force of necessity sets it in motion. The state of existence thus described is what may be considered to be the purest and most free from trammels of all kinds, and it is again described as void of the three *gunas* with which the manifested universe is invested, the subtlest prin-

ciples of all, and these also man is required to dismiss from his notion of God. It is the substance or substratum in which the numerous attributes that are mentioned in Hindu religious works, and numberless others which minds ranging from man upwards to the highest of created beings, can conceive, inhere. It is the incomprehensible and incomparable light of lights, exceedingly subtle and without beginning or end. It is single, productive of all the good that created existences can covet. It is perfectly void of the manifold forms of deterioration to which creation is subject. When this knowledge of *Parabrahm* is attained, when man arrives at the stage in which he is able to realize the above description of the soul of God, then he is brought closest to it; and knowledge itself, his own being, and the divine essence, all become inextricably blended and blessed. Man is then no more subject to the bondage of birth and *Karma*. Thus we see that the description of Brahma, as given by Arjuna in his question, is progressive, commencing from the first notion in a material world; and gradually running up higher and higher in spirituality until the subtlest conditions of existence are realized and man attains the highest beatitude in his existence through eternity, viz., a fusion with the universal spirit and the consequent freedom from the bondage which necessarily awaits a soul detached from the central fire and set in motion round the wheel of *Karma*. This representation of *Parabrahma* is not simply intended to present a picture to man of the nature of God, so that he may read or hear it and yet remain as listless and indifferent as he is naturally inclined to be. It describes also the several stages of training and probation through which he will be required to pass in order to reach the extremest goal of human existence, viz., the final union with the divine essence. In the first place, in the material world, he must discard those notions which favor the theory that God is manifold. To this end the unnumbered religions which have for their alleged object the inculcation of the oneness of God, war with each other in the world and condemn each other with little reason or propriety. In their zeal to propagate this doctrine they have sometimes the effrontery to contradict other religions which declare the same thing with greater consistency and more scientific precision, and claim that they enunciate principles which other religions ignore. Towards this end, even at the present day, the paid missionaries of the Christian religions are working in our land, with what result their reports to the good men that despatched them on this errand sufficiently show. Of whatever nature may be the working of each religion to the detriment of others, and whatever beauties each religion in the world may boast of as possessed by it exclusively, still there is no religion instituted by thinking men (excluding of course such forms as the Fetish), which does not recognize as the first principle that God is one and not many. Ignorance and arrogance can go no further when people declare that the Hindu religion recognises thirty-three crores of Gods, and it is needless to comment thereupon when more than half the thinking world is already convinced of the absurdity of that mistaken imputation.

Thus, then, we observe that in all rational religions the principle of the unity of God is recognized. When this notion of the oneness of God is practically realized, man should banish from his mind all ideas of personality in God. Some religions, even at the present day, recognize a "personal" God, and foremost amongst them stands certainly the Christian religion. Here it seems necessary to point out a common error, viz., that the Adwaita system of philosophy alone in India enunciates an Impersonal God, while the Visishtadwaita and the Dwaita systems mar their consistency and sublimity by postulating a personal God. This is an erroneous conception. The assertion of Mr. Sinnett, in his "Esoteric Buddhism" that the Dwaita, the Adwaita and the Visishtadwaita systems of religion are all, in the main, the same, with differences in theory which are of no substantial moment for a practical occultist, seems to be in perfect accord with the truth. That the divine and the individual souls and inert matter are all blended in such an inextricable manner that the one cannot be thought of separately from the others, is recognized in all the three systems; but the Dwaita declares that it is unreasonable and inconceivable that the whole mass of these three principles should become in essence one substance of one nature. According to this system they should be viewed as only very closely united, so that the united substance alone is capable of action, such as is observed, with the nature of each distinct from that of the others. The three essences could never become one with whatever stretch of logic or ingenuity the theory is sustained and they must necessarily remain distinct. The Visishtadwaitis declare the same thing with a slight difference, which, for our present purpose, has little significance. But the Adwaitis boldly march on to the enunciation of the theory that when the highest sublimation of the union of the human soul with the divine is attained, the three essences not only unite but become one in all respects. This sounds odd to speculation, as Professor Tyndall observes:—"How are these physical processes connected with the facts of consciousness? The chasm between the two classes of phenomena would still remain intellectually impossible.....The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble, in its modern form, as it was in the prescientific ages... Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all." (*Scientific Materialism*, pp. 420 and 421.)

The Dwaita and Visishtadwaita philosophies simply declare as a fact what Professor Tyndall states as merely a possibility. Arguments on both sides suitable to the intellectual acumen of disputants who lived at various times are numerous, and the only profitable way of dealing with the question for the purposes of practical advancement is to agree with Mr. Sinnett and say that the three systems of South Indian philosophy are in

substance one, and do not at all differ in their ideas of the progress of humanity, through the higher stages of spirituality. We have, therefore, seen that at least the Indian religions do not set up a personal God, and this is sufficient for our purpose. After this stage of thought is passed, the real study of the divine spirit commences and the first step in it is the preparation of the soul by the various processes of *Samadhi—Pranayama*, etc., to move in ethereal regions without the trammels of a physical body. But even this stage of experience has soon to be passed and a condition of existence realized in which man must view before him an indefinable light, without fumes, and without anything to indicate that light to others. After this is likewise crossed, there will be a close and effectual approach made to the highest sublimation of existence where reasoning, which is the product of *Buddhi*, has no place, and beyond this again is realized the blissful union with the divine soul in which man finds himself thrown into God, and his substance, his attributes, his everything, whether abstract or concrete, becomes inseparably united with the Almighty essence. Viewed in another light this part of the episode can be understood as indicating the progress of the human soul through the seven principles composing man, the first four principles constituting one stage, beyond which, after the state of the grossly physical environment is crossed, *Manas* and *Buddhi* form the second, which again being passed over, man is brought on to the stage in which is effected his union with God. In this way we perceive that in the very issue raised by Arjuna for solution by Krishna is contained the sum total of those facts and experiences through which an initiate has to pass in attaining moksha.

It has been frequently said amongst native Hindu scholars that it is erroneous to suppose that the instructions given by Krishna to his disciples in Mahabarata, Bhagavata, and other religious works, were not already known to them, because when they are intended for the instruction of the ordinary multitude, women and Sudras, as stated at the opening of the Mahabarata; it is anomalous to say that persons like Arjuna, who is stated to be the incarnated essence of Indra, a superior being in the angelic hierarchy, were not already acquainted with them. This statement seems to be perfectly true, and every portion of the religious works of the Hindus, whether in the form of a question or an answer, contains grand truths intended for the multitude, and it is not unusual to expand even questions asked into an extensive system of Philosophy. On the same principle it was deemed not improper to turn the question of Arjuna in the Uttaragita into an exposition of the mysteries of divinity and humanity, the substance of this question is only more amply depicted in the reply of Sri Krishna which is contained in the rest of the present chapter and the two succeeding chapters.

We have above attempted to present in a clear form the philosophy contained in the question asked by Arjuna of Sri Krishna in Uttaragita regarding the nature of God and His relation to man. It has been pointed out how the question itself might be expanded into an exposition of the most abstruse phases of philosophical thought, besides indicating that that portion

of the episode traced out, likewise, the progressive march of human exertion towards the attainment of the highest beatitude in existence, termed *Moksha*. It has also been shown that the graduated advance of the human soul through the seven principles composing man, shedding off each inferior principle in the progress, was distinctly taught by the question of Arjuna. In the answer of Sri Krishna to the enquiry of his favourite disciple, we encounter the same truths propounded at greater length and detail, in substantial agreement with what has been already dwelt upon. Sri Krishna opens his teaching in an appreciative strain by first extolling the discretion of Arjuna in having chosen the subject of theosophy for discourse, and promises that he will conceal nothing from him in regard to the mighty problems of God and man. First, he launches forth into that greatest of questions, which has confounded the rarest thinkers in all ages of the world, and without any prelude proceeds to define Brahma by a riddle. He calls that Parabrahma, which is the condition realized by those whose desires have disappeared by the union of *Atma Mantra* and *Hamsa* in close mutual combination. *Atma Mantra* in its simple acceptation denotes the mantra which appertains to *Atma*, i. e., *Paramatma*, and the most precious, concise, expressive and effective of all such mantras is certainly the *Pranava* which contains elements indicating the triple operation of God, viz., the differentiation and manifestation of the cosmos, and shrinking it up in an unevolved reality after a certain period of activity, preserving the entity, however, under all conditions.

Hamsa is the most secret of all mantras, as *Om* is the most effective, and it is not taught without an initiation of a high order; and admittedly these two stand foremost in effect and importance amongst the mantras that have been pondered over by Rishis of old in Hindustan. As the united effects of these two mantras uttered in strict adherence to the injunctions laid down for pronouncing them, is realized a condition in which desire is rooted out, i. e., no longing has any place. In the scale of human progress towards *Moksha*, each partition leading to the one higher continues the endeavour of man to rise on, and to this there is no end till the highest position is attained, beyond which there is nothing higher to be aimed at. In all the lower stations there is a certain hankering after a higher rise which ceases when the summit is reached, and it is then absence of a thirst for further progress that is so concisely but expressively indicated by the expression *gatakamanam*, whose desires have disappeared. This rendering of the passage points out practically what man should begin his ascent towards divinity with, viz., the right realization of the effects of the two Supreme of Mantras, *Aum* and *Hamsa*. But the stanza in the episode is intended, likewise, to convey another meaning in reference to the necessary relation between God and man for the attainment of *Moksha*. It is this:—As the result of the right union with *Paramatma* of *Jiva* (who is also by eminence called *Hamsa* from being pure in essence) a condition is realized which great men term *Brahma*. Here there is indicated in general terms the necessity of the proper union of the individual and the divine

souls, and the question what union is to be deemed proper has divided India into at least three logical forms of philosophic conviction. Again, the same passage may also signify that the unerring advance of *Jiva* towards *Atma*, the highest principle in man, after the lower ones have been passed, lands him on a shore where higher progress is not found, and where he should rest from activity of whatever kind. Viewed in this triple aspect, this passage is intended to point out, in general language, that Parabrahma is nothing else than that condition of union between *Jiva* and *Brahma*, which is styled *Moksha*, and which is attainable by the proper processes of contemplation, in which there exists none of the seven principles composing man but the highest. Then, again, Sri Krishna teaches that an insight into the extremest bounds of truth is the realization of the fact that the termination of the advance of man's soul is in the universal spirit, and the experience of the truth that He is the imperishable reality itself; when this condition is practically attained, then man shakes off the limitations of life and death and becomes merged into the one truth. The next stanza is exceedingly enigmatic, and when properly made out denotes the idea so often repeated above, viz., that *Moksha* is the union of the human soul with the all-pervading divine essence, which is the only substantial reality, existing under all conditions, manifested and unmanifested. *Kakumukha-kakarantam*, the opening word in the stanza, may thus be understood:—*Ka* is pleasure, and *aka* therefore pain, and *Kaki* is the entity which has pleasure and pain, joy and grief, and that entity is unquestionably the human soul. This then in combination with *Lakshmi*, *Prakriti* or matter—forms the compound *Jiva* in conjunction with matter, and the finest of such *Jivas* is *Brahma*, the Creator, who is symbolized by the first letter of the Sanskrit alphabet *A*. This symbolic letter is thus deduced from the passage:—In the compound *Kaku*, the first *Kakara* is *Ka*, and the terminal letter of that syllable is *a*, the symbol of the Creator. At the other extremity of the circle of eternity, symbolized by the consonant *M* is the destroyer or *Rudra*, who furnishes the soul its real form shorn of all material admixture. Underlying both these and permanently abiding as the life principle of the entire circle is the Parabrahma, who is concealed and symbolized by the letter *U*. The syllable is made up of these particles, *A*, *U*, and *M*, of which the first and the last occupy the two extremities of the diameter of a circle, and the central letter *U* so combines on the one hand with the letter *A*, and on the other with the letter *M*, that it is the cause and the life of the whole compound, its real form, however, becoming elided in manifestation. This mysterious entity, which enlivens all the principles in existence in and out of the universe, and combines with them all, being still suppressed and concealed, is not definitely described, and Sri Krishna gently drops the matter by asking Arjuna a counter-question, viz.—“What meaning is revealed by this suppressed letter *U*?” thereby designing to indicate that the object symbolized by that letter cannot be described. Then he descends a little into particulars, and declares that man should, in all conditions,

whether in motion or at rest, draw in air. That breath is the life, as the life of man, *i. e.*, *prana*, is simply another name of *Vayu* or air, and the conservation thereof by proper processes is the cause of longevity, is admitted on all hands, and Sri Krishna, therefore, lays down that that breath, conserved without being unnecessarily wasted by promiscuous respiration extends a man's life to a *thousand years*. This latter measurement is not restricted to any particular length of time, but signifies long life in eternity,—a life from which there is no departure—*Moksha* or emergence from bondage. Next, thereafter, Arjuna is taught to centre his spiritual being in *Akasa* and *Akasa* in his soul, the purport being that man should realize a state in which his spiritual self becomes so ethereal, that it is almost a nonentity in a gross point of view, and after that he should create a vacuum in his own soul by dismissing all inferior principles. In this condition there will be no activity of the mind, and man with unalterable aim and without being led astray, steadfastly fixes himself in the Divine Essence, and then it is that he can be said to know God. The processes of respiration being suspended, and the steady and permanent spiritual activities being all fixed on the tip of the nose, man should realize the universal soul as without material attributes, without light, without intellection, without understanding, without deterioration, and without any condition that we can conceive.

As a sublimation of this conception, if man views Him as even without the three *Gunas*, then he will at once be disenthralled and freed from all bondage. By the processes of *Samadhi* he should free himself from his bodily environment and realize the Divine substance, as without material attributes, without measurement, without sound, without being capable of indication by letters, and without the slightest motion of any kind. He alone can be said to *know* who has experienced this state of being. When this real knowledge is acquired by means of human intention, when the image of the Lord is fixed in the heart, and when the whole being of man is reduced to a state of permanent quiescence, then there is no necessity for contemplation or *Yoga*. The spirit of God is above material man, and it is what is called *Swara* in the Vedas, and all that is best in Vedanta. A boat is required only so long as one does not reach the shore, but when one comes ashore one no longer stands in need of it. Similarly, one who acquires all knowledge, human and divine, through books, forsakes them when he secures true knowledge of the Divine Spirit; as a man in quest of grain will abandon the chaff that is within his reach. Just as a man will give up a brand of fire at the sight of riches, so after the object of all knowledge is realized, the knowledge which was instrumental in securing union with the Almighty is given up. There is no good in studying the Vedas when the Highest Reality is perceived face to face, as milk will serve no purpose to a person satiated with the Heavenly nectar. These statements require fuller elucidation in agreement with the most important doctrine taught by Sri Krishna in the Bhagavadgita, which is this:—Krishna in the Bhagavadgita positively declares that the highest bliss and union with the Divine Spirit can be achieved

only by means of *Gnana* or transcendental knowledge, and that this knowledge can be acquired solely through Karma or the performance of those functions which, by the force of our actions in previous generations, we become destined to perform. The Karmic duties accumulated by us should never be neglected, but should be attended to with all the necessary precision, only without minding what fruits they bear—man's responsibility extending only to the performance of Karma and not to an expectation of its results; and thus when the wheel of Karma turns on, by degrees its pressure is lightened and lightened, and is finally removed, and a pure knowledge of the real nature of God is thereby acquired, through which is attained *Moksha*. The same teaching is, likewise, delivered in these passages in a covered form. For a man who makes substantial practical progress towards the realization of the condition above described, the most elementary instruction needed in his march onward could be obtained from books, and when he advances even a little way, his dependence upon books ceases. What the books actually teach is the proper performance of Karma, and a study of them can, therefore, only render him material assistance in knowing his Karma. When, in this way, from Vedic and other writings, each man's Karma is ascertained and duly performed, and when that stage in existence is approached in which Karma takes final leave of the individual and delivers him into the hands of *Gnana* or true knowledge of God, then books and human knowledge, of however high an order they may be, avail him nothing, and he will only be making a fool of himself if he resorts to them any further. Thus, therefore, the instruction contained in the few statements illustrated by Sri Krishna in these lines is substantially the same as he has taught in Bhagavadgita, and which he has been teaching whenever there has been occasion for doing so, *viz.*, that nothing assigned to man as his duty should be neglected, that through that alone substantial knowledge of the Divine Spirit can be acquired, and then abandoning the little paths through which he reached the goal, he should find himself face to face with God in His beatific presence. The object of such knowledge as is described above is symbolically indicated by the syllable *om*, whose fullest significance cannot by any means be expressed in words, and man should know Him in the truest light without any change or interruption like the continuous and unbroken dropping of oil or the unceasing sound of a large bell. These two last similes are of frequent occurrence in Sanskrit philosophy, and they represent the unbroken nature of man's faith in God and union with Him, and in this context it is used to point out the continuousness of the knowledge by man, which never alters or is interrupted by any medium. In this way, then, we see that the real nature of the relation of God and man, and the means of attaining the best relation with God are vividly brought forth, and the negative description of the true knowledge of godless man, instead of losing consequence by indirect representation, is more impressive and forcible than language can otherwise make it.

THE PHYSIOLOGY OF YOGAM.

IT is a matter of pretty general belief amongst the Hindus, that there are persons, for the most part religious ascetics, who, after taking a few deep breaths, pass into a trance state and remain in it for several hours without breathing. I have not personally witnessed this performance; but I have met people who allege that they have, and I have no reason to doubt their veracity. At first sight the physical phenomenon seems a monstrous impossibility, utterly opposed to all we know of the human constitution. However, after thinking the matter out on the accepted physiological principles of the present day, I have arrived at the conclusion that it is theoretically possible, after a long course of regular preparatory training extending over a period of years, for a man to remain alive for several hours without breathing by the lungs; but that he must minimise during that time the expenditure of energy by the combustion of oxygen in his muscles and in his vital organs. The very conditions which the Hatta Yogi is said to seek are arguments in support of my belief. In the first place, there are, as far as I am aware, no records of any such practices being adopted in cold, damp countries. Southern Asia and Egypt have always been the especial home of the Yogis, where the atmosphere is for the most part pure and dry, and of a temperature very near that of the human body. To this subject of atmospheric conditions we shall revert later on.

It is not generally supposed that the lungs have any specific action in renewing the oxygen of the blood.

“Essentially a lung, or gill, is constructed of a fine transparent membrane, one surface of which is exposed to the air or water, as the case may be, while on the other is a net work of blood-vessels,—the only separation between the blood and the aerating medium being the thin wall of the blood-vessels and of the fine membrane on the side of which vessels are distributed..... The lungs are only the medium of *exchange*, on the part of the blood, of carbonic acid for oxygen.”—(*Kirke's Hand-book of Physiology*, 1884, pp. 214, 215.) But these conditions are also present in the skin, which is likewise an animal membrane containing blood-vessels, and necessarily subject to the law of the diffusion of gases, though, as it is thicker than the lung membrane, and Nature always seeks the easiest road, under the ordinary conditions in the case of human beings the action of the skin in respiration is very slight. But “under certain circumstances of arrest of the action of the lungs, the amount (of carbonic acid) passed off by the skin becomes notably increased. Holding the breath in summer quickly induces perspiration in many persons. In fact, when the exhalation of carbonic acid by the lungs is interfered with, the skin passes it off.”—(*Fothergill: The Practitioner's Hand-book*, 1887, p. 61.) “Moreover it has been observed not unfrequently that the livid tint of the skin which supervenes in asphyxia, owing to the non-arterialization of the blood in the lungs, has given place after death to the fresh hue of health, owing to the reddening of the blood in the cutaneous capillaries by the action of the atmosphere upon them; and

it does not seem improbable that, in cases of obstruction to the due action of the lungs, the exhalation of carbonic acid through the skin may undergo a considerable increase; for we find a similar disposition to vicarious action in other parts of the excretory apparatus. There is also evidence that the interchange of gases between the air and the blood through the skin has an important share in keeping up the temperature of the body; and we find the temperature of the surface much elevated in many cases of pneumonia, phthisis, &c., in which the lungs seem to perform their function very insufficiently.” (*Carpenter: Human Physiology*, Sec. 309.) “Now it may be stated as a general law in physiology, that in cases where the different functions are highly specialized (that is, where every one has its special and distinct organ for its own purpose alone), the general structure retains, more or less, the primitive community of function which characterized it in the lowest grade of development. Thus though the functions of absorption and respiration have special organs provided for them in the higher animals, they are not altogether restricted to these, but may be performed in part by the general surface, which (although the especial organ of exhalation) permits the passage of fluid into the interior of the system, and allows the interchange of gases between the blood and the air.”—(*Carpenter*). We thus see that it is generally accepted by physiologists that the skin may, to some extent, perform the functions of the lungs.

In some of the lower vertebrata, especially naked Amphibia, cutaneous respiration plays a much more important part. “A frog, the lungs of which have been removed, will continue to live for some time; and during that period will continue not only to produce carbonic acid, but also to consume oxygen. In other words, the frog is able to breathe without lungs, respiration being carried on efficiently by means of the skin.”—(*Foster: Text-Book of Physiology*, 1877, p. 271.)

Thus we have got an organ in the skin, which, in certain lower animals, plays an important part in respiration—by which term the absorption of oxygen and the excretion of carbonic acid is meant—and which in man has some capacity to perform that function, naturally very small, but capable of considerable increase, when, as in cases of disease of the lungs, the needs of the body excite it to perform these functions. This is a matter of vital importance to the Yogi; but, when carried to the highest pitch of which it is capable, the function of the human skin in respiration is still very limited, so that he must minimise his consumption of oxygen and excretion of carbonic acid. That the amount of carbonic acid excreted varies very greatly, there can be no doubt: we all know that when we run or perform any exertion we breathe deeper and more rapidly. According to the standard text-books of physiology, the amount of air respired in 24 hours by a person at rest is 686,000 cubic inches; the average amount for a hard-working labourer in the same time is 1,568,390 cubic inches. From these figures we find that a person at rest consumes about three gallons of oxygen an hour; but we may presume that a Yogi who makes a regular science of rest would need very much less, and excrete a proportionately

less quantity of carbonic acid. He adopts a seat, or pose, which takes all strain off the muscles. The *Padma Asanam*, in which the legs are crossed as seen in images of Buddha, is a good instance of this: the thighs extending outwards and forwards from the buttocks form a broad and firm base, so that the body will not easily topple over if all the muscles become relaxed, as I believe they do, for a friend of mine who tried some mild experiments in Yogam found that he had not the muscular strength to hold a watch to time his breathing. Secondly, he performs his exercises on an empty stomach, so that no oxygen is required for digestion, which must make a considerable difference in the amount consumed. Thirdly, the circulation during Yogam, after the first minute or two, is very slow, so that the expenditure of energy by the heart is much lessened; and the fact of the slowness of the circulation shows, that the tissues require very little oxygen brought to them by the blood. At the commencement the force of the heart's action is generally increased and a profuse perspiration is induced, probably for the purpose of throwing off a quantity of carbonic acid by the skin. The Yogi's body is generally most of it naked, so that the air circulates freely over the skin: heavy clothes would greatly interfere with cutaneous respiration. The Yogi generally does his Yogam in a tropical climate, where the external air is as warm as the body, so that no consumption of fuel is required in the body to keep up the temperature. This makes an enormous difference: for "the observations made by Vierordt at various temperatures between 38° F. and 75° F. show, for warm-blooded animals, that within this range, every rise equal to 10° F. causes a diminution of about 2 cubic inches in the quantity of carbonic acid exhaled per minute." (*Kirke*, p. 240). The Yogi prefers a dry clear atmosphere. In this likewise he follows the dictates of physiology, for the experiments of Lehmann show that the amount of carbonic acid exhaled is considerably influenced by the degree of moisture of the atmosphere, much more being given off when the air is moist than when it is dry.

Whilst sitting at rest I have myself found, after a little practice, that I could reduce my breathing from about 15 inspirations and expirations a minute to 12 inspirations in 15 minutes, holding the breath about 45 or 50 seconds between each inspiration and expiration; and at the end of the time I felt no unpleasant symptoms, but rather a feeling of exhilaration. If my blood had become abnormally charged with carbonic acid, I should have become livid and felt a strong desire for rapid and deep breathing to make up for lost time.

Taking into consideration all these circumstances, I am of opinion, that it is possible for a man, who has for years trained himself to it, as an acrobat has trained his limbs to all sorts of unnatural actions, to develop sufficient cutaneous respiration to supply the needs of the body under suitable conditions for considerable periods of time. It is, I believe, necessary to begin with great care and to increase the periods very gradually, as I have heard of young enthusiasts who got congestion of the lungs and

hæmorrhage from them, and other dangerous forms of disease, by commencing the process immoderately or pursuing faulty methods.

Stories are told of Yogis who remained in a state of trance for months. Such a thing is not unthinkable; for we have an analogy in the hibernation of certain of the vertebrata, and exhumations have revealed the fact that in temperate countries, where burial is not performed for four or five days after death, people have been buried alive, for they have assumed contortionate attitudes in their tombs. How soon after burial they woke up and struggled for breath and liberty we have no means of ascertaining.

The question, why the Yogi should prefer to breathe by the skin to using the apparatus which Nature has specialized for that purpose, takes us for the most part outside of the pale of physiology, and as this paper is only intended to deal only with the physical aspects of Yogam, I shall not endeavour to answer it. From one point of view, however, we may legitimately consider it. It is said, that by restraining his breath the Yogi anæsthetises his physical senses and gets into a higher state of consciousness undisturbed by their distracting influence. It is an undoubted fact, that restraint of the breath does profoundly modify consciousness. If a doctor tightly closes the nose and mouth of a patient in an hysterical attack, after about a minute the patient quite suddenly returns to her normal consciousness: she is generally quite unaware of the state she has been in and what she has been doing, and naturally abuses the doctor for holding her nose and mouth. Pouring cold water suddenly over the patient acts as well if not better; but it is possible that it acts through the deep and sudden inspiration of air which it induces. Moreover a patient can be so completely anæsthetised, as to be rendered insensible to the pain of a surgical operation, by putting an india-rubber bag, or some such apparatus, over his nose and mouth, and making him breathe the same used up and carbonic acid laden air again and again, allowing him a breath of fresh air from time to time if he becomes very livid. I am doubtful on second thoughts whether this applies to Yogam, though there is not much difference between restraining the breath and breathing it again and again; for in the Yogi lividity does not occur, though that may again be accounted for by his having reduced his expenditure of energy and established cutaneous respiration.

Hatta Yogam is said to strengthen the lungs and to cause great muscular development and power of endurance. I have met men who affirm that they have overcome chronic disease by practising it.

N. C.

THE ANGEL PEACOCK.

The Idol Unveiled.

CHAPTER V.

ANEMONE Vernon had received this fanciful name, because she was the frailest, most delicate looking babe that ever was born into the world. To her mother's fancy she seemed more like a colourless wind-flower than anything else; and she had called her anemone as a pet name. She died before her little daughter was christened; and Vernon simply had the mother's pet name converted into the actual one. Anemone grew up in perfect accord with the flower she was named after. Pale, delicate and frail, to the last degree, yet there was a rare and fascinating beauty about her, as there is in the wild wind flower of the woods. Gather a handful of those blossoms, and in a few moments they are faded and dead. It seemed just so with Anemone; as if too harsh a hand would quickly crush all life from her. And her existence had been no easy or pleasant one for some time past; it was beginning to leave a mark on the pale proud face. Her eyes, which were of such a deep blue that sometimes they seemed black, had grown very large of late, or else the pale face in which they were set had shrunk and become thinner than ever. Since her father left England, Anemone's two best friends had gone over to the majority; first the governess in whose charge she had been left, and next her grandfather, old Lord Heatherbloom. After his death she had to make her home with a family of cousins, the eldest of whom reckoned on her father's death with a positiveness which maddened Anemone. In the event of that death this cousin became Lord Heatherbloom; and although he said very little indeed on the subject in Anemone's presence, yet she knew as well as though he had spoken that he felt confident Vernon was dead and out of his way. It was but natural; for no advertising, no inquiring, no efforts of any kind brought sign or token of Vernon being alive. Yet Anemone's fair head never drooped; and though her eyes grew large and wistful, her faith never faltered. When she was questioned, all she could say was that she *knew* her father was alive. "I often see him," she would say, "when I lie half awake at night; and I always see him active and full of life—riding, going over strange countries, among strange people. Oh, yes, he is alive; and he will be back before long." She did not hesitate to say these things and run the risk of being laughed at for her superstitious fancies. Her love for her father was so great that she was quite indifferent to any secret laughter which might be called forth at her expense by her words. She was not laughed at openly of course; for the cousins had made up their minds that she was an orphan, and it would have been too evidently unfeeling not to respect even her wild fancies.

And so, while Vernon was far away in Persia, courting strange experiences, Anemone was living on, growing daily paler and more pale; but unshaken in her conviction that he was alive.

She spent most of her time lying on a couch in the balcony of her own room: from here she could hear the birds and see the sky

and the tree tops, while she was free from companionship which irked her. And her strength was so slight that she seldom cared to stir from this quiet spot where she read through the long hours. Anemone was very studious, and had read so much that she knew a great deal more than most people whom she was likely to meet in the world. But it was all book knowledge; she had seen nothing of life and had experienced nothing of it.

One day, in the early spring, she lay as usual in her sheltered balcony, surrounded by her books. Through the winter she had looked at the sky and the bare tree tops through the closed glass; and now that the first warm days allowed of her couch being moved outside, it seemed to her like a great enlargement of her world. She could not read so constantly at first; for the sounds of out-of-doors distracted and delighted her. She laid her book down and thought of her father—as she always did when her mind was not actively occupied with something else. He was the one figure in her life's brief romance. Truth to tell, her life had been all one romance, with Vernon as the hero of it. It is so, sometimes; there are daughters who find it hard to detach their hearts from the father who has been to them the ideal of manhood.

Anemone lay half dreaming in the warm afternoon sunshine, one hand under her face, and the other drooping towards the fallen book. As she lay like this, very quiet, she became aware of a stir and noise in the house downstairs. She thought nothing of it, for her cousins were much given to society, and might have a score of people to afternoon tea for all she knew or cared. A slight sigh passed her lips, that rose from a sense of weariness, that was all. She was full of wonder, very often, how others had so much strength with which to enjoy themselves. But suddenly a stir passed through her own frame; something—she knew not what—roused her and filled her with the most vivid, almost painful, sense of anticipation. She sat half up and looked towards the door of her room, as if expecting some strange thing to enter. And in another moment that door was hastily opened, and a tall, bearded, bronzed man entered without any kind of ceremony. Anemone for one instant was amazed; but in the next she knew him. Vernon hesitated longer; he stood with his back to the door, and advanced no further. Not because he did not know her—but because he thought for an instant she could not be real. She did indeed look more like a spirit than anything made of flesh and blood. But before he had time to consider there were two arms round his neck, two arms of flesh and blood, unmistakeably, warm, and clinging to him passionately.

"My poor little girl," said Vernon, "how pale you are!"

What an afternoon that was for Anemone. It seemed as if every instant she grew stronger and brighter. And when Vernon looked at his watch and said he must go to his lawyers, with whom he had an appointment, Anemone clung to him as desperately as if he were starting for Persia again.

"Why, put on your hat and come too!" said Vernon, "Why not?"

—Why not indeed. Anemone sprang up and began hastily to get ready. An idea came into Vernon's head as he watched her eagerness.

"Why not say good bye here," he said, "let them send on your luggage. Put anything you will want in a bag, and come and stay with me at my hotel? Why not? We'll soon have Heatherbloom House dusted, or else perhaps go up to Scotland. Yes, child, put on your things and come with me."

Anemone put on her prettiest costume with an eagerness such as only a girl can know; she dressed her fair hair more carefully than many a woman would for her chosen lover. Oh, there was no lover, no other man in the world for Anemone, but this bronzed father of hers. She adored him instantly; the old memories which had kept her love for him awake were ousted now by the new delight in his presence. No longer was she an orphan, no one in particular, with no one belonging to her; she had a father, all of her own, the dearest father in the world.

And as Anemone looked in the glass, she was pleased with her dress, but wished she was not quite so pale; for her father's sake. She little knew how lovely she looked, with the faintest possible peach-bloom lying on her cheeks. Vernon knew it, though, and was proud of this pale, fair daughter. The two went away downstairs, merrily; and Anemone said good bye to her cousins. From that hour father and daughter were inseparable.

How happy Anemone was! She went with her father everywhere; she waited for him in cab or carriage, as contentedly as possible, when he went to dingy offices on business; she enjoyed the free and easy life at the hotel as naturally and gaily as if she were a mere child. And, spite of all her reading, she was nothing more. Then her father took her to the theatre; she had never cared for the theatre before; it was quite different now, when there was some one to sympathise with every changing emotion that passed across her and was shown in her mobile face. Then they went shopping, and Anemone found quite a new pleasure in buying pretty things now that she felt her father was pleased to see her look well, and interested in all her girlish desires and possessions. She had beautiful clothes and rich belongings, such as she had never thought of, or imagined she could care for. She cared for them now, for Vernon liked to see her dressed as if she were a little princess. And it was wonderful how well her delicate beauty bore it; for she had the unmistakable air of high breeding, and nothing, however rich, seemed out of place upon her. As she became happier and happier, a likeness to her mother came upon her face. Few women have had a year of such deep happiness as that passed by Anemone's mother after her marriage; one sweet year that ended in death. She, too, was frail and fair, though not so frail as Anemone; and one of her special charms had been a rare, sweet smile, full of joy and with all the magic of mirth in it. This was coming now upon Anemone's face, as she grew accustomed to her new, gay, glad life; and as Vernon watched it come, it seemed as if his dead wife smiled to him from the grave. He learned to love

Anemone with a love that was almost pain; his heart ached with tenderness for her.

He was Vernon no longer, and the familiar name was heard no more; he grew accustomed to hear himself called Heatherbloom. Anemone felt a little shy of herself when she found she had so long a title—Lady Anemone Vernon—but she became even used to it. It suited her, like her beautiful dresses.

There was ceaseless occupation for the two; and everything was amusing, now that they had finally decided to do it all in company. Heatherbloom House had to be inspected; the old lord had kept it shut up for many seasons. Heatherbloom decided to have it put ready for the season; he meant to spend a month or two in town and let Anemone be presented, and see something of society, young though she was. He was too proud of her to care to hide her away. And he had his own objects too, in being in town part of the season, at all events. So he and Anemone held innumerable consultations over the old furnishings and what new were needed; and paid many visits to the fashionable furnishers. Then, most of his business affairs in town being settled, Heatherbloom decided to go up to Scotland and see after things there. Anemone had only been to Heatherbloom Castle on short visits to her grandfather; she looked forward to this as going home, and with the greatest delight.

Everybody knows that when two people are happy together, all circumstances are alike to them. The things that bore other people they find enjoyment in. Lovers undertake long and dreary journeys with a contentedness amazing to the ordinary traveller; so long as they may be together nothing is a trouble. Anemone and her father were just in this happy state. Every detail of life was to the girl most enjoyable so long as her father was the central figure in all events. The journey to Scotland was to her a pleasure excursion, in spite of the fact that with her fragile frame the actual fatigue was hard to bear. To Heatherbloom with his iron strength, a traveller almost incapable of weariness, it was pitiable and sad to the last degree to see how very little exertion exhausted Anemone. It made him feel as if in guarding her he had to care for a thing as delicate as the thinnest Venetian glass—a touch might shatter it. Never till now had Anemone any idea of the luxury of being taken care of. What a luxury it is to a delicate creature like this! She repaid it to the full with ceaseless tenderness, constant gaiety, with all the love of her passionate heart and all the mirth in her girlish spirit. If Anemone was revelling in a new luxury in being so cared for, Heatherbloom had found a pleasure he never again expected to know. Except in that one year after his marriage, he had never known what it was to have a companion before—a true companion, one whose smiles and tears went with his own feelings, and whose heart and sympathy were all and utterly his own. Having tasted this once, he ran a very near risk of becoming a misanthrope, and an embittered, taciturn man; but Anemone saved him. She had the power to touch his heart and bring out its gentleness again.

Their stay in Scotland was one long, unalloyed delight to Anemone. She was out of doors all day, walking or driving by her father's side; or, if he was busy with his steward, loitering about the rose-garden outside his library window. Then, his business done, he would rise instantly from the table and come out to her. Everybody was charmed with her delicate gracefulness; the tenants, the villagers, the servants, all admired her to the last degree; and the country people with whom she and her father exchanged civilities were won by her extreme gentleness. So Anemone found happiness everywhere, and was fortunate in all she did, like a beautiful young fairy-blessed princess. She had not a care in the world, not a cloud on her sky. Her father did not even want to educate her any more; he thought her quaintly thorough book knowledge admirably becoming to her. She sang like a sky-lark in her rose-garden; but, though her voice was well trained, she was not of the type that performs in drawing-rooms. Heatherbloom was well pleased with this, and did not desire her any accomplishments for exhibition. She had one subtle and supreme art—that of making others happy. And he was supremely contented with her.

Only sometimes a fear shot across him like a sharp twinge of pain. When first he saw her he thought she must die, that her doom was written on her face. But that fear soon went. Frail she must always be, but happiness kept her alive and well. But as he saw her beauty daily increase, he realised what her power would be in a London drawing-room; and he began to dread lest in her very first season, somebody else would take his place and he must lose her. However he put it out of his mind and would not let himself think of it. He would have been amused could he have heard the speculations of his neighbours, who were much more interested in the probability of his marrying again himself than in any prospective love-affairs of Anemone's. No one imagined for a moment that he would willingly let the title and property go to another branch of the family.

Heatherbloom had some interests in London; he had a few things he wished to say in the House of Lords, and various other purposes which grew in his mind as he became gradually re-absorbed into realized life. So, when London was pretty well full and the beauty of the out-of-doors world up in Scotland was every day increasing, they left the castle and came up to town. The second drawing-room of the season was close at hand; Anemone was to be presented by a stately kinswoman, and from thence forward was to be launched into the full rush of society and its dissipations. Heatherbloom at first amazed and then amused his cousin, Lady Haughton, by taking the greatest interest in Anemone's dresses. Lady Haughton came as soon as she knew they were in town, intending to carry Anemone off to the milliner's straight away.

"All right," said Heatherbloom, "but first wait a bit till I have finished these letters; I am just coming too."

"You!" exclaimed lady Haughton, in a tone of such astonishment that Anemone laughed out gaily.

"Yes," replied Heatherbloom, "Anemone's quite accustomed to my going shopping with her. I must have a finger in the pie!"

"Well"—said Lady Haughton and paused, unable to express herself further. But she soon recovered herself possession. "After all," she said, "men-milliners succeed the best. In fact I was going to take Anemone to a man; nobody makes such Court dresses as he does. I believe men know more about the subject than we do. You shall come, Heatherbloom."

So father and daughter went shopping together, again, as merrily as ever, just as if the whole thing were a play; Lady Haughton gave them the benefit of her knowledge and took them to the right milliners and the right shops, looking on the while in wonder at the pretty picture before her. Pretty it was, to see feeling and thoughts reflected instantly from one face to another; it seemed almost as if father and daughter thought and felt in common.

Lady Haughton insisted on a certain amount of simplicity in Anemone's dress, as only fitting a debutante, but Heatherbloom had succeeded in getting at least one costume designed for her which pleased his fancy, accustomed as it had become to barbaric splendour. One day, when they were driving down Bond Street, they were speaking of this dress, as Anemone had just been to have it fitted.

"I tell you one thing about it," said Lady Haughton. "None of Anemone's jewellery will look well with it. She must have some eastern ornaments—Indian or Persian. Let us go to the Indian house and see if you can find anything you like. You ought to understand that sort of jewellery."

"I think I do," said Heatherbloom with a laugh. "I have seen it at home a good deal. Let us go. You are quite right. Jewels set in the European fashion would not suit that dress. We must have moonstones and cat's eyes hung by gold wire as the eastern workmen do it."

A very short drive brought them to the India house Lady Haughton referred to; and in a few moments they were all lost in contemplation of a very good collection of the massed, rich, singular looking jewellery of the East. Anemone was very interested and delighted; she had never seen anything of the sort before. And Heatherbloom could tell her all about the ornaments, and how they were worn by their original owners, and where they came from. His knowledge on the subject soon attracted the attention of the people of the shop, who were used to customers displaying miraculous ignorance. One of them came forward, when Heatherbloom had chosen a necklace, and asked him to come into a room behind.

"We have something there that I think will interest you," he said, "such a thing has never been seen in England or in any European country before. It only arrived yesterday. I have sent to tell the gentlemen at the British Museum, and I expect they will soon come down to see it. But I'm sure I don't know if they can tell any more about it than we can."

While he had been speaking he had led the way into the inner room, Heatherbloom following him. Lady Haughton lingered over the jewellery, but Anemone, as a matter of course, followed her father, she was close behind him, and she was conscious as he reached the doorway that he suddenly started. He remained quite silent, and stood still without moving or speaking. But Anemone who had learned his face by heart, knew that he was profoundly moved by something.

No wonder; for there before him, unveiled, unguarded, unshrined, stood in all its old arrogance, that strange idol, that bird image of Lucifer, the Angel Peacock.

"It was stolen by the Kurds" said its owner, looking at it fondly. "Stolen from its temple, and then sold to a Persian merchant. It passed from hand to hand, and eventually we bought it. No doubt you have heard of the Angel Peacock, the idol of the Persian devil worshippers."

Heard of it! Heatherbloom could not control himself sufficiently to answer, even though he knew his silence was filling Anemone with vague alarms. The tide of recollection was too tremendous. Again he heard the wild chant of the Yezidis, again he heard Zeenab's voice in his ears, and the awful curse chilled his blood again.

The bird stood there, proud, defiant, as full of majesty here in this London shop as it had been in its own sacred shrine. Where was its power now? Was it lost for ever?

MABEL COLLINS.

(To be continued.)

NATURE'S FINER FORCES.

Prana.

THE *pranamaya kosha* (coil of life) changes into three general states during day and night—the waking, the dreaming, and the sleeping (*jagrate, swapna, sushupti*). These three changes produce corresponding changes in the *manamaya kosha* (the mental coil), and thence arises the consciousness of the changes of life. The mind in fact lies behind the *prana*. The strings (*tatwas*) of the former instrument are finer than those of the latter; that is, in the former we have a greater number of vibrations than in the latter, during the same space of time. Their tensions stand to each other, however, in such a relation that with the vibrations of the one the other of itself begins to vibrate. The changes give to the mind, therefore, a similar appearance, and consciousness of the phenomenon is caused. This, however, some time after. My present object is to describe all those changes of *prana*—natural and induced—which make up the sum total of our worldly experience, and which, during ages of evolution, have called the mind itself out of the state of latency. These changes, as I

have said, divide themselves into three general states—the waking, the dreaming, and the sleeping. Waking is the positive; sleeping the negative state of *prana*; dreaming is the conjunction of the two (*sushumna, sandhi*). As stated in my former article, the solar current travels in a positive direction during the day, and we are awake. As night approaches, the positive current has made herself lord of the body. It gains so much strength that the sensuous and active organs lose sympathy with the external world. Perception and action cease, the waking state passes off. The excess of the positive current as it were slackens the *tatwic* chords of the different centres of work, and they accordingly cease to answer to the ordinary etherial (*tatwic*) changes of external nature. If at this point the strength of the positive current passed beyond the ordinary limits, death would ensue; *prana* would cease to have any connection itself with the gross body, the ordinary vehicle of the external *tatwic* changes. But just at the moment the *prana* passes out of the heart, the negative current sets in, and it begins to counteract the effect of the former. As the *prana* reaches the spine, the effects of the positive current have fully passed off, and we awake. If, at this moment, the strength of the negative current pass the ordinary limit by some cause or other, death would ensue; but just at this moment the positive current sets in with midnight, and begins to counteract the effect of the former. A balance of the positive and negative currents thus keeps body and soul together. With excess in the strength of either current death makes its appearance. We thus see that there are two kinds of death—the positive or spinal, the negative or cardiac. In the former the four higher principles pass out of the body through the head—the *brahmarundra*—along the spine; in the latter they pass out of the mouth through the lungs and the trachea. These two deaths chalk out different paths for the higher principles. Of these, however, hereafter. Let us at this stage investigate a little more thoroughly the changes of *prana*.

There are certain manifestations of *prana* which we find equally at work in all the three states. These manifestations have been, as I have mentioned before, divided by some writers into five heads. They have different centres of work in different parts of the body, from whence they assert their dominion over every part of the physical coil. Thus:

Positive.	Negative.
1. <i>Prana</i> , right lung.	1. <i>Prana</i> , left lung.
2. <i>Apana</i> , the apparatus which passes off fæces, long intestine, &c.	2. <i>Apana</i> , urinary apparatus.
3. <i>Samana</i> , stomach.	3. <i>Samana</i> , duodenum.
4. <i>Vyana</i> , all over the body, appearing in varying states with different organs (of the right side).	4. <i>Vyana</i> , all over the body, &c., on the left side.
5. <i>Udana</i> , at the spinal and cardiac centres (right side).	5. <i>Udana</i> , the spinal and cardiac centres (left side).

1. *Prana* is that manifestation of the life coil which draws atmospheric air from without into the system.

2. *Apana* is that manifestation which throws, from inside, out of the system things which are not wanted there.

3. *Samana* is that manifestation which draws in and carries the juice of food to every part of the body.

4. *Vyana* is that manifestation which causes every part of the body to keep its shape, and to consequently resist those putrefying forces which assert themselves on a dead body.

5. *Udana* is that manifestation which inclines the currents of life always back to the centres—the heart or the brain. It is therefore this manifestation which causes death—local or general.

If *prana* recedes from any part of the body (for some reason or other) that part loses its powers of action. This is local death. It is in this way that we become deaf, dumb, blind, &c. It is in this way that our digestive powers suffer, and so on. General death is similar in its operations. With the excess of the strength of either of the two currents, the *prana* remains in the *sushumna* and does not pass out. The acquired power of work of the body then begins to pass off. The farther from the centres—the heart and the brain,—the sooner they die. It is thus that the pulse first ceases to be felt in the extremities, and thence nearer and nearer the heart, until we find it nowhere.

Again, it is this upward impulse which, under favorable conditions, causes growth, lightness and agility.

Besides the organs of the body already mentioned, or indicated, the manifestation of *vyana* serves to keep in form the five organs of sense, and the five organs of action. The organs of the gross body, and the powers of *prana* which manifest themselves in work, have both the same names. Thus we have

Active organs and powers.

1. *Vak*, the vocal organs and the power of speech.
2. *Pani*, the hands, and the manual power.
3. *Pada*, the feet, and the walking power.
4. *Paya*, anus.
5. *Upastha*, the generative organs and the powers which draw these two together.

Sensuous organs and powers.

1. *Chakans*, eye, and ocular power.
2. *Twak*, skin, and tangiferous power.
3. *Srotra*, ear, and somniferous power.
4. *Rasana*, tongue, and gustatory power.
5. *Ghrana*, nose, and odoriferous power.

The real fact is that the different powers are the corresponding organs of the principles of life. It will now be instructive to trace the *tatwic* changes and influences of these various manifestations of life.

Prana.—During health *prana* works all over the system in one class of the *tatwic* centres at one time. We thus see that both

during the course of the positive and negative currents, we have five *tatwic* changes. The colour of *prana* during the reign of the negative current is pure white, during that of the positive reddish white. The former is calmer and smoother than the former.

The *tatwic* changes give to each of these five new phases of colour. Thus:—

<i>Positive—reddish white.</i>	<i>Negative—pure white.</i>
1. The <i>vayu tatwa</i> , blue.	1. The <i>vayu tatwa</i> , blue.
2. The <i>agni tatwa</i> , red.	2. The <i>agni tatwa</i> , red.
3. The <i>prithwi tatwa</i> , yellow.	3. The <i>prithwi tatwa</i> , yellow.
4. The <i>apas tatwa</i> , white.	4. The <i>apas tatwa</i> , white.
5. The <i>akasa tatwa</i> , dark.	5. The <i>akasa tatwa</i> , dark.

It is evident that there is a difference between the positive and negative *tatwic* phases of colour. There are thus ten general phases of colour.

The positive current—the reddish white—is hotter than the negative—the pure white. It may therefore be generally said that the positive current is hot, the negative cool. Each of these, then, undergoes five *tatwic* changes of temperature. The *agni* is the hottest, the yellow next to it, the *vayu* becomes cool, and the *apas* is the coolest. The *akasa* has a state which neither cools nor heats. This state is therefore the most dangerous of all, and if prolonged causes death, disease, and debility. It is evident that if the cooling *tatwas* do not in due time set in after the heating *tatwas*, to counteract the accumulated effects of the latter, the functions of life will be impaired. The just colour and the just temperature at which these functions work in their vigour will be disturbed, and disease, death, and debility are nothing more than this disturbance in various degrees. Similar is the case if the heating *tatwas* do not set in in due time after the cooling ones.

It will be easy to understand that these changes of *tatwic* colours and temperatures are not abrupt. The one passes off easily and smoothly into the other, and the *tatwic* mixtures produce innumerable colours—as many in fact as the solar *prana* has, in my previous article, been shown to possess. Each of these colours tends to keep the body healthy, if it remains in action just as long as it ought, but no sooner does the duration change than disease results. There is a possibility therefore of as many and more diseases as there are colours in the sun.

If any one colour is prolonged, there must be some one or more which have given the period of their duration to it. Similarly, if one colour takes less time than it ought, there must be some one or more which take its place. This suggests two methods of the treatment of diseases. But before speaking of these, it will be necessary to investigate as fully as possible the causes which lengthen and shorten the ideal periods of the *tatwas*.

To return at present to *Prana*. This pulmonary manifestation of the principle of life is the most important of all, because its working furnishes us with a most faithful measure of the *tatwic* states of the body. It is on this account that the name of

prana has been by pre-eminence given to this manifestation. Now as the *prana* works in the pulmonary *taijas* centres (*i. e.*, the centres of the luminiferous ether) the lungs are thrown into a triangular form of expansion, atmospheric air runs in, and the process of inspiration is complete. With every *nimisha* or *truti*, a backward impulse is given to the currents of *prana*. The lungs are thrown with this returning current into their stationary state, and the excess of air is expelled. This is the process of expiration. The air that is thus thrown out of the lungs bears a triangular form. The water-vapour which this air contains to some extent furnishes us with a method of testing this truth by experiment. If we take a smooth, shining looking glass, and putting it under our nose, steadily breathe upon its cool surface, the water vapour of the air will be condensed, and it will be seen that this bears a particular figure. In the case of the pure *agni* this figure on the looking glass will be a triangle. Let another man look steadily upon the looking glass, because the impression passes off rather speedily.

With the course of the other *tatwas* the lungs are thrown into their respective shapes, and the looking-glass gives us the same figure. Thus in *apas* we have the semi-moon, in *vayu*, the sphere, in *prithvi* the quadrangle. With the mixture of these *tatwas* we may have other figures,—oblongs, squares, spheroids and so on.

It may also be mentioned that the luminiferous ether carries the materials drawn from the atmospheric air to the centres of the luminiferous ether, and thence to every part of the body. So the other ethers carry these materials to their respective centres. It is not necessary to trace the workings of the other manifestations one by one. It may however be said that although all the five *tatwas* work in all the five manifestations, each of these manifestations is sacred to one of these *tatwas*. Thus in *prana* the *vayu* *tatwa* prevails, in *samana* the *agni*, in *apana* the *prithvi*, in *vyana* the *apas*, and in *udana* the *akasa*. I may here remind my readers that the general colour of *prana* corresponds with that of the *apas* *tatwa*, and this will show how the *apas* *tatwa* prevails in *vyana*. The darkness of *akasa* is the darkness of death, &c., caused by the manifestation of *udana*.

During life these ten changes are always taking place in *prana* at the intervals of about 24 minutes each. In waking, in sleep or in dream, these changes never cease. It is only in the two *sushumnas*, or the *akasa* that these changes become for a moment potential, because it is from these that these *tatwic* manifestations show themselves on the plane of the body.

If this moment is prolonged, the forces of *prana* remain potential, and in death the *prana* is thus in the potential state. When those causes which tended to lengthen the period of *sushumna* and thus cause death are removed, this individual *prana* passes out of the potential into the actual positive or negative state as the case may be. It will energize matter, and will develop it into the shape towards which its accumulated potentialities tend.

Something may now be said about the work of the sensuous and active organs. All work, it may generally be said, is *tatwic*

motion. This work is capable of being carried on during the waking state, and not in sleep or dream. These ten organs have ten general colours, thus:—

Sensuous organs.

1. Eye—*agni*, red.
2. Ear—*akasa*, dark.
3. Nose—*prithvi*, yellow.
4. Vasana—*apas*, white.
5. Skin—*vayu*, blue.

Active organs.

1. Hand—*vayu*, blue.
2. Foot—*prithvi*, yellow.
3. Tongue *apas*, white.
4. Anus—*akasa*, dark.
5. The generative organ, *agni*, red.

Although these are the generally prevalent *tatwas*, in these various centres, all the other *tatwas* exist in a subordinate position. Thus in the eye we have a reddish yellow, reddish white, reddish dark, reddish blue, and similarly in the other organs. This division into five of each of these colours is only general; in reality there is an almost innumerable variation of colours in each of these.

With every act of every one of these ten organs, the organ specially, and the whole body generally, assumes a different colour, the colour of that particular *tatwic* motion which constitutes that act.

All these changes of *prana* constitute the sum-total of our worldly experience. Furnished with this apparatus, *prana* begins its human pilgrimage, in company with a mind, which is evolved only to the extent of connecting the 'I am' of the *ahankar* or *vignana*, the fourth principle from below, with these manifestations of *prana*. Time imprints upon it all the innumerable colours of the universe. The visual, the tangible, the gustatory, the auditory and the olfactory appearances in all their variety gather into *prana*, just as our daily experience teaches us that one current of electricity carries many messages at one and the same time. In the same way do the appearances of the active organs, and the five remaining general functions of the body, gather up in this *prana* to manifest themselves in due time.

A few illustrations will render all this clear. First, to speak of our sexual relations. The generative *agni* *tatwa* of the male is positive, that of the female negative. The former is hotter, harsher, and more restless than the latter; the latter is cooler, smoother, and calmer than the former. These two currents tend to run into each other,—a feeling of satisfaction is the result if these two currents are allowed to take their course; if not a feeling of uneasiness is the result. The genesis of these feelings will be my subject, under the head of the *manomaya kosha* (mental principle). Here I shall only talk of the colouration of *prana* by the action or non-action of this organ. The positive *agni* tends to run into the negative, and *vice versa*. If it is not allowed to do so, the repeated impulses of this *tatwa* turn upon themselves, the centre gains greater strength, and the whole *prana* is every day coloured deeper and deeper red. The centres of the *agni* *tatwa* all over the body become stronger in their action, while all the others contract a general tinge of red. The eyes and the stomach become stronger. This however is only the case under certain limits,

and certain circumstances. If the *agni* gains too much strength, all the other centres of the remaining *tatwas* are vitiated in their action by an over coloration of *agni*, and disease and debility result. If however, man indulges in this luxury oftener than he ought, and in more places than one, the male *prana* gets coloured by the female *agni*, and *vice versa*. This tends to weaken all the centres of this *tatwa*, and gives to the whole *prana* a feminine colour. The stomach becomes cooled down, the eyes grow weak, and virile manly power leaves. If, moreover, more than one individual female *agni* is allowed to take possession of the male *prana* and *vice versa*, the general antagonistic *tatwa* becomes deeper and stronger. The whole *prana* is vitiated to a greater extent, greater debility is the result, spermatorrhœa, impotence, and such other antagonistic colours take possession of the *prana*. Besides the separate individualities of the male or female *agnis*, which have taken possession of any one poor *prana*, will tend to repel each other.

Suppose now that a man is given to walking. The *prithwi tatwa* of the feet gains strength; the yellow colour pervades the whole *prana*. The centres of the *prithwi* all over the body begin to work more briskly; *agni* receives a mild and wholesome addition to its power, the whole system tends towards healthy equilibrium—neither too hot, nor yet too cold—and a general feeling of satisfaction, accompanied with vigour, playfulness, and a relish of enjoyment, is the result. Let me take one more illustration from the operations of *Vák* (speech), and then I shall have done with the organs of action.

The power (Sakti) of speech (*Vak Saraswati*) is one of the most important goddesses of the Hindu pantheon. The chief ingredient of *prana* which goes towards the formation of this organ is the *apas tatwa*. The colour of the goddess is therefore said to be white. The vocal chords, with the larynx in front, form the *vina* of the goddess.

There are the thyroid cartilage, and the crecoid. The former is a broad cartilage, forming the projection of the throat, and much more prominent in men than in women. Below this is an annular cartilage, the crecoid. Behind this, or we may say, on this, are stretched the two chords.

Atmospheric air passing over these chords, in the act of breathing, sets these chords in vibration, and sound is the result. Ordinarily these chords are too loose to give any sound; the *apas tatwa*, the milk-white goddess of speech, performs the all-important function of making these chords tense. As the semi-lunar current of this *tatwa* passes along the muscles of these chords, they are, as it were, shrivelled up and curves are formed in the current.

The depth of these curves depends upon the strength of the current. The deeper these curves, the tenser are the chords. The thyroid serves to vary the intensity of the voice thus produced. This will do here, and it is enough to show that the real motive power in the production of voice is the *apas tatwa* of *prana*.

There are certain etherial conditions, as will be easily understood, of the external world, which excite the centres of the *apas tatwa*, the current passes along the vocal chords, they are made tense, and

sound is produced. But the excitement of these centres comes also from the soul through the mind. The use of this sound, in the course of evolution, as the vehicle of thought, is the marriage of Brahma (the *Vignanamayakosha*, the soul) with *Saraswati*, the power of speech, as located in man.

The *apas tatwa* of the vocal apparatus, although the chief motive power in the production of sound, is modified according to circumstances by the composition of the other *tatwas* in various degrees. As far as human ken reaches these notes, about forty-nine of these variations have been recorded under the name of *swara*. First there are seven general notes. These may be positive and negative (*tiva*, and *komala*), and then each of these may have three subdivisions. These notes are then composed into eight *ragas*, and each *raga* has several *raginis*. The simple *raginis* may then be compounded into others, and each *ragini* may have a good many arrangements of the notes. The variations of sound thus become almost innumerable. All these variations are caused by the varying tensions of the vocal chords, the *vina* of *Saraswati*, and the tensions vary by the varying strength of the *apas* current, caused by the superposition of the other *tatwas*.

Each variation of sound has then a colour of its own, which affects the whole *prana* in its own way. The *tatwic* effect of all these sounds is noted down in books of music; and various diseases may be cured, and good or bad tendencies imprinted upon the *prana* by the power of sound. *Saraswati* is an all-powerful goddess, and controls our *pranas* for good or evil as the case may be. If a song, or note, is coloured by the *agni tatwa*, the sound colours the *prana* red; similarly the *vayu*, the *apas*, the *akasa*, and the *prithwi*, blue, white, dark, and yellow. The red coloured song causes heat, it may cause anger, sleep, digestion, and redness of colour.

The *akasa*-coloured song causes fear, forgetfulness, &c. Songs may similarly give to our *prana* the colour of love, enmity, adoration, morality, or immorality, as the case may be.

Let us turn another key. If the words we utter bear the colour of the *agni tatwa*, anger, love, lust; our *prana* is coloured red, and this redness turns upon ourselves. It may burn up our substance, we may look lean and lank, we may have ten thousand other diseases. Terrible retribution of angry words!

If our words are full of divine love and adoration, kindness and morality, words which give pleasure and satisfaction to whoever hears them, the colours of the *prithwi* and *apas*—we become loving and beloved, adoring and adored, kind and moral, pleasing and pleased, satisfying and ever-satisfied. The discipline of speech itself—the *sutya* of Patanjali—is thus one of the highest practices of Yoga.

Enough of this however, at present. Sensuous impressions colour the *prana* in a similar way. If we be given to too much of sight-seeing, to the hearing of pleasant sounds, to the smelling of dainty smells, &c., the colours of these *tatwas* will be overmuch strengthened and gain a mastery over our *prana*. If we are too fond of seeing beautiful women, hearing the music of their voices, heaven help us, for the least and the most general effect will be

that our *pranas* will receive the feminine coloration. If it were only for the love of women, man should avoid this over-indulgence, for feminine qualities in men do not obtain favour in the eyes of women.

These illustrations are sufficient to explain how the *tatwic* colours of external nature gather up in *prana*. It may be necessary to say that no new colours enter into the formation of *prana*. All the colours of the universe are already present there, just as they are in the sun, the prototype of *prana*. The colouration which I have so often spoken of is only the strengthening of the particular colour to an extent that throws the others in shade. It is this disturbance of balance, which, in the first place, causes the variety of human *prana*, and in the second those innumerable diseases which flesh is heir to.

From this it is evident that every action of man gives his *prana* a separate colour, and the colour affects the gross body in its turn. But when, at what time, does the particular *tatwic* colour affect the body? Ordinarily under similar *tatwic* condition of the external universe. This means that if the *agni tatwa* has gained strength in any *prana* at any one particular division of time, the strength will show itself when that particular division of time recurs again.

Before attempting a solution of this problem, it is necessary to understand the following truths.

The sun is the chief life-giver of every organism in the system. The moment that a new organism has come into existence, the sun changes his capacity in relation to that organism. He now becomes the sustainer in that organism of positive life. Along with this the moon begins to influence the organism in her own way. She becomes the sustainer of the negative life. The planets each of them establish their own currents in the organism. For the sake of simplicity I have as yet only spoken of the sun and the moon, the lords respectively of the positive and negative currents, of the right and left halves of the body, of the brain and the heart, of the nerves, and the blood-vessels. These two are the chief sources of life, but the planets, it must be remembered, exercise a modifying influence over these currents. So the real *tatwic* condition of any moment is determined by all the seven planets. Just like the sun and the moon, each planet, after determining the general *tatwic* condition of the moment, goes to introduce changes in the organism which is the birth of the moment. These changes correspond with the manifestation of that colour of *prana* which took its rise at that time. Thus suppose the negative red colour has entered *prana* when the moon is in the 2nd degree of the sign of Libra. If the one is no disturbing influence of any other luminary, that red colour will manifest itself, whenever the moon is in the same position; in the other case when the disturbing influence is any other luminary, that red colour will manifest itself, whenever the moon is in the same position; in the other case when the disturbing influence is removed. It may show itself in a month, or it may be postponed for ages. It is very difficult to determine the time when an act will have its effect. It depends a good deal upon the strength

of the impression. The strength of the impression may be divided into ten degrees, although some writers have gone further.

1. Momentary. This degree of strength has its effect there and then.

2. 30° strength. In this case the effect will show itself when each planet is in the same sign as at the time of the impression.

3. 15° strength (Huru).

4. 10° strength (Dreskana).

5. 200' strength (Navansha).

6. 150' strength (Dwadashansha).

7. 60' or 1° strength (Trensansa).

8. 1" strength. (Kala). 9. 1" strength (Vepala). 10. 1" strength (Truti).

Suppose in any *prana* on account of any action the *agni tatwa* obtains the strongest possible prevalence consistent with the preservation of the body, the *tatwa* will begin to have its effect then and there until it has exhausted itself to a certain extent. It will then become latent, and show itself when at any time the same planets sit in the same mansions. Examples will illustrate better. Suppose the following advancement of the planets at any moment denotes a *tatwic* condition when any given colour has entered the *prana*.

The 3rd of April, Tuesday.

At a time when the positions of the stars are as follow :

	Signs.	deg.	m.	s.		Signs.	deg.	m.	s.
Sun	11	22	52	55	Venus	11	26	35	17
Mars	5	28	1	40	Moon	8	16	5	9
Mercury	10	25	42	27	Jupiter	7	15	41	53
Saturn	3	9	33	30					

It is at this time we suppose that the act above referred to is committed.

The present effect will pass off with the two-hours' lunar current which may be passing at that time. It will then become latent, and remain so till the time when these planets are in the same position again. These positions might, as has been seen, be nine and more in number.

As soon as the exact time passes off when a colour has obtained predominance in *prana*, the effect thereof on the gross body becomes latent. It shows itself again in a general way when the stars sit in the same mansions. Some of the strength is worn off at this time, and the force again becomes latent to show itself in greater minuteness when at any time the half mansions coincide, and so on with the remaining parts noticed above. These may be any number of times when there is only an approach to coincidence, and then the effect will tend to show itself, though it will at that time remain only a tendency.

These observations, although necessarily very meagre, tend to show that the impression produced upon *prana* by any, however insignificant, act, really takes ages to pass off, for hundreds and thousands of years may pass off, when the stars coincide in position, to a degree, with that when the act was committed. A knowledge of astronomy is thus highly essential in occult

Vedic religion. The following observations may, however, render the above a little more intelligible. The *pranamaya kosha*, as often remarked, is an exact picture of the *terrestrial prana*. The periodical currents of the finer forces of nature which are in the earth, pass according to the same laws in the principle of life. Just like the Zodiac the *pranamaya kosha* is divided into mansions, &c. The northern and southern inclinations of the axis give us a heart and a brain. Each of these has branching off from it twelve ramifications, which are the twelve signs of the Zodiac. The daily rotation then gives us the thirty-one *chakras* spoken of in my previous article. These *chakras* have all the divisions of the signs of the Zodiac. The division into semi-mansions has already been spoken of. There is the positive semi-mansion, and the negative semi-mansion. Then we have the one-third, one-ninth, one-twelfth, and so on to a degree, or the divisions or the sub-divisions thereof. Each of these *chakras* both diurnal and annual is, in fact, a circle of 360 deg. just like the great circles of the heavenly sphere. Through these *chakras* is established a course of seven descriptions of life-currents. 1. Solar; 2. Lunar; 3. Mars—Agni; 4. Mercury—Prithwi; 5. Jupiter—Vayu;—6. Venus—Apas; 7. Saturn—Akasa. It is quite possible that along the same *chakras* there may be passing all or any one or more of these differing currents, at one and the same time. The reader is reminded of the telegraph currents of modern electricity. It is evident that the real state of *prana* is determined by the position of these various localized currents. Now if any one or more of these *tatwic* currents is strengthened by any act of ours under any position of the currents, it is only when we have to a degree the same position of these currents that *tatwic* effect will make its appearance in full strength. There may also be appearances of slight power at various times, but the full strength will never be exhausted until we have the same position of these currents to the minutest division of a degree. This takes ages upon ages, and it is quite impossible that the effect passes off in the present life. Hence arises the necessity of a second life upon this earth.

The accumulated *tatwic* effects of a life's work give to each life a general tinge of its own. This tinge wears off gradually as the component colours pass off or weaken in strength, one by one. When each of the component colours is one by one sufficiently worn out, the general colour of a life passes off. The gross body which was given birth to by this particular colour ceases to respond to the now differently coloured *prana*. The *prana* does not pass out of the *sushumna*. Death is the result.

As already said, the two ordinary forms of death are the positive through the brain, and the negative through the heart. There may also be a third kind of death, the *tatwic* death through *akasa*. In the latter the *prana* may pass out of any other part of the body. These cases are rare, and it is well that they are so.

Towards three different regions does the *prana* go after death, according to the paths through which it passes out of the body. The negative path takes it to the moon, the positive to the sun, and the third is an awful state midway between the two.

The negative path is the most general one that the *prana* takes. This path takes it to the moon (the *Chandraloka*), because the moon is the lord of the negative system and the negative currents, and the negative *sushumna* the heart, which therefore is a continuation of the lunar *prana*. The *prana* which has the general negative colour cannot move but along this path, and it is transferred naturally to the reservoirs, the centres of the negative *prana*. Those men in whom the two hours' lunar current is passing more or less regularly take this path.

This *prana* which has lost the intensity of its terrestrial colour, energizes lunar matter according to its own strength, and thus establishes for itself there a sort of passive life.

The mind is here in a state of dream. The *tatwic* impressions of gathered up forces pass before it in the same way as they pass before it in our earthly dreams. The only difference is that there is not in that state the superposed force of indigestion to render those *tatwic* impressions so strong and sudden as to be terrible. That dreamy state is characterized by extreme calmness. Whatever our mind has in it of the interesting experience of this world, whatever we have thought, or heard, or seen, or enjoyed, the sense of satisfaction and enjoyment, the bliss and playfulness of the *apas* and the *prithwi tatwas*, the languid sense of love of the *agni*, the agreeable forgetfulness of the *akasa*, all make their appearance one after the other in perfect calm. The painful impressions make no appearance, because the painful arises when any impression forces itself upon the mind which is out of harmony with its surroundings. In this state does the mind live in the *Chandraloka*, as will be better understood when I come to speak of the *tatwic* causes of dreams.

Ages roll on in this state, when the mind has, according to the same general laws which obtain for *prana*, worn out the impressions of a former life. The intense *tatwic* colours which the ceaseless activity of *prana* had called therein into existence now fade off, until at last the mind comes upon a chronic level with the *prana*. Both of them have now lost the tinge of a former life. Of *prana* it might be said that it has a new appearance of the mind, that it has a new consciousness. When they are both in this state, both very weak, the accumulated *tatwic* effects of *prana* begin to show themselves with the return of the same positions of the stars. These draw us back from the lunar to the terrestrial *prana*. The mind at this stage has no individuality worth taking account of, so that it is drawn by the *prana* to wherever its affinities carry it. It comes and joins with those solar rays which bear a similar colour, all those mighty potentialities which shew themselves in the future man lying quite latent as yet. With the rays of the sun it passes, according to the ordinary laws of vegetation, into grain which bears similar colours. Each grain has a separate individuality, which accounts for its separate appearance from others of its brothers, and there may be in many a grain human potentialities, giving it an individuality of its own. This grain or grains produce the semen virile, which in woman's womb assumes the shape of human beings. This is rebirth.

Along the positive path through the *brahmarandhra* pass those *pranas*, which pass beyond the general effect of Time, and therefore return not to the earth under ordinary binding laws. It is Time that brings back *pranas* from the moon, when this even, the most general and the least strong *tatwic* condition, comes into play with the return of identical astral positions, but the sun being the keeper of Time himself, and the strongest factor in the determination of his *tatwic* condition, it would be impossible for solar time to effect solar *prana*. Therefore, only those *pranas* travel towards the sun, in which there is almost no preponderance of any *tatwic* colour. This is the state of the *prana* of Yogis alone. By the constant practice of the eight branches of Yoga, the *prana* is purified of any very strongly personifying colours, and since it is evident that on such a *prana* Time can have no effect under ordinary circumstances, they pass off to the sun. These *pranas* have no distinct personifying colours; all of them that go to the sun have almost the same general tinge. But their minds are different. They can be distinguished from each other according to the particular branch of science which they have cultivated, or according to the particular and varying methods of mental improvement which they have followed on earth. In this state the mind is not dependant, as in the moon, upon the impressions of *prana*. Constant practice of Yoga has rendered it an independent worker, depending only upon the soul, and moulding the *prana* to its own shapes, and giving it its own colours. This is a kind of *Moksha*.

Although the sun is the most potent lord of life, and the *tatwic* condition of *prana* has now no effect upon the *prana* which has passed to the sun, the planetary currents have still some slight effect upon it, and there are times when this effect is very strong, so that the earthly conditions in which they have previously lived are again called back to their minds. A desire to do the same sort of good they did the world in their previous life takes possession of them, and impelled by this desire they sometimes come back to the earth. Sankaracharya has noticed in his commentary on the Brahma Sutras that *Apantartamah*, one of the Vedic *rishis*, thus appeared on earth as Krishnadwaipayana, about the end of the Dwapara, and the beginning of the Kaliyuga.

Such in brief is the course of human life. Something must now be said on a problem of the deepest possible interest: "How are we to remove these antagonistic colours of *prana*?" There are two methods of removing these colours—medicine and the discipline of *prana* by the practice of Yoga.

There are in these days two systems of pathology in vogue—the allopathic, and the homœopathic. The allopathic system works by the principle of unlikes, the homœopathic by that of the likes. If certain symptoms are visible in the gross body of any living organism—and these symptoms, let the reader remember, are the effects of the *tatwic* changes of *prana*—the allopath will give medicine which will remove or supply materials which the *tatwic* changes of *prana* have added to or taken from the body. If the force of *prana* does not exhaust itself, there is no remedy for it in

allopathy; what it can do is only to keep up the balance of elements in the gross body. Moreover when, according to the change of the *tatwic* conditions of time, the present degree of the strength of *prana* has exhausted itself, the rest will become latent, and allopathy is powerless against this latency. The same disease may recur over and over again. There is no effective cure. The real force which lies at the root of the disease is beyond the reach of the allopath.

For homœopathy it is possible to effect more radical cures. How? By aggravation. The aggravation of homœopathy means the calling out of *prana* at once into the gross body. With its whole strength the antagonistic colours are transferred to the gross body. The symptoms are firstly aggravated, but the *prana* becomes pure and healthy. No sooner that this is the case the healthy influence of *prana* begins to arrest itself on the gross body, restores it to its own condition, and the balance of the elements is restored.

The allopathic system is easier of handling, because, as every body knows, it is easier to sweep off a drain, while it is very difficult to ascertain the true colour of *prana*, which lies at the root of the derangement.

It might be remarked that the success of homœopathy is a very good corroboration of the occult theory of *prana*. The true principle of pathology is indeed what is in everybody's mouth in India, that is, the cure of poison is that poison itself. The science of chromopathy too works upon the same two principles. If we administer to our patient water charged with the colour opposite to that of the disease, relief will come as in allopathy; but if the colour of the water be identical with that of the disease, an aggravation will be followed by immediate relief and radical cure, as in homœopathy.

So much for pathology under the head of the discipline of *prana*. I shall now notice *pranayama*.

The word *pranayama* means holding the *prana* in check. Different colours of *prana* have different effects upon the gross body in general, and these effects are indicated by the special manifestation of the principle in the act of breathing. Each disease has a separate colour of its own, and each colour is indicated by breath. Now *pranayama* consists in prolonging and rendering more intense these colours of *prana*, by holding the breath in check in the state which corresponds with the colour. By thus prolonging the condition of the gross body, an aggravation is induced, and a cure is the result. *Pranayama* is a most difficult process, and requires the most complete knowledge of the science of breath, both theoretical and practical. If indiscriminately followed, it may, instead of purifying the *prana*, give it a bundle of antagonistic colours, and be thus a source of misery rather than of bliss. *Pranayama* of a particular sort, if not justified by the wants of the system, will only serve to intensify the particular colour of *prana*, and thus produce an effect just the reverse of what is desirable. There is also a soothing method of the treatment of diseases by the control of breath. If the disease is positive, we may induce the negative current, and

vice versâ, by putting the gross body into positions, which coincide with the play of these currents. If the disease is caused by the heating *tatwas*, we may bring into play the cooling ones and *vice versâ*.

The change from the positive to the negative and *vice versâ* are easily effected; we may lie down on the opposite side, or press in some other way the veins and nerves of the opposite half of the body. The *tatwic* changes are however effected with greater difficulty. We must accustom ourselves to longer or shorter breathing as the case may be, at will. I have noticed that the length of the expired air is in the case of Akasa, Vayu, Agni, Prithwi, and Apas, respectively 1 (or Zero), 8, 4, 12, and 16 fingers below the nose. Now if we are accustomed to breathe at will so as to let our breath only go one, or four, or eight, or twelve, or sixteen, fingers and no more nor less, the respective *tatwas* will be brought into play. This is one of the most difficult processes of *pranayama* and is classed under the head of Hatha Yoga. There is another method of inducing these *tatwas*, both in oneself and in other organisms too. This is by the training of the will, and effecting changes in *prana* through the mental coil. This will better be spoken of elsewhere.

RAMA PRASAD.

HYPNOTISM IN A PALACE.*

SOME extremely curious details about a hypnotic séance in the Royal Palace at Madrid have been given by the Spanish papers.

Queen Christina having heard of the successful hypnotic experiments made by Professor Das upon different subjects, and specially with the Senorita Doña Mercedes Montero de Espinosa, expressed a desire to study this class of experiments. The parties interested, greatly honored by the condescension, lent themselves to the project with eagerness. The séance took place in the presence of the Royal family in the salon called the Piano room.

Professor Das gave a succinct explanation of the hypnotic condition which he said could be induced by virtue of the power of the gaze, by mental suggestions, and by the effects of vibration on the auditive organs.

The doctor placed his influence at the disposal of the Royal personages; the results obtained during a two-hours' séance were made at the suggestion and arrangement of their Majesties, and more especially of His Highness—and oftener by the direct intervention of Her Majesty the Queen Regent.

The hypnotised subject, after having moved her arms, sometimes the left, sometimes the right at will, as mentally ordered, Her Majesty the Queen induced muscular contraction in the presence of these august personages; then they passed on to experiment on the transposition of the senses by suggestion, and H. M. made the suggestion that the subject should think she was eating a cooked sweet potatoe. The Senorita Montero then eat

half a raw potatoe, and declaring that it tasted like a sweet potatoe. In transposing the sense of touch, induced upon a sign from H. M., anæsthesia of the left-arm, and hyperæsthesia of the right arm was produced upon the subject—then almost entire insensibility in both arms, up to that inconceivable point that the two poles of a large electro-magnetic apparatus of 100 degrees being placed in the hands of the subject, she endured without any inconvenience a shock of 35 whilst the Comte de Morphi could hardly bear one of 4.

In the transposition of the sense of sight the experiment was most striking.

The subject rose upon a mental suggestion. Doctor Das being at one end of the salon and in the opposite corner to that occupied by the piano, Senorita Montero walked firmly across between the crowd of chairs and arm chairs which was spread about the room to him; H. M. the Queen walked by her side, when the subject had reached the place where Doctor Das was standing, H. M. commanded her to look and see mentally how many fingers of her hand were closed and how many extended, and Madame M. replied correctly upon the instant afterwards. H. H. the Infanta Dona Isabel marked a cross upon the carpet in the opposite corner of the salon, and Doctor Das mentally ordered the subject that when H. M. the Queen should make a signal with the opera-glass she held in her hand, she should walk backwards to the spot marked and stop there. Senorita Montero walked backwards as steadily and firmly as she could have done, walking forwards and wide awake. She stopped mechanically, just as her feet rested on the spot marked by the Infanta.

The experiments on the transposition of the sense of smell were not less astonishing. It was suggested to the subject that Ammonia would be as pleasant to her as Farina's Eau-de-Cologne. She inhaled the volatile alkali very strongly for a full minute with every appearance of delight. In the normal state, no one could inhale this substance without losing consciousness.

Transposition of hearing, with ecstasis, was also productive of striking results, whilst H. M. played a very sweet melody on the piano.

The most surprising experiment of all was as follows:—H. M. asked Senorita Montero if she could follow her mentally into her study. On the subject, replying in the affirmative, H. M. put her the following questions:—

- Q. What do you see at the entrance on the right?
- A. A writing table.
- Q. And what is on the right hand side of this table?
- A. Some papers.
- Q. And on the left?
- A. Envelopes.
- Q. Empty envelopes?
- A. No—some of them contain photographs?
- Q. And what do you see on the left in this room?
- A. A cupboard.

* Translated from the *Revue Spirite*.

- Q. Mention a few of the things in this cupboard ?
 A. I see a small casket.
 Q. What is the casket made of ?
 A. Of iron.
 Q. What does it hold ?
 A. Papers.
 Q. Blank papers ?
 A. Some written on and some printed.
 Q. You see nothing else ?
 A. Yes.
 Q. What do you see ?
 A. A portrait.
 Q. Whose ?
 A. Of H. M. King Alphonso.

Then followed an interval of silent amazement. After these experiments in the transposition of the senses, they tested by mental suggestions at a distance—formerly miscalled divination. This is merely transmission of thought, or sympathy established between the brain of the subject and that of the operator, H. M. the Queen being invited to put herself in contact with the subject, Doctor Das asked the latter if she knew whose hand she was holding ?

- A. H. M. Dona Christina's, replied Senorita Montero.
 Q. Are you very fond of H. M. the Queen ? asked the Doctor.
 A. Yes, because she is so good, replied Mercedes.
 Q. Will you obey everything suggested and ordered by H. M. ?
 A. I will, said the young lady.

Doctor Das having established a current of influence between the Queen and the subject, stepped aside, and after this the will of the august Regent controlled the subject, who was made to repeat words and figures which H. M. Isabel wrote upon a blank card. She gave the number of bits into which the Queen had torn another card with such accuracy, that H. M. making a mistake in the number of the pieces, the subject rectified the error at once afterwards. H. M. hid another card between the pages of a music-book, mixed up among 8 or 10 others on a chair. Senorita Mercedes immediately took out from this pyramid of books the one in which was hidden the card.

Queen Dona Christina asked :

- Q. What have I got in the pocket of my dress at this moment ?
 A. A letter.
 Q. How many pages of writing in this letter ?
 A. Three.
 Q. Do you know who the writer is ?
 A. The august mother of your Majesty.
 Q. Can you see my mother ?
 A. Yes, Madame.
 Q. Is she quite well ?
 A. Yes.

The Queen now desired that Senorita Montero should be awakened, and in fact at this instant she awoke by a mental suggestion, at a quarter past 4 o'clock in the afternoon, upon a sign from the Doctor, and when the seconds-hand marked the quarter as suggested by H. M.

Then followed several trials of sleep by suggestion at a distance and by vibration.

During one of these slumbers Dr. Das suggested to the hypnotised subject to take the Queen's opera-glass, her consent having first been obtained. The Queen having mentally indicated the number 22, Dr. Das told Senorita Montero that he should count one, two, three, &c., and that she should instantly awake when she perceived the number mentally chosen by Her Majesty ; in point of fact, Senorita Montero opened her eyes suddenly upon his pronouncing the number 22.

The young lady awoke smiling, but somewhat pre-occupied, or as if under the dominion of an idea, an irresistible desire ; H. M. the Queen had meanwhile placed herself at a certain distance, seemingly indifferent or thinking about something else, and Senorita Montero, as though moved by a blind impulse, approached her, watched her for some seconds, saw that she no longer held the opera-glass in her hand, searched for the pocket of the dress ; and feigning an excuse, she edged up to the Queen, and as deftly as the most skilful pickpocket might have done it, introduced her hand into the pocket of H. M.'s dress, possessed herself of the opera-glass, and slipping softly away, went and gave it to the Doctor.

The Doctor again put her to sleep, ordering her this time to bend the left knee before H. M., and to beg her pardon for the disrespectful action which she had committed. The subject did so with entire humility. H. M. the Queen asked Dr. Das if the hypnotic faculty, power, or influence is to be found in everybody. The Doctor replied that in point of fact it is potential in every human being who can exercise an irresistible will-power with complete concentration of thought ; the Doctor explained and demonstrated the manner in which an irresistible will-power can manifest itself in a fixity of gaze.

H. M. then gave evident proofs of a strength of will beyond belief, by keeping her gaze fixed and motionless, without winking and with the pupils dilated, till a candle was held at the distance of only a few inches from her eyes.

Dr. Das thereupon declared that H. M. could hypnotise Senorita Montero within a few minutes, and, it turned out, that when placed before her, she controlled her so thoroughly with the power of her fascinating gaze, that the young girl fell into a profound slumber after four or five minutes.

H. M. turned then into an operator, ordered by suggestion the movement of the arms of the hypnotised subject, sometimes the right, sometimes the left ; finally both together, with the accompaniments of muscular contraction, and then the dropping inertly of both arms to her sides, with a simple wave of her hand. H. M.

woke her while counting from one to ten; upon her pronouncing the number which had been indicated by suggestion, the Senorita opened her eyes. Thus ended this interesting séance.

TRESORIER.

THE HINDU TRIMURTI OR TRINITY.

"Ekamevādwtiyam Brahman"—(one only existence no other)—(Athyathmō. panishad).

THE cosmological theory of every nation points to one source or basis for the universe. Evolution and involution are the most potent factors in nature that are working harmoniously, though seemingly inconsistent with, and inimical to, each other, to bring about a grand result. Evolution shapes and involution changes or transforms. Thus they mutually work for the development of better types—monads and species. These two are subordinate to another law, more potent than either and greater than both; which, to use a simile, rule sovereign-like both over the physical and the spiritual worlds. This Potentate is called "the Unknowable," the Supreme Power, Narayana, Eswara or Logos, the Formative Principle, Para Brahman, Anirvachaniyam (indescribable), the First Cause, or God. So many conceptions, so many names. The ideal is the same, but the degree of understanding is graduated. According to the attributes which the seeker after "the mystery of mysteries" has tried to impose upon it, he has invented a name to represent the Infinite. All philosophies, all sciences and all men of every shade of opinion, whether theist, deist, pantheist, materialist or atheist, admit the prime source, though they combat the attributes. This *primum mobile* is called in the Hindu sacred writings Parabrahman—the Supreme Being or Source. It is a great pity that a true key to the correct understanding of the mysteries explained in our sacred writings has been lost to the public. Our religious institutions and social customs have been, partly through misunderstanding and partly through selfish and interested misrepresentations of a certain bigoted and orthodox class of men to serve thereby their own particular purpose, mostly of a temporal nature, degraded and degenerated. The spirit of these institutions has been lost and the shell without the kernel is offered to the public for acceptance. It is no wonder therefore that the modern educated men, especially the *anglicised* Hindus, cry down the ancient Aryan institutions, customs and manners. These institutions, to understand their true import and spirit, should be examined both in their physical and metaphysical or spiritual aspects. The idea of Trimurti has been, as all others of a transcendental nature, much tampered with. It has become the common property of almost all religions, and it plays a very prominent part in the Hindu Sastras and Puranas. It has been variously interpreted, and very much and often to the repugnance of common sense. We propose in this paper to enquire into the true connotation of the word Trinity and expose, as far as possible, the degraded and popular idea, as it is not only pregnant with

much mischief, but has given rise to the hateful split of our primary, grand and pure religion into so many antagonistic sects, each trying for the extirpation of the other, but both the combatants are involved unconsciously in the common ruin.

The Parabrahma is called Swayambhu—the self-begotten. It is eternal, incomprehensible, and indescribable. This idea of the First Cause is highly philosophical and abstract, and hence, it is inconceivable to an ordinary mind. The abstract was, in course of time, expressed in terms of the concrete as a mere guide to the right or approximate comprehension of the Eternal. What maps and atlases are to the student of geography—even such are the concrete symbols, idols, etc., of the highest powers of nature to the student of the cosmos. "Swayambhu," writes the learned author of "Isis Unveiled," is the unrevealed Deity; it is the Being, existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a supreme *unity*. These trinities, or the triple Trimurti, are: the Nara, Nari, and Viradj—the initial triad, the Agni, Vayu, and Surya—the manifested triad; Brahma, Vishnu, and Siva, the creative triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes but the symbol in concrete expression." Evidence is voluminous to prove conclusively that the Trinity is only the three different aspects or manifestations of the One Existence. The idea of Trinity, if well argued either analytically or synthetically, leads us to one central point. Manu says that "this *Universe* existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep. And the *Universe* took its shape and form from the impulse given by that *divine idea*." Eko Narayana Nadwitiyostikaschit (One only Narayana, no other exists), says "Narayanopanishad." Ajamakonithyamasya—Brahma only is eternally existing, says "Thurizatheethavudhuthopanishad." Sarabhopanishad has the following Mantra: Ekaévasivonithyasthathonyaskshakalamrusha. Only one Siva eternally exists—besides that all is illusion. In the "Rudrahrudayopanishad," a mantra runs thus, "It is known as Atma, Paramatma and Antaratma, these three are dependent on Para Brahma. Antaratma becomes Brahma, Paramatma Maheshwara, and Vishnu the protector of all Atma. The different systems in the cosmos are the boughs of the tree of three words, Vishnu, Brahma and Maheshwara are the end, trunk and roots. The result is Vishnu, action Brahma, and cause is Maheshwara." We can now incontrovertibly say that Brahma, Vishnu and Siva are simply the different manifestations of the one nameless, the all-consciousness, the "unconditionally unlimited" of the philosophers of the Hamiltonian School, the Parabrahman of the Vedantins. The sectarian feuds regarding the supremacy of the one over the other (a huge assumption unsupported by evidence) is merely a childish war of words. In Bharata, Santiparva, we read of Vishnu extolling the supremacy of Siva, and Siva is also said in many of

our Puranas to extol the mighty power of Vishnu. Siva instructs and initiates Parvati—figuratively his consort—into the mystery of Rama Mantra. At Harihar, in the Mysore Province, we see an idol is set up as Hari Hara Nadha, the Lord of Hari Hara (the unity of the three in one). The translator of Maha Bharata into Telugu dedicates his work to Hari Hara Natha. The trinity is often represented by a sacred symbol, Om, which is composed of A, U, O, and Arthamatra. These four in unity are Para Brahmam. This is the Pranava and Gayatri. These four represent the four Vedas, Rig, Yajur, Atharva and Sama Vedas, and also in one of the aspects of Pranava, the four eternal principles in the cosmos, the Parabhram and the Logos (Eswara), the Light of the Logos (Daivi Prakriti as this principle is called in the Bhagavad Gita) and the Prakriti (the undifferentiated matter). Mr. T. Subba Row's beautiful lectures on Bhagavad Gita which appeared in the *Theosophist* give a clear exposition on the point. Pranava stands also as a symbol for the four states: Jagratha (wakeful), Swapna (dreamy), Sushupti (sleepy), and Thuriyam (estatic). In the *Suryopanishad* it is said "Om Ithyakasharam Brahma (the one letter Om—the whole in unity—is Brahma). In the Gayatri of the Brahmans the sun is represented as the object to whom prayers are addressed. The sun spoken of there is the Nara of the *initial* triad, and not the sun *manifested*. Hence Gayatri can be repeated even out of the presence of this mundane sun. It is generally said that the Sandhyavandanum of the Brahmans is to be performed at sun-rise and sun-set and this is understood literally by them and adopted. In the "Mythrayopanishad" a question is raised which gives the correct interpretation of this statement. The question runs thus. In the sky of the heart, the sun of knowledge is ever shining—he neither sets or rises, how do you perform Sandhya? Hence Sandhya Vandanum can be performed at any time, in any place and by whomsoever, provided he knows the secret. The Upanishads say that he who is ignorant of the true signification of Pranava-Parabrahmam is a Brahman. This is certainly a cogent reason to say that Gayatri is not, we humbly believe, the peculiar property of any one particular class of people only. Again, the Parsees should not be considered as Fire-worshippers, worshipping the *manifested* Agni, when they stand by the fire and repeat their Mantras, but the Nara of the *initial* triad. The Yogi Vamana says that to become Sivayogi "one must first kill Brahma, and add the remains to Vishnu, then kill Vishnu and add the remains to Siva and then kill Siva." This means simply that the unity or destruction of the manifestations alone can give us the correct knowledge of Paramatma or Para Brahmam. Pure Hinduism teaches invariably the unity of Godhead. This Trinity is the God the father, God the son, and the Holy Ghost of the Christians; and it is the Tatwatrayam—Chit, Achit and Eswara of the Visishtadwaitis. (See Mr. Subba Row's able lectures on Bhagavad Gita). These two systems do not seem to give place to the highest principle, and hence we consider they are defective.

These three concrete manifestations—Brahma, Vishnu and Siva—are represented in the lowest aspect of the Supreme Spirit as

male beings in consequence of their being active principles, and the respective co-ordinate passive principles are called their consorts. Brahma, Vishnu and Siva have Saraswati, Lakshmi and Parvati respectively for their consorts. The idea of man and wife has necessarily driven the ignorant multitude to the conception of a third idea—their off-spring. Though Brahma is spouseless and son-less, the exuberant fancy of the people has made Brahma the father of Narada, Vishnu of Manmutha, and Siva of Virabhadra and Shunmukha. In one sense Brahma, Vishnu and Siva are represented as Satwa, Raja and Tamas gunas or qualities. Satwa is goodness or purity; Rajas, passion or activity; Tamas, darkness, or ignorance. These three are the inherent and potential qualities of undifferentiated matter, and in consequence the latter is called Trigunathmika Prakriti or Trigunathmika Maya. How these qualities have been transferred to Purusha is a question that should certainly arrest our attention. Ascription of qualities to the First Cause is tantamount to reduce Parabrahmam to a relative condition. The scripture says that Parabrahmam is "unconditionally unlimited" and virtually absolute. The "unconditionally unlimited" is unthinkable and inconceivable. The inconceivability of the absolute pre-supposes the non-existence of these qualities in Para Brahma. There is only one way of meeting this question and obtaining a solution to the problem that Parabrahma is endowed with the triple qualities or the qualities have been transferred from Prakriti to Purusha. Let us examine and enquire into the source of the power of Prakriti and the relation it holds to the manifested cosmos, and this may answer the question we have raised above. We have said above that the triple qualities are inherent and potential in Prakriti. These are in a latent condition in Maya. Unless there be an impetus sufficient to arouse them from their, as it were, lethargic condition, they cannot come into the sphere of activity and manifest their true nature. This propelling force or motive power is supplied by Parabrahma in the form of Chichhakti or Daivi Prakriti. This power coming in contact with Prakriti makes the latter put forth its inherent energy, or the triple qualities, and thus gives rise to the phenomenal world. Prakriti, by itself, is inactive or inanimate. Just as the modifications of the reflection of the sun in water are ascribed through ignorance to the sun himself, so the triple qualities of Prakriti are transferred to the Purusha, who is neither the enjoyer nor the enjoyed. Our experience show how often we are mistaken in believing as true that which is false. A pure and white glass in close proximity to a colored object appears to assume all the variegated colors of the object and identify itself with the object. The moment the object is withdrawn or the glass is removed, it becomes patent that our belief was erroneous. The relation between Prakriti and Purusha is similar, if not the same, as that between the glass and the object. Arguing from analogy, we can affirm that Purusha is without qualities; and being indivisible it cannot be split into three, except into a pure abstract idea clothed thereafter in concrete images for the sake of argument and gradual approximation to the original idea. The abstract, unless

reduced to a tangible concrete, is a blank to the comprehension of the multitude. We can do away with the concrete when we grasp the abstract. But to mistake the concrete for the abstract is to mistake the means for the end.

Just as Brahma, Vishnu and Siva are the various and different powers or manifestations of the One Supreme Being, so their consorts and offspring are merely the multifarious manifestations peculiar to the First Cause, and these are represented as gods and goddesses. Such language has become conventional not only with the Hindus, but also with many other nations all over the world. "In Egypt the Deity or principle of generation," writes Mr. H. M. Westropp in his *Phallic Worship*, "was Khlem, called the father—the abstract idea of father; as the goddess Mant was that of mother." Among the Assyrians, the supreme God, Bel, was styled the Procreator, and his wife, the goddess Mytilla, represented the productive principle of nature, and received the title of the queen of fertility. In Phœnician Mythology, Ouranos (heaven) weds Gé (the earth), and by her becomes the father of Oceanus, Hyperion, Iyapetus, Cronos, and other gods." The Indians of Central America, the Tahitians and the New Zealanders have been shown to have the same idea. This idea of the active and the passive principles in Nature has given rise to multifarious representations in symbolical and hieroglyphic writings. In short, the sectarian marks which we wear on our foreheads are only representations of these principles in Nature in combination. Brahma is represented with four heads, which mean the four cardinal points or the four cardinal virtues. The lotus flowers in his hand are symbols of generation. Vishnu is likewise represented with four hands. The disc in one hand means time or mind; Sankhu or the conch shell in another denotes space or buddhi, and these are under his control. Siva is represented with a deer in one hand, which means innocence. His charger is a bull, which is a symbol of Pranava. As Brahma, Vishnu and Siva are the three different manifestations of Purusha, so Saraswati, Lakshmi and Parvati are the three corresponding manifestations of Prakriti. These three may also be called Gnana Sakti, Icha Sakti and Kriya Sakti. Our readers will now see plainly from the above that all these various manifestations are only the different aspects of Purusha and Prakriti, and these two latter are likewise the aspects of the one Supreme Eternal Being. The evil which has been working to the disadvantage of our religion is the misconception of the true import of our religious tenets. The highly metaphorical language employed by our religious writers, as by no other method they could do appreciable justice to this elevated and abstract notion, has been to a very great extent the cause of the reprehensible degree to which several enjoyments have been carried under the cloak of religious sanction. The poverty of the conception of the Supreme Being on the part of the masses has given room to the misconception of the true and inseparable relations existing between the Purusha and the Prakriti. The metaphor is often lost sight of, and the ignorant actually believe that Vishnu and

Lakshmi, as well as Siva and Parvati, are enjoying this worldly connubial happiness. Unfortunately the vile practices in our temples, which are against the true spirit of the teachings of the Initiates of the Occult School, go to a great extent to confirm these silly notions. The worship in the temples has become a mere mechanical task, and there are no sermons or religious lectures as of old to enlighten the masses. It is this symbolical expression of the abstract in the concrete, for the better comprehension of the general public, that, added to the gradual neglect of the study of our religious works, has tended to the present low state of morals in our society.

The Sankhya, the Yoga, the Vedanta and the Pythagorean numerical systems, teach us unanimously that the one has become two, the trinity and the quaternary. These, one, two, three and four added together have become ten, the perfect and complete cosmos. These are the ten Prajapatis of the Hindus, and the ten Sephiroths of the Jews. Evolution travels forwards from one to ten and involution backwards from ten to one. Such sublime ideas of Trinity have been, through our misfortune, disfigured and degraded as has been shown. In the philosophical and religious systems of the Hindus, we everywhere meet with the idea of unity of the god-head, and nowhere but in the imagination of the bigoted sectarians, the idea of diversity. Brahma, Vishnu and Siva are as mortal as ourselves, according to the teachings of the Upanishads, and only our existence is eternal and immutable, which is Parabrahma, "Whose centre is everywhere, and whose circumference is nowhere."

"Vitam impendere vero" (Give life for truth).

R. JAGANNATHIAH, F. T. S.

LOUIS DRAMARD.*

"THE greedy hands of death almost always strike what is best on earth, and the worst things accomplish their destiny." These words of the ancient poet recurred to my memory when, on the 15th of March, a telegram informed me that we had just lost, in the person of Louis Dramard, one of the principal founders of *La Revue Socialiste*, one of its most eminent collaborators and one of our dearest friends.

The cruel malady which carried him off at the age of thirty-nine years had been attacking him for more than fifteen years, leaving him no hope. But such was the noble friend whose loss we deplore, that the torturing and mortal disease, instead of extinguishing his thought and withering his heart, only served to stimulate the gifts of intelligence and goodness that were in him. Under the sharp tutorship of suffering he became the refined thinker, the just and benevolent man, the devoted friend, the valiant socialist whom we have known. He was thus the living demonstration of that saying of d'Alembert, that pain extends and expands the soul in those who are well-endowed.

* Translated from *La Revue Socialiste* (Paris).

We must indeed view with suspicion those hypochondriacs who are always pitying themselves, always believing themselves the interesting and unhappy victims of the injustice of others or the cruelty of fate, and always ready to despair.

The man truly worthy of the name knows, without needing to read it in the Iliad or in the Bible, that "Life is bitter and full of tears" that "every creature sighs," and that consequently each one has his pain which has to be patiently endured. He knows also that life is nothing if it is not consecrated to personal amelioration and the accomplishment of social duty; and that according to a bold saying of Strauss, he counts truly among men who, in a circle narrow or wide, has worked according to his strength for the advent of fresh justice.

This is why, beneath the restraint of physical evil, the wounds of the heart, the fatigue of the body and mind—from fear that bread and shelter may fail, for the dear beings who love him and the possibility of being useful to his kind and working in the sacred cause of the moral and social renovation of humanity—he yet finds himself among the happy. He would blush to think of his own ills before the immense veil of pain which the cruel nature of things has extended over the universal life. He employs all his remaining strength in fighting the iniquity and suffering around him, in forming for himself an altruistic rule of conduct, and in the accomplishment of these duties he finds the austere consolation of the good and the strong.

Such was Dramard; resigned to the inevitable and always devoted to the common good. In every situation in which he found himself, he always sought duty as others seek pleasure. Thus, when sickness forced him to pass half his existence in Algiers, he at once occupied himself in seeking out good to be done on the soil of Africa, and he did not err. He made himself, before public opinion, the advocate of the aborigines; he first claimed justice for them and afterwards gradual emancipation. This caused him much bitterness, many calumnies; but his protests were not entirely fruitless for, thanks to him, crying iniquities have been unveiled and the right of the Arabs and the Algerian Berbers to political emancipation has been formulated: it will have its day.

Dramard did not stop at this generous revendication in favour of the aborigines. The great social problem which the Commune so heroically and so tragically recalled, always held the first place in his mind; and as in this man of duty action always followed thought, he implanted—by creating there the first circle of social studies—militant socialism in Algiers. The group of men thus brought together by Dramard who, at the same time, found himself obliged to re-organise the trades unions, was the kernel of the labour party in Algiers which has since so greatly developed, especially in the town of Algiers.....

But just as I am sketching the too short and all interior life of this man of thought and action, I receive from his family, with a request for publication, the oration pronounced by Dr. Moreau at his grave.

For sixteen years Dr. Moreau was the intimate friend and physician of Dramard; he was requested by the family to pronounce at the grave of our regretted friend the last words of farewell. Dr. Moreau is moreover one of our most learned and meritorious co-religionists. Before so many claims I bow, I erase the pages already written and give place to this nearer friend; friendship also has its hierarchy.

This is how Dr. Moreau expressed himself; in the name of Madam Dramard the sympathetic and devoted wife of the deceased; in the name of Paul Dramard their son, of M. Dramard his father, and of the numerous friends who accompanied the socialist thinker to his last resting-place.

"At the prayer of thy family and of thy friends, Dramard, I come as friend and co-religionist to say a last farewell. And this word religion will not be out of place on thy free-thinker's tomb; for it is the one thou didst thyself use to designate the Socialism of which thou wast the earnest partizan and apostle. And thou wast right. No word is more suitable than this to characterise socialism, which, leaving to each religion the incomprehensible dogmas which divide us, borrows from them what is best in them, what all the world understands, what binds us all indeed in one family: The love of our fellow-man.

"This love of our fellow-citizens was possessed in a very high degree by the man whom we are conducting to his last abode; and yet it must be very well known to be properly appreciated at its just value.

"Of complex nature, inheriting great benevolence from his father, he derived from his mother an excessive nervousness, a morbid sensitiveness, the timidity of a child which exaggerated yet more his condition of chronic invalid, his quasi-artificial life; all this might have seemed at first want of culture and have given false impressions of his real sentiments.

"But when one knew him better—and I learned to know him during the sixteen years that our friendship lasted, from the day I met him till that on which I closed his eyes—one soon recognised that the two sentiments that dominated in him, and which have directed all his life: the hatred of despotism whatever its source, and commiseration for the weak and oppressed.

"As a friend he sometimes seemed almost cold in days of prosperity; but he was always found helpful and devoted in days of misery.

"As a man, it may be said that his first vocation was inspired by the same sentiments: he had wished to be a doctor: had not the weak and the suffering all his sympathy before-hand? Unfortunately, weak and suffering himself, he could not continue these difficult studies. But from his sojourn on the benches of the school, he retained a love of the natural sciences, an admiration for positive studies and rigorous methods of investigation and demonstration.

"He then occupied himself with politics and sociology.

"During the Franco-German war, when still a student, he remained shut up in Paris where he did duty as a Mobile.

"After the war of the Commune, scarcely awakened to political life, he instinctively took the part of the conquered of the Commune, for the reason, we may guess, that they were vanquished, that they were weak, and still more that the reprisals of the Versailles had been more cruel. He then made a journey in Switzerland and Belgium which he has narrated himself in his "Journey to the land of the Proscribed," there he met a certain number of former members of the Commune, banished from France, and from them he received the seeds of Socialist philosophy.

"They did not fall on barren ground. Shortly afterwards, forced on account of his bad health to quit France, he first went to Italy and afterwards settled in Algiers. Algeria had fascinated him: first its blue sky, its glorious sun, its mild climate agreed with his invalid condition. And then, was it not a young colony which needed love and devotion to expand

and prosper? It seemed to him that a good part of the young French generation should have transported themselves to this Mediterranean coast to there create a new France. What do I say? It seemed to him that on this African soil not only France but Spain and Italy ought to learn to know and love one another, to prepare the federation of the neo-Latin races, those sister nations, and to hasten the advent of the united states of Europe. This again was ever socialism.

"The aborigines themselves were not excluded from his affections. He wished to see the Arab race raised, emancipated little by little, and pass from the state of conquered foe always ready to rise in insurrection to that of ally solidly federated with the French nation. And if he detested the Jew, taken as the synonym of usurer and speculator, he did not admit that these epithets ought to be thrown in the face of all Jews indiscriminately; he did not understand anti-semitism under the pretext of race or religion. That seemed to him a monstrous anachronism. Thus among his friends he counted Jews animated with liberal ideas.

"He also occupied himself with socialistic ideas that were more restricted though of more immediate application, and he powerfully contributed to the formation of the workmen's syndicates and the circle of social studies of Algiers, which nominated him delegate to the congress of the labour party at St. Etienne in 1882.

"For the better propagation of the ideas of peace in Algiers, he founded in 1879 the "Voix du Pauvre" (voice of the poor) which brought him so many attacks and calumnies that he had to cease its publication. Unscrupulous adversaries, devoid of good faith, even went so far as to impeach his political honesty. He was obliged to exculpate himself in a political meeting and had no difficulty in doing so.

"But in one so honest, so devoid of all personal ambition, sometimes exaggerated, but always sincere and disinterested, these suspicions were extremely painful.

"He had again to encounter them on account of his arabophile ideas which were ill understood or ill interpreted. He presented as an enemy of the colonists, he who loved Algiers so well!...

"Thus, at the advice of his friends he at length renounced militant politics and devoted himself exclusively to his studies in repose. To this we owe his collaboration in the *Revue Socialiste* founded and directed by his master and friend Benoit Malon. In that journal he published his remarkable study "Transformism and Socialism."

"Towards the end of his life, already undermined by the cruel malady to which he eventually succumbed, he devoted himself to another order of study; he joined the Theosophical Society.

"He had indeed slightly penetrated into the sanctuary of the old tradition and civilisations of India. He was astounded with what he found. He plunged in again and brought to the sciences called occult and mysterious, of which contemporary hypnotism lifts a corner of the veil, his scientific mind and rigour, as he has shown in his articles on the Esoteric Doctrine.

"Here as ever he obeyed the double impulsion of which I have spoken, the hatred of oppressors, the love of the oppressed. He took the part of independent workers against the extreme positivists, who, erecting themselves into a church, hurl the anathema against all that does not bear the seal of official science, and who treat seekers as charlatans.

"I shall not follow Dramard in this new phase of his philosophical ideas. I am not competent to do so. What I do know is that these ideas brought an extreme calm to his mind; he saw death come with a perfect tranquillity, and it was sweet as he wished it to be. And little by little, of his vigorous hatred against the oppressor and his sympathy for the oppressed, the first sentiment lost its bitterness and the second gained in intensity.

"A great example is left us by this true socialist republican."

Such were the words of Dr. Moreau; he has spoken especially of the man, I desire to add a few lines on the thinker and the writer.

I have said that Dramard had not been soured and dried up, as is the general case, by sickness, but had been improved by it. One day I found him reading his beloved classics; he showed me, looking at me with his sad smile, the following passage from *Æschylus*: "Zeus has led men in the ways of wisdom by imposing on them the law that science must be bought with pain." I understood, and had I not feared to appear to flatter, I should have told him he was a proof of it, he who in all points had practised Carlyle's maxim, that the suffering man ought to consume his own smoke to transform it into vivifying fire, that is to say, in interior amelioration and benevolent activity.

Having come to the cause of the disinherited by that intimate concentration of sentiment and reflection which his invalid condition favoured, Dramard could not neglect the philosophical side of Socialism. And when in 1880 I had the good fortune to make his acquaintance, we were assured from the first interview, that our ideas and sentiments were in perfect conformity.

We then said that the rising socialism ought not, by way of reaction against the old utopian socialism, to confine itself to purely economic questions, and that it ought to occupy itself with all the great philosophical, political and social questions of the present time. We understood that, according to the just expression of Francois Huet, the social movement is bound to the scientific movement and at bottom is actuated by the same spirit. At the same time we admitted that the social movement has its phase of incubation which does not always coincide with the logic of pure reason, and that every doctrine which does not plunge deeply into history, and which is not a ring in the great evolutionary chain, is but an utopia of no value. Thence we took the resolution not to allow ourselves to be turned aside from the greater paths of socialistic elaboration by too narrow conceptions, or by the passing currents of an incomplete atmosphere, and, as much as possible, to test our opinions by the light of science, history and philosophy. As means, we thought of the foundation of a review open to all investigations on the wide ground of free-thought, the republic and socialism.

But being at that time, myself especially, in the full tide of revolutionary collectivism, which had first to be emphatically affirmed, we agreed to suspend the execution of our project. Meanwhile we worked at the expansion of the theoretical horizon of the growing labour party by books entitled "Transformisme et Socialisme," "Le Nouveau Parti," "Manuel d'Economie Sociale," "Morale Sociale."

In "Transformisme et Socialisme," Dramard set himself to show that transformism, far from being as pretended by certain short-sighted naturalists, the negation of socialism, was, on the contrary, its scientific basis. He established that the struggle for life in all its rigour only takes place normally in the lowest zoological state, that in the superior animality, and hence much more in the social state, it is corrected and humanised by what M. de Lomessan has so well called association for strife.

And he demonstrates it : The anti-socialist Darwinians, he says in substance, have made the mistake of considering the human race as under the same laws of evolution as the lower animal species. Certain animals even have, among themselves, replaced strife by association ; regenerated humanity will replace it by solidarity. In the lower species, strife obtains not merely between species and species but between individual and individual ; among the higher animals association appears ; one may well imagine that conscious humanity, mistress of the globe by science, reason and justice, protects the rights of the species by association, division of labour and the practice of equity and solidarity. In a word, the necessity of association for strife is not only the human law but a universal law which even the animal species apply in proportion as they advance towards perfection ; individualism, once more, that anti-social individualism to which the economists called liberal would bring us, is only proper to inferior species. The necessity of association which commands by reason of the superiority of the species, and which in man ought, for fear of mortal retrogression, to eventuate in solidarity, enables us to affirm that the revendications of the socialist party entering the domain of biology there find entire confirmation and are even a consequence thereof.

"Yes," concludes Dramard, "if we abstract its often utopian antecedents, we may affirm that socialism is an applied science derived from biology and corresponding to an abstract science, sociology.

"It is now beyond doubt that living beings, as all that exists indeed, are in a constant state of transformation. The species which the ancient naturalists considered as the symbol of immutability, are unceasingly modified ; the forms change, the physical and intellectual organs become more perfect or atrophy and sometimes even multiply. Habits vary naturally as the organisms, and consequently the social state of the different human races is, like their physical and moral state, a perpetual becoming.

"It results then from the theory of evolution, that the social state of a human collectivity must necessarily, inevitably and continually change. It is scientifically demonstrated that a society cannot remain stationary. As the organs, as the intellect of the individuals that compose it, it must either advance or recede, progress or degenerate.

"There is no occasion to discuss the greater or less utility in such a change. The actual social state, were it perfect, which it is far from being, did its citizens unanimously declare themselves satisfied with it, would none the less be destined to perish or at least transform itself. Do we discuss the utility of weight ? No, we submit to it, we study its laws and we try to extract from it the utmost advantage for the common good.

"It must be the same with this constant modification of the social state of men. Since social forms are essentially unstable and their transformation inevitable, whether for good or evil, all men of good sense, whatever may be their opinions or tendencies,

ought to unite their efforts to guide these inevitable changes in the direction most conducive to the common good.

"But the study of the most useful modifications to be introduced into social relations is nothing but socialism.

"Therefore, socialism commends itself to all reasonable citizens as a necessary consequence of the law of evolution."

The *Revue Socialiste* having appeared in 1885, and having adopted as its programme the enlargement of the field of socialist investigations, Dramard, who had contributed to its foundation and who became one of its eminent collaborators, owed to it, he told us, his greatest intellectual joy.

The philosophical and reformatory articles of our young friends Fourniere, Rouanet, and Elie Peyron, had his exceptional approbation ; in them he saw a promising affirmation of the integral socialism we wished to stimulate.

Yet the mind of Dramard was not entirely satisfied. Dramard was one of those men of whom Littré has said that "rejecting the theological conception of the word as irreconcilable with positive knowledge, they seek to make for themselves a faith which shall be in harmony with the real conditions of humanity."

Starting from the principle that our judgment as well as our acts cannot dispense with a conception of a mode and rule of conduct, he was not far from saying with the same Littré, "Boundless space, the chain of causes without limit, is absolutely inaccessible to the human mind, but inaccessible does not mean nil or non-existent. Immensity, natural as well as intellectual, hangs by a close bond to our consciousness and only by this alliance does it become a positive idea of the same order : I mean to say that by touching and approaching them, this immensity appears under a double character, reality and inaccessibility. It is an ocean which beats against our shore, and for which we have neither boat nor sail, but the clear view of which is as salutary as formidable."

This clear view Dramard believed he had found in Hindu esotericism which has been recently made known in the West under the name of Theosophy.

The fact of Dramard's adhesion to the Theosophical Society is too important an event in his life for us to omit to give some details about it ; and we cannot do better than reproduce a letter he wrote on this subject to Mme. Camille Lemaitre, one of the very rare letters in which this thinker, who united to an exquisite delicacy a very great modesty, has spoken about himself.

We quote :

"Let us insist on the necessity for Theosophists to struggle courageously for the true on the objective plane of existence where they are placed by the cosmic law ; even their psychic perfectionment ought to be subordinated to the accomplishment of their terrestrial duty. The major indication of the doctrine is everywhere and always : the rigorous accomplishment of duty in the position in which one is placed. They write from India to the Theosophists of Europe : that if they lose interest in human affairs, in the social and religious questions which are just now so

important, and form little lodges for isolated perfectionment, their work is destined to annihilation.

"Therefore duty, that is to say solidarity, before all. Besides we become more fit to mount the psychical ladder in direct proportion to our renunciation of ourselves.

"He who passes all his time in perfecting himself, thinking of himself alone, does not make a single step in advance, happy is he if he does not go back, for the esoteric doctrine teaches us, contrary to the catholic dogma, that the salvation or moral salvation or moral elevation of our fellows, of our relatives, our friends, our brothers of the lower kingdoms, the advancement of the universe in a word, ought to be our principal motive.

"For the rest, it is to our interest to act thus, for we can only step forward, drawn by the humanity to which we belong.

"From another side, circumstances apparently fortuitous come to favour the effort of him who accomplishes duty more or less well, but in a disinterested fashion.

"I may here be allowed to cite my own case, although not very remarkable in this way.

"I was disabused of the catholic teachings and ardently devoted to the truth for its own sake. All the philosophical systems passed before my eyes, none of them satisfied me.

"I stopped at simple materialism in spite of its trifling value, because it at least presented a positive criterion: observation and experience.

"I was not however the dupe of the inconsequences of this system as soon as it passes from analysis to synthesis, and I perceived very clearly that the materialists, in what concerns the future life for instance, were as dogmatic in their negations as the metaphysicians in their affirmation, and altogether beyond the famous criterion employed to demolish adverse theories, but carefully put aside in view of the edification of materialistic theories.

"Nevertheless, I remained materialist; for want of something better, I reasoned from the law of the universal attraction of atoms to the solidarity of all that has life, in direct proportion to the similarity of forms, and in theory and in practice I was a socialist, that is to say, that I admitted for all men the equality of the goal to be attained, and the obligation to help one another.

"But during this period, and even before, when I was struggling against catholic gloom, in spite of my better reasoning, a fixed idea returned to me unceasingly, more and more imperious and precise: there certainly exists a universal Truth, comprehensible by each one according to his intellectual capacity, and this Truth you will one day know.

"The more I shrugged my shoulders, the more I accumulated my materialistic syllogisms, the stronger the idea became and took to itself a body; and always: this truth exists, not only above man but in humanity itself; some sages are its depositaries, and transmit it from generation to generation—you will know it one day.

"It was impossible to drive out this idea which I considered as mad and fantastic.

"Once, by chance, I read Bulwer's *Zanoni*, the signification of which struck me as beyond the fictions necessitated by the romance.

"You will have a similar meeting, repeated my fixed idea, and at this moment my incredulity commenced to waver.

"Lastly I read Poe's *Eureka*, and that admirable poem enabled me to understand the great lines of universal evolution on the positive plane (then the only one for me).

"One truth, even narrowed, always virtually contains all the others, and cosmic evolution contains the idea of the one, its principle and its end.

"I was astonished, and I then projected the publication in the *Revue Socialiste* of an article on *Cosmogony*, according to Edgar Poe, with the intention of scientifically connecting with the primordial cosmic laws the idea of universal solidarity and progress, by wider and wider union with the universe as basis of human morality.

"I was to follow the consequences of the cosmic law from the geological and biological point of view, up to man, and Malon was to complete the work from the historical and philosophical point of view.

"This led him to study all religions, all philosophical schools and sects, ancient and modern, in their relations with morality (the result was that moral development progresses always in proportion to social development, that is to say to the degree of solidarity).

"But this work led Malon to the study of the theories of the ancient theosophists and occultists—he was greatly interested.

"Pushing his researches still further, he learned that there existed in Paris a group of recent foundation, he informed me of his discovery.

"I then felt that I was arriving at an important phase in my life and that my fixed idea was to receive a portion of its realisation, and I was not deceived."

Dramard in fact adhered to Theosophy.

Such a man was a precious recruit; this the theosophists understood, and Dramard was elected President of the French theosophical section called the *Isis Branch*, the organ of which is the monthly journal *Le Lotus*.

(Here follow a few extracts to show the readers of the *Revue Socialiste* the objects, etc., of the Theosophical Society).

A thinker of this strength who used an unequal but clear and incisive style, would, beyond doubt, have become one of our best writers on social philosophy, one of our most suggestive moralists, had his implacable malady allowed him to exercise his forces and had not death so early removed him from our affection, from the sacred cause of the renovation of humanity.

But if he was struck down in full work, at the moment when his mind was in its full strength and when all his moral qualities had arrived at their full brilliance; if, alas, he leaves his task unfinished, his short passage will yet not have

been useless. He leaves behind him a glorious track of purity, justice and goodness, the example of which will not be lost.

All those who knew him esteemed him, all who came into contact with him regret him, as to those whom he loved and who loved him, they retain and will retain to their last day a profound and unalterable souvenir of affection and admiration for him who, climbing the luminous summits of duty, and inspiring himself with the universal sympathy of Schopenhauer, constantly followed Goethe's precept: improve thyself, and that of Auguste Comte: Live for others.

B. MALON.

LIGHT FROM THEOSOPHY.*

IN former papers it has been shown that there was more or less good and no evil in the principles of theosophy. The practice of these principles did now and then lead to an excess of credulity from an opposite excess of scepticism, but provision is made in the principles themselves to guard against this untoward effect. And this guard consists in the repeated inculcation that reason is the supreme faculty of the self and must not be allowed to be overpowered by the passions. Of course these thoughts are not consciously entertained, so long as the man has not felt the necessity for them through dissatisfaction with his present conditions, and continues happy. A healthy man needs no medicine and does not go about seeking for any; rather, it may even do him harm to force him to take some. Other people, who already know their duties and have the power to resolutely perform them, and have attained the highest knowledge, also need not to join the Theosophical Society for any good that it can bring to them, but they too may do so for the sake of the good-fellowship and for the purpose of making so much the mightier an active force of sympathy.

With men, generally, it is only when the feelings are violently wrenched that a cure is sought for, and then, when in the first heat of the intense search, reason is dimly sighted, it is supposed to be in the utterest opposition to the passions and emotions of humanity. Only later on is it discovered that, so far from being in utter opposition to them, it wakes only to regulate them, for they constitute the active apparatus of the self, and when they sleep it sleeps also.

And we found that Theosophy and Reason do not aim at abolishing the world, but that they simply endeavour to explain it as it is, and thus enable man to see good from evil, and also provide him indirectly with motive force to avoid the latter and follow the former as alone leading to constant happiness. In fact the *Vairagya*, or indifference to the world and its affairs, which is the invariable preliminary to Vedanta, the ultimate knowledge, is itself as much an effect of ignorance or illusion as the rest of the world is said to be. Illusion, consisting in the identification of the self with anything else,—intellect, body, &c.,—and consequently

* A paper read before a public meeting at Benares by Babu Bhagavan Das, M. A., F. T. S.

exposing it to the pleasures and pains of these latter, and *Vairagya* being nothing else than the identification of the self with a continuous feeling of dislike to the world—it also is a piece of illusion; and when full, a grosser than ordinary, for it is the most intense of all the feelings of man. And it must be so, to fitly perform its function of directing man in the beginning towards the true and ultimate explanation of the disparities of existent life.

But it cannot last after the attainment of such explanation. Then it has been learnt that every changeful thing has its reason, and all experiences are taken without inward surprise or fretting. There is, after it, no useless fighting against our constitution, no mad unavailing efforts to kill out the feelings which are the inseparable accompaniments of embodied existence, without at the same time losing this existence itself. Why people entertain the idea at all that we ought to do away with feelings is, because they mistake the power they have over their ideas in sometimes suppressing them for a power of suppressing the mental faculties themselves. Such a mistake is not committed with regard to the body, for sensations cannot be suppressed at choice. Mind and body are on a par in this respect, and as the latter cannot be eradicated at will, so cannot the former. But it is a duty to improve both, and as it is proper to govern our body so long as it lasts and prevent it from engaging in evil activity. So is it proper for us to rule our feelings and direct them towards appropriate objects as long as they last. Where and when there are naturally no passions to govern, of course it would be unmeaning to advise the acquisition of such passions. *Sanyasa* is natural in old age. It is not, in youth, leaving out indeed those exceptional cases in which the desires may be exhausted very early in life. The expression "so long as they last" is worth some emphasis, for if it is overlooked, the idea will arise that the world ought to cling to us and we to the world for ever and ever, that we must continue to eat on although we be not hungry, persist in staring about when our eyes refuse to see. So long as we have any special duties to perform in the world, we must keep in it; when we have no more left to perform, and if we are not desirous of contracting new ones, it would be very proper to retire from active life for the discharge of the general duty of self culture for the purpose of service to the world at large.

Some persons would, perhaps, scout the idea of the service of the world being still a motive force in the mind of the *Sanyasi*. But they would seem to suffer from the mistake of not trying to carefully understand what is meant by the passionlessness of philosophy, and of running away with the opinion that it means mere inactivity of body and mind. The whole of the *Bhagavad Gita* is a protest against such forced inaction. Inasmuch as body and mind do not wholly cease to exist with *Sanyasa*, they must continue to work. And unless they work in accordance with universal rules, unless the object of the *Sanyasi* is the happiness of all the world, he still suffers from selfishness. The doings of the true *Sanyasi* are constantly regulated by the highest reason, and

he works for universal ends, in complete obedience to the highest laws of nature. Only in the happiness of all is the happiness of each. The benefits he may confer on the world are spiritual and intellectual.

For the ordinary man the Puranas stand instead of reason. They are descriptions of life, and, as such, embody all sorts of situations and circumstances in the life of a human being, and they also teach by the example of select characters. Sometimes by precept too, the actions rightly belonging to those situations. Shakespeare ranks nearly the highest amongst character-depicters in English literature, but can it be said of him that he has in one single instance pointed out unmistakably the proper course of conduct in any peculiar position? It may well be doubted if he has. The Puranas, on the other hand, provide all sorts of ideals for imitation, and have thus been from time immemorial the successful means of education to vast masses, who could not be taught in any other way than through attractive yet instructive stories, and of an education which is unfortunately greatly disregarded in modern times though the one most useful for life.

If we would learn the right relations of parent and child, we may contemplate Dasaratha and Rama, or Kunti and the Pandavas. If we would know the right and wrong relations of enemy and enemy, we can observe the mutual treatment of Rama and Ravana, Yudhishthira and Duryodhana. If we desire to find out how husband and wife should be related, we have still to look at Rama and Sita or Nala and Damayanti. Brotherliness is perfect in Dasaratha's or Pandu's sons—the duties of a servant to a master are seen in Hanuman or Bhishma, the grandest character almost of ancient story that never flinched from duty. Friendship is illustrated by the behaviour of Krishna to the Pandavas in general, to Arjuna in particular.

The duties of king and subject, priest, philosopher and warrior, merchant and husbandman and artisan, are all defined correctly in these vast storehouses of instruction.

The ideal with the Puranists was always a true man or true woman—one who never spoke or acted an untruth. And, indeed, the life of the truthful man is the most straight, free anxiety from and simple. He that has no secrets which may do him harm if they got abroad, will not fear to lay his whole life before whomsoever chooses to review it. Who can have more certain friends than he? Friends are sought for sympathy, and sympathy exists not without trust, and trust is fearless only when the man has no falsehoods that may be discovered.

And so we found that theosophical principles, by strengthening our faith in the power of truth and reason, actually enable us to live better lives, instead of, as is so often charged against them, rendering us unfit for the world, melancholy and misanthropic. Rather, indeed, melancholy and misanthropy are engendered in the world around, and theosophy is the cure for them. And, if it be so, truly it behoves every one that hears of it to help its spread. Our old Puranas, too—a name fast becoming a by-word for absurdity,—deserve to be vindicated if they but once in a life show us clearly

the path of duty in a difficult position. They help us to right-doing and right-thinking and surely right-doing and, even more so, right-thinking, the unfailing source of right-doing are of the very essence of happiness and inward peace.

BHAGAVAN DAS, M. A., F. T. S.

Correspondence.

SIR,—May I ask you, in common fairness to me, kindly to insert in your valuable magazine the *Theosophist* the accompanying reply to the allegations brought against me by some person signing himself "N. C.," in a so-called "review" of my "Kabbalah Unveiled," which appeared in your February number.

Had it not been for the charges of misrepresentation and mistranslation brought against me by him, which are calculated to injure my book as a translation, and my credit as an occult student and classical scholar, I should have treated his production with the contempt it deserved.

Should you decline to print this, Madame Blavatsky has kindly promised me that it shall appear in *Lucifer*.

Yours faithfully,

S. L. MACGREGOR MATHERS,

Author of the "Kabbalah Unveiled."

53, Great Percy Street, London.

ANSWER TO THE ALLEGATIONS IN THE REVIEW "KABBALAH UNVEILED," CONTAINED IN THE FEBRUARY NUMBER OF THE "THEOSOPHIST."

To the list of "pseudo all sorts of things," with which "N. C." commences his diatribe, he has neglected to add the "pseudo-reviewer;" but as his production shows, he is himself a worthy exemplar of the genus, so doubtless he thought it was unnecessary to mention it.

To omit from his notice of the title of my work that it has been collated by me with the original Chaldaic and Hebrew text; and thus to make his readers believe that I have translated from the Latin version of Knorr de Rosenroth alone, while in reality I have compared this latter with the original, is indeed a triumph of literary ingenuity, and shows how far "N. C." is above the ordinary and commonplace ideas of fairness and justice. In this department of occult science, I will willingly grant that he is my Master; and I congratulate him on having attained a height of superiority over truth which I had never before understood was the appanage of a Mage. Perhaps, after all, "N. C.'s" article in the *Theosophist* is only intended as a species of Quabalistical joke; if so, it is both dreary and pointless.

I will answer his charges of mistranslation first; premising that I was not alone contented with the Chaldaic original as reproduced in Knorr de Rosenroth's "Kabbala Demudata"; but that I also compared that again with the Three Great Zohar Codices, the Mantuan, Cremonensian, and Lublinsian.

"Siphra Dtzeniontha, c. i. §. 2. the Chaldee word which Rosenroth translates "Bilanz," is MTHQLA, and I consider "Equilibrium" a correct translation of this word.

c. i. §. 4. ATHQIN, which is rendered "paravit." The root TQN has many meanings, and different Lexicons vary; as far as I know only Buxtorf gives "prepared." Among the meanings given are "to be arranged, set in order, manifested, to be or become apparent, (whence my translation appeared) to be done rightly, established, composed, restored, renewed, to be, to become straight, &c., &c." I do not deny that in so difficult a language as Aramaic Chaldee the value of certain words may be a disputed point; all I maintain is that I have dictionary authority for the translation which seemed to me best. How could the Head which is "incomprehensible," prepare the "vestments of honour," before it appeared?

c. i. §. 5. I consider "is negatively existent," a more rational translation than "is not"; how can a thing hang in a place which does not exist?

c. i. §. 7. I do not consider "Scale," a better translation of MTHQLA than "Equilibrium." LAATHACHD, "it doth not unite itself," i. e., to His form; that is, "it is not included therein," or "it is incomprehensible therein," which is my meaning in the passage by translating it "incomprehensible."

c. i. §. 11. The root SHM, means "closed up, closed together," and in speaking of a subtle element is not I think inaptly translated by "congealed." This root also means "secret," or "hidden."

"Idra Rabba," c. vi. §. 58. I think "disclosed" as good a translation as any of the Chaldee word PSIQ.

"Siphra Dtzeiontha," c. i. §. 12. I prefer the translation "floating through" to "hanging in"; though both are correct. I think the former better expresses the occult meaning.

c. i. §. 23. In Hebrew, the present tense is rather a modification of the future than a distinct tense.

c. i. §. 26. Both Ainsworth, and Lewis and Short, allow *indignor* the meaning of "to consider as unworthy, to despise," as well as the more usual meaning "to be wrathful," I know that I have seen the passive meaning "to be despised" given in some dictionary. Still, on looking again at the Chaldee for the passage and its context, I think "to be wrathful," is perhaps the better meaning here.

c. i. §. 39. I purposely substituted the meaning "it may be formed" for "he will cause," because in so exceedingly complicated a paragraph as this §. 39. is, the pronoun "he" would complicate the passage in the English still further, as it might refer to so many preceding nouns. My intention and endeavour has been to give if possible the *spirit* as well as the *letter* of the text.

When the Qabalists wanted to speak of a "path" they did *not* say "*semita*," seeing they were not Romans but Hebrews. The noble and erudite "N. C." apparently is ignorant of the paths of influence connecting the Sephiroth together, which are classed as belonging to each grade thereof; as well as of the real meaning of the 32 Paths of Sepher Yetzirah.

I can quite understand that "N. C." has nowhere found the cross mentioned in the Qabalah, for, as every line of his criticism shows, his acquaintance with the Qabalah must be extremely slight and exoteric; and the Qabalah is written *within*, as well as *without*.

c. v. §. 29. As NPQ means not only "to meet," but also "to go forth against, to meet in a hostile manner, to stay, or overcome;" and as the context distinctly speaks in the preceding sections of strife, I consider

that my translation is as much warranted by the text as "N. C." considers his to be; and that it conveys the idea that the power ruling in Asiah is overcome by and bound together with the higher, in the kingdom of the Restored World. For mark well that all this is referred to the "Edomite Kings" symbolism relating to the Destroyed World of Unbalanced Force.

(Vide ante, "Siphra Dtzeniontha," c. i. §. 18, 19.)

c. v. §. 31. I consider "mitigated" is a correct translation.

c. v. §. 42. "Lucrum" is a slip of Knorr de Rosenroth's; the word is RVCH, which most certainly means "Spirit." So much for "N. C.'s" airy remark about Filthy Lucre.

Having fully replied to the charges of mis-translation, I will now come to the objections of "N. C." to the occult part of my Introduction, and will answer the few of them which require it.

The idea that I should by any chance know more about the Qabalah (to which branch of Occult Science alone I have devoted many years of study) than he seems particularly to have touched up "N. C.," witness his remarks on the "unwritten Qabalah," and on my note to "Idra Zuta," § 651.

With regard to the 3910 years derived from BRASHTH, "N. C." omits to notice my remark in the *Preface* when I have said that it "is given only as a curious speculation, and not as accurately fixing a date."

With that peculiar notion of justice which characterises him, "N. C." charges me with self-contradiction on the subject of the numbers of the final letters; notwithstanding that on his reference to Plate I., the Alphabetical Table, he must have seen (unless he were blind physically as well as mentally) this note staring him in the face:—"The finals are not always considered as bearing an increased numerical value." Again, his remarks about Gematria are characterised by an avoidance of radical meanings; so that by substituting derivative ones, he may apparently make deductions therefrom null and void.

He gets into so fearful a muddle in his attempts to overthrow my discursus on the theory of "Negative Existence;" that it would be too great a task for me to undertake to get him out of it; wherefore I can only recommend him to study the Qabalah, and leave him there.

In his attack on my explanation of the *Elohim*, he says "how can a passive potency create?" to which I will respond by asking him another question, "how can a pregnant female bring forth an off-spring?" All children have two parents, but I have never yet met one which had seven, perhaps "N. C." has!

He does not apparently understand the Kerubim at all. Why can he not see that there is a difference between those of Ezekiel, and those of St. John, as well as between these again and the two on the Ark of the Covenant, and between these again and the Kerubim and palm-trees, and lastly that these again are different from the Angelic Order called Kerubim, as well as from the Infernal counterparts thereof in the kingdom of shells? It is because of the vast extent of symbolism involved in this matter, that I could not afford space in my Introduction to touch much upon it; especially as it rather belonged to the Pneumatological part of the Qabalah.

But it is waste of time to further answer this pitiable farrago of ignorance and conceit, and I will therefore conclude by remarking that if "N. C." had really understood his subject, he would surely never have written this so-called "review."

Note.—Even allowing that in all the places when Mr. Mathers in his English translation differs from the Latin version of Rosenroth, the difference arises from the alterations made by Mr. Mathers in the Hebrew text, it is still open to question whether the text of Mr. Mathers is more correct than that of Rosenroth. We see no reason to suppose that the latter had not at his command as ample materials for the production of a correct text; we believe he did consult the best authorities, and that at a time when probably, from the wider diffusion of Hebrew learning and more general study of the Kabbalah, even better materials were available than is now the case. The only true standard by which Rosenroth's version and that of Mr. Mathers can be compared is the original scheme of that "ray" of the Logos now known in Europe as "the Kabbalah," as handed down by the still-existing succession of the great adepts of that "ray" which has been held by them since the first teacher of this system appeared on earth. This has been done in the present instance, and it has been found that when Rosenroth differs from Mr. Mathers, the former is right and the latter wrong. Rosenroth himself may have known much or little, but what he does say has certainly been found to coincide, down to the smaller details, with the scheme we have mentioned. On the other hand, the interpretation offered by Mr. Mathers has been found to coincide with none of the seven great schemes taught by the great adepts and handed down from teacher to disciple to the present day, and that apparently without alteration from the first appearance of man on the globe. We therefore believe that the main conclusions of N. C. will not be contradicted by the teachings of any of the said adepts, and will be found to be borne out by an examination of the works they have left behind them. The Hebrew Kabbalah is only one of the sources of our information on these doctrines, the esoterism of which is more widely spread than is generally supposed and often crops up in the most unexpected places. We have no doubt that Mr. Mathers has spent many years in the study of the Kabbalah and that system only, possibly a study of the other great systems would have preserved him from some of the errors into which he seems to have fallen, as the universe and its laws are a product of all seven acting together in harmony. Unfortunately lengthy study is sometimes apt to result in the construction of erroneous theories, and we fear this has happened in the case of Mr. Mathers.—*Ed.*

"DUTY"

As our surroundings are the results of our own past actions; perhaps these stumbling blocks, on the path, were placed there, by us, long ago; to prevent some fellowman from walking on it. So, when we have learnt how man may be hindered, become incapable of laying loads on the shoulders of others, and have lost the sense of separateness, which makes us feel, we are hindered in our duty to ourselves, because our duties to others are distasteful: this difficulty may cease.

2ndly; as for the wasted time, let us leave off all the actions performed for our own satisfaction.

For the others, we are strengthening desire, by wishing to leave any deeds undone, in order to perform others of our own choosing.

Let us take care, lest the leisure we would grasp, belongs of right to another.

S. A. H. JOHNSTON, A. T. S.

SUPPLEMENT TO
THE THEOSOPHIST.

JUNE 1888.

BOMBAY.

Mr. Tookaram Tatya has printed 1,000 copies of the "Epitome of Theosophy" that was re-printed by us from the *Path*, for free distribution in Bombay. He will send copies to any Branch applying for them. His address is 17, Tamarind Lane, Bombay.

RESIGNATIONS.

We are requested to announce that Mr. T. Subba Row, B.A., B.L., late President of the Madras Branch T. S., and Mr. J. N. Cook (late of the London Lodge) have resigned their membership in the Theosophical Society.

BANKOORA SANJIBANI THEOSOPHICAL SOCIETY.

Babu Dina Nath Ganguli, President of the Adi Bhoutic Bhratru Theosophical Society at Berhampur, paid a visit to Bankoora on some private business on Thursday, the 26th April 1887, and left the station by the Mail cart of the 27th at 6 p. m. His visit was sudden and his stay was short. Friday evening was the day for the weekly meeting of the Bankoora Branch, but the hour of his departure having been previously fixed, he could not present himself at the meeting, nevertheless he made it convenient to preside over a meeting convened in the afternoon at the house of Babu Hari Har Mukerjee, Government Pleader of the District. Some of the members of the Local Branch and many other educated gentlemen of the station attended. There was an interesting discussion on the Freedom of Will and Action as well as on the Law of Karma. Babu Dina Nath Ganguli greatly edified the audience by his learned discourse and conversation on the subjects. He concluded by saying that man must work out his salvation by his own exertion, raising himself higher and higher in the scale. He also answered the questions of many of the gentlemen present on diverse subjects.

Visits of such gentlemen as Babu Dina Nath Ganguli from time to time are very useful.

INDRA NARAYAN BISWAS, F. T. S.

Assistant Secretary Bankoora Sanjibani T. S.

AMERICA.

The following have been chartered as Branches since last report:—

VEDANTA THEOSOPHICAL SOCIETY.—Omaha, Neb. Charter given *Feb.* 27th, 1888.

President, Rev. Wm. E. Copeland.
Secretary, Mrs. John Shill.

ESH-MAOUN THEOSOPHICAL SOCIETY.—St. Louis, Mo. Charter given *March* 6th, 1888.

President, } *Private.*
Secretary, }

POINT LOMA LODGE OF THE T. S.—San Diego, California. Charter given March 19th, 1888.

President,
Secretary,

LOTUS THEOSOPHICAL SOCIETY.—Names to be reported later, Michigan. Charter given April 3rd, 1888.

THE ISWARA THEOSOPHICAL SOCIETY.—Mineapolis, Minn. Chartered December 17th, 1887, elected as President, Dr. Jas. W. B. La Pierre, and as Secretary, Mrs. Julia Lovering.

THE NIRVANA BRANCH OF THE T. S.—Grand Island, Neb. Chartered January 7th, 1888, elected as President, Dr. J. M. Gahan, and as Secretary, Charles Rief.

(Signed) WILLIAM Q. JUDGE,
General Secretary.

Mr. W. Q. Judge and his American colleagues are sending us excellent tidings of the progress of Theosophy over there. Between the 14th February and 1st April forty-three new members joined and four new charters were applied for.

One of the most influential (and discourteous) writers among the Spiritualists confessed, in a frantic letter to a San Francisco journal of the 7th April, that Theosophy was so rapidly spreading in the United States as to threaten its speedy overthrow. "It is eating its way into the heart of Spiritualism, slowly undermining its doctrines and principles; and it threatens in time to cause the whole fabric of spiritual phenomena and philosophy to topple and tumble to the ground... It denounces and discourages mediumship; it denies the possibility of communication with the departed dead, except in the case of wandering "shells," fragments of humanity, and elementary spirits." He might have simply said that we are rapidly explaining to the Western nations the Hindu ideas as to the state of man after death, and as rapidly they are opening their eyes to the danger of unregulated mediumistic intercourse and the cruel selfishness of dragging back the dead to gratify our idle curiosity, feed our conceit, or assuage our unnatural and selfish grief. When one considers that many millions of Europeans have, since the outbreak of Modern Spiritualism in the year 1848, been doing their best to encourage this perilous intercourse between the two worlds, the importance of this quoted admission of the gathering force of the theosophical movement will be seen at a glance.

MORADABAD (N. W. P.)

It is pleasant to hear that the Branch at Moradabad is in a flourishing state, and that regular weekly meetings are held for the exchange of religious and philosophical ideas and the planning of good works. Our journal, *Jamauloom*, which was founded by this Branch and is edited and managed by an excellent colleague Amba Prasada, is widening its influence in the Punjab and increasing its circulation.

RUSSIA.

From the frozen region of Nicopol on the Dnieper, one of our cleverest, most sincere and intellectual lady members, Madame Hæmmerli, sends us greetings which prove that the fervor of interest in our cause is sometimes not cooled by the most rigorous climatic surroundings. We are exceedingly sorry to hear, through her, that the health of both of those luminaries in the sky of German intellect, Dr. Carl du Prel, the philosopher, and Dr. Huebner Schleiden, the editor of the *Sphinx*, is very precarious.

BUDDHISM.

The Colombo Branch sent as a present to the Sangharaja Vajiravana of Bangkok, Siam, a copy of the new Buddhist flag introduced by our Colombo

brothers into Ceylon, to be hoisted by him upon the Royal Temple on the 25th May—Lord Buddha's birthday—and the greatest festival of the Buddhist year. In Ceylon the day was celebrated with extraordinary rejoicings.

The *Buddhist Catechism* has been translated and published in the Burmese language at Rangoon, by Mr. Maung Tun Aung, B.B., S. C. S., and in Mysore into Canarese by the Editor of the *Karnatika Prakashika*. At the present rate, it seems only a question of time for it to go the rounds of the world in the vernaculars of many nations.

JAPAN.

Col. Olcott's visit to Japan is put off to a more convenient season, his presence at Head-quarters being required just now. He expects to leave Ootacamund early this month and to make a short tour *en route* to Madras, for the inspection of existing and formation of new Branches.

THE ADYAR LIBRARY.

Under an arrangement made at Ooty between H. E. the Dewan of Mysore and Col. Olcott, Pandit N. Bhashyacharya has gone to the capital of that great State to begin a search after valuable ancient MSS. and books. Much good may result to the Library and the public. It would be a most important gain to Oriental Scholarship and the cause of philosophical and scientific development if a common understanding could be reached by our principal feudatories—Kashmir, Indore, Gwalior, Mysore, Baroda, Travancore, Cutch, etc.—to mutually aid each other in searching out and rescuing from destruction the immense relics of Sanskrit literature still extant in India. By supplying each other with copies of every valuable ancient work and depositing a copy of each in the Adyar Library, the present great risk of their total loss would be quite removed. We hope to see this truly Holy League one day an accomplished fact.

COLONEL OLCOTT AT OOTACAMUND.

On the 16th of May Colonel Olcott delivered a lecture on "The Noble Army of Ghosts and their Mansions." The *South of India Observer* gives the following report:

Despite the races which drew the major portion of the public out of town, a good audience listened to Colonel Olcott's "able and eloquent lecture," as the Chairman, Colonel Hughes-Hallett justly styled it, on the creepy subject of Ghosts. Several ladies, H. H. the Gackwar, Prince Sampatrao, the Jagirdar of Arnee, the Dewan of Mysore, the Hon. Mr. Hutchins, Mr. Clarke, Mr. Archer the artist, General Morgan, the Nobles in attendance upon H. H. the Gackwar and H. H. the Maharajah of Mysore, and other noted gentlemen were present. The closest attention was paid to the speaker throughout his extemporaneous discourse upon this very abstruse topic. Colonel Hughes-Hallett, in his introductory remarks, expressed very impartial views, classifying the alleged ghostly phenomena under the false, the seemingly real yet illusory, and the real: the latter resting upon the overwhelming and apparently unimpeachable testimony of all nations and generations of mankind. He stigmatized as sheer effrontery the habit, so common among conceited persons, of pronouncing oracular opinions on things of which they were ignorant; and recommended the consideration of the present subject with the impartial mind. Colonel Olcott, first endorsing all that the Chairman had said, gave his audience to understand that he was not a Spiritualist: he had been one for many years, but ceased to be so upon learning the views of man and nature which are taught in Hindu philosophy. He now knew that all the phenomena which occur with mediums are capable of production by living persons without recourse to the spirits of the dead. He gave numerous very interesting illustrations, drawn from his own experience, with a scientific explanation of the principles involved. He affirmed that the materialistic theory was absurdly unscientific which was his chief objection to it beyond its terrible

effect upon the foundations of religion. Religion was the sheet-anchor, support and stay of man, his only guide to right living and to the future existence. The prime question to determine is whether man has another self than the physical body. For help to ascertain this we may apply to science; blind belief or conjecture are needless: it is a simple problem of fact and should be grappled in a common-sense way. He gave a most startling account of his own researches in America, exhibiting numerous sketches, taken on the spot by a New York *Graphic* artist, of many apparitions of the dead of several nationalities, which he had seen in company with some hundreds of other visitors.

At the request of many ladies and gentlemen, who were unavoidably absent yesterday, Colonel Olcott will again lecture upon Ghosts on Friday (tomorrow) at 4-30 p. m. at the Brecks' School. This time we are told he will give the ancient Aryan idea of Ghosts and apparitions and explain why houses and other places become haunted, and persons possessed. Tickets (Re. 1) can be had at the Library and at the door. The proceeds are to be given to the Aryan Library for the purchase of ancient MSS. and books.

The second lecture was on the same topic, but also covered some new ground. A much larger audience attended, despite the attraction of field sport elsewhere. Sir Oliver St. John, Sir James Hanbury, Surgeon General and Lady Hanbury, Lady Eva Wyndham Quin, Mrs. Hughes-Hallett and many other well-known members of Madras Society attended.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

“PRECIPITATED” PICTURES AT NEW YORK.

THE issue of Prof. Buchanan's *Journal of Man* for March was delayed to present one of the most extraordinary narratives to be found in the history of experience with mediumistic phenomena. The Editor styles them “the greatest marvels of the century,” but, while they certainly are most marvellous and instructive, if genuine, they can hardly be ranked with those compacted apparitions of the dead, now clumsily called “materialized spirits.” The letter we shall presently produce from Professor Buchanan's magazine, has a peculiar value on account of the high character and intellectual power of its writer. Luther R. Marsh, Esq., is a leading counsellor at the New York Bar and one of the best known of American publicists. When it is added that he was formerly a law-partner of the renowned statesman, orator and Senator, the late Daniel Webster, quite enough will have been said to give any American an idea of Mr. Marsh's professional standing and personal trustworthiness.

In a prefatory introduction to his correspondent's letter Prof. Buchanan narrates some of his own experiences in the direction of what are now universally known as “precipitated” writings and pictures.*

*The term “precipitate” I invented, some fourteen or fifteen years ago, to designate the production of legible and visible images of things upon or in any opaque or transparent body—such as paper, parchment, woven stuffs, wood, metal or glass—without the agency of brush, crayon, pencil, pen, acid,

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