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General Treatise on Occult Science

BY THE OCCULTIST,

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In Three Parts.

VOL. I

Light From the Orient.

VOL. II

India and The Sacred Science.

VOL. III

God and Conscience.

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BUDDHA

"The history of the philosophy of India is an abridged history of the philosophy of the entire world."—(Cousin.)

TO INDIA.

I greet thee, O ancient India! Fatherland of thought! Cradle of Adepts!

I greet thee ancient nurse of the entire world, thou Mother of Science, of Morals, of Poetry and of Love!

I greet thee, goddess of Fraternal Religion, for thou hast flashed thy light on even the countries of the far West, bequeathing to all peoples, as sign of their origin, thy tongue and thy morality!

I greet thee, immortal birth-place of Rama, of Christna* and of Buddha.

I greet thee, Queen of the World, crowned with the three-fold crown of Brahama, of Siva and of Vischnu!

I was born among thy rocks, surrounded by thy mysterious forests; I have studied the language of thy sublime nature; I have prayed and I have smiled; I have listened to the lessons of the *pandits* and savants saying, "To live is to think; to think is to study God!"

I have heard the poets singing:

Sabapassava Akaranam. . . .

and thy love, thy perfumes, thy flowers, thy mountains and thy beauty have given me divine instruction!

I have seen thee later rise higher, shedding thy light upon the whole world; I have seen thee giving thy manners, thy customs, thy laws and thy religion to Egypt, to Persia, to Greece and to Rome!

I saw thee open thy bosom to the great Christna, son of the Virgin Deranagari, who preceded the Son of the Virgin of Bethlehem!

I saw thee preach with Buddha, love, fraternity, and tolerance!

Later I was present at thy decadence! thy people which had given light to the world was already very old! and the eternal law of Karma proclaimed the hour of thy repose! or to say better, thy fall!

I saw the Brahmans and the priests give the support of their word and the Sacred authority of the *Vedas*, to assist the despotism of the Kings, and, forgetting thy origin, stifle thee beneath a corrupt theocracy!

I saw thee bow thy head to the odious domination of the stranger, and I have seen thy sons, poor old Mother India, weakened and brutalized by the use of alcohol and by the sword, give up without struggle to the merchants who oppress them, thy blood, thy riches, thy virgin daughters and thy liberty!

*Christna—God's messenger.

I have seen thee half dead, on thy knees imploring, night and morning,
that God in whose name the Brahmans, the priests and the foreign
tyrants have slain thee!

Slain! No, my ancient Mother India—not yet! She who has
borne Christna and Buddha cannot die! Thou wilt never die! They
will take perhaps thy treasures, thy precious stones and thy golden gods,
they may take thy robes, all that thou possessest which is of Myalba, but
thy Veil, thy secrets, thy science, thy occult power, thy faith, thy love!
Oh, no! these they shall never take!

"Remember the heirs of the Hindoo Brahmans and Buddhists!" pro-
claims, in the ether, the powerful voice of the Silence.

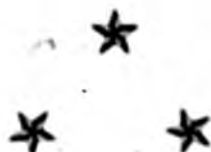
Arise, Mother of our Mother, for Divaspati* shines again—it rises anew
for thee! Karma wills it, and THOSE WHO KNOW have decreed it.

To live is to think!

And thought takes form, and the form with time and eternal movement
takes a body, and the body which still directs and governs is thyself!

Greeting! Mata† Adda Nari‡ of the Hindoos, *Greeting.*

For Samraj§ is with thee.



*Divaspati—the lord of the day—the sun.

†Mata—Mother.

‡Adda Nari—Nature (Hindoo).

§Samraj—the Universal King—God.

INTRODUCTION.

" True light is never extinguished.
It shines, a steady flame in the Infinite."—*Dás.*

The ancient Orient has given us Magi, Sages who observed and studied the nature of man, the mechanism of his thought, the faculties of his soul, the powers of his physical and moral nature, as well as the essence of the properties and occult virtues of each thing.

Everywhere we find Magism. In India, in Egypt, in Greece, in Ancient Rome it was the basis of the religion of Zoroaster, the principle of the Initiatic Science of Hermes, the spirit of the invocations of the Inramanes and hierophants; the symbolism of Pythagoras, the occult philosophy of Agrippa, that of Cardan, and it is known by the name of Magic on account of the marvelous effects it produces.

Magism is Natural Philosophy, or the Science which includes the knowledge of all things. It is the Science of sciences, or rather it is the gathering together of all the sciences or human knowledge.

In Ancient Orient, and especially in India, the Magi or Mahatmas were the wisest and most virtuous philosophers; their aim was to attain the knowledge of *true science*, written in characters illegible for the profane, but luminous to them.

Religion was in Them and encouraged Them in their fatigues, conducting Them to the possession of the Occult powers of the Sacred Science. But Their souls, noble, generous, and filled with a sublime unselfishness employed the fruit of Their discoveries solely for the amelioration of the unhappy fate of Their fellowmen.

Often have They shed bitter tears, as full of anguish as those of a mother at the tomb of her child. Often have They restored life to poor blind men, deprived of the joy of contemplating all which charms the spirit. Others, overtaken by awful sicknesses, have owed their health to the care and devotion lavished upon them.

How many unhappy men have been saved even from death's door by the omnipotence of Their vibrations! Raising Their hand and laying it on the head of the dying, They pronounced a *few all-powerful words*, words dictated by the deepest accent of faith and of will. Hardly had these words been pronounced when already health began to flow into the veins of the patient and hope and happiness into the hearts of all around!.....

Their power had no bounds, for, animated only by the desire to do good, no obstacle could stand in their way!

They said: "*Zeus! God who gave life to all that breathes, lengthen the days*

of a loved father, an adored husband, a cherished son, grant me an existence which shall be used to the glory of Thy Name!"

And the life which was waning returned to the body, by the faith of the adept and by the Will of the Master!.....

Magism leads to the knowledge and to the revelation of the omnipotence of Brahama, the Creator! At every step, at every look the Magist, in his observations, sees and recognizes the Supreme Wisdom, and it is especially in the construction of man that is found that perfect harmony which gives to a thought a power of movement which may be exerted by the Will with the greatest precision.

Oh! the power of thought! Oh! the power of the inspiration of prayer!.....

If I raise my eyes to heaven and I contemplate the march, silent for us, of the gigantic worlds which, like little stars, float in boundless space, if I regard this sublime sun which rises each day, bringing us the beneficent light of its rays, my soul is filled with rapture and seeks in the Infinite, Him to whom gratitude is due for all these benefits, and the voice of the Silence replies: *Brahama!*

And you, imposing mountains, what genius raised your summits out of the Ocean? Who sowed the numberless green forests whose trees give forth the sweetest perfumes and the most delicate fruits? Who threw over your ancient heads, O colossal Himalayan mountains, that dazzling cloak of white?

What power makes jets of clear and limpid water spring forth from your sides, whose diamond drops shed everywhere around life and abundance? And the voice of the Silence answers me once again: *Brahama!*

And you who live in the air, the sea, the earth and the worlds, answer! Who created you? Who is it who animates you each day with His *Immortal Breath Divine?*

Who is He who makes you live in the present? Who gives the man of faith the privilege of remembering the past and to the Adept the gift of the future? Answer!

But the men of earth are mute and the voice of the Silence alone pronounces yet again the immortal word: "*Brahama!*"

Oh! how much more dost thou not know, perhaps, poor flower, be thou regal as the sacred lotus or modest field flower as the violet, about Him who created thee!

How much more dost thou not know, charming little wild-bird, who, raising thy head from under thy wing, singest thy morning hymn at dawn of day!.....

And yet thou, little creature of freedom like the flower, feeblest victim to the murderous passion, the depraved taste and the ambition of man, who believes himself the King of the earth.

Oh God ! of Perfection and of Goodness—how can I help seeing in all which surrounds me the perfect work of Thy power ! To deny Thy existence would be to disown my own and that of my mother—would be to repudiate my son, to forget my wife, to efface from my heart the noble and generous souls whom I have known, and to deny indeed all my brethren ! For every heart beats because of Thee ! I will bless Thy name for ever and will adore Thy grandeur !

The universe is the holy temple for the celebration of Thy Glory ; for all lives and all is animated by the Breath of Thy powerful Will !.....

Be gracious to all my brethren, lessen their troubles and alleviate the cruel sufferings of their slavery, send Adepts, Mahatmas, prophets, and Magi so that all may say with me in Thy name to the men of the earth :

CURAM ASTU SARAVATHAGAM.

(May all that lives be happy !)

And for myself, grant that every hour which Thou appointest for my existence on this earth may be employed only to shed forth the benefits of the Sacred Science and of the Truth which Thou revealest to me day by day !

VOL. I.

Light From The Orient.

CHAPTER I.

"He who would mount the steep path must
fatigue himself." (BARU.)

Forward, ever forward ! so cries the old Propagandist, thus his voice rings although in the silence, for from the silence came the first voice !

In order to reap we must first sow ! and the more painful the sowing the better the fruits. The propagandists of the redeeming doctrines, oppressed by the egotism, ambition, ignorance, ridicule, jealousy and intrigues of ignorance, find, notwithstanding, a recompense for their labors and their efforts in the memorable triumphs which remain engraved in letters never to be effaced, in the symbolic ladder of human progress. One single moment of joy, is the reward reaped by these generous souls for long hours of disappointment and of struggle. If the work of the Occultist is painful and fatiguing, his mission is very glorious.

To make light in Consciousness, to pour upon humanity the effluvia of a Science which has not yet been understood or has been wrongly studied, a Science which tends to the fraternity of all sects, of all races, of all peoples, raising the spirit of man which is immortal towards the *Supreme, Absolute Perfection of Being*.

The greater the pains of the Propagandist, the greater will be the triumph of his propagand, the greater his glory.

His body will destroy itself, his name will disappear, but his work will remain !

And this truth is well worthy of all the sacrifices, all the pains, which on this earth are the lot of all Adepts.

"Sow an action and thou wilt reap a habit.
Sow a habit and thou wilt reap a character.
Sow a character and thou wilt reap a destiny."

Thus say the Vedas, thus speaks the immortal voice of the Silence to the *Lanu** of Occultism.

The Vedas ! and what are the Vedas ?

The first books of religious revelation to the world ! written during an epoch of ardent faith, glowing within an envelope of body, flesh, mud and matter.

The Vedas ! of which the *Ritch Veda*, the *Sama Veda*, the *Yadjou Veda*, and the *Atharva Veda* still resound on the earth at this present day of Brahma ! and bring to the hearts of thoughtful men these words :

Love and Peace !

The Vedas ! books of wisdom, of justice, of love and of compassion !

*Lanu** : Sanskrit—lay disciple who begins the study of Esotericism.

The Vedas ! books of the profound studies of the Brahman Pitris,* the Adepts, the Initiates, as also of the *Chelas*† who commence to climb the painful path.

The Vedas ! in one word ! the books of Brahma ! and where did they learn, these Brahmins, ancient priests and magi, as severe as loving, as wise as they were modest !

In the four Sacred Vedas !

Whence then came these Brahmins who spoke a language the finest, the most perfected of all the tongues of the world, who had delved, upturned, searched deep into the problem of life from all sides and have left nothing for the seekers of antiquity or of modern times to find out in the domain of moral, philosophical and literary sciences ?

Whence then came these men who, after having studied all and doubted all, overthrown all and reconstructed all, had come by a last analysis to refer all to God with the most lively faith and have succeeded in erecting, with their principles, a Society of profound wisdom which has no equal and which for more than six thousand years resists all change, all progress, proud of its institutions, its beliefs and its unchangeableness ?

Whence ! from thee, my old mother India, from thee, Queen of Civilization ! These are the first born of thy virgin breast, whom the Vedas have sung of, they are the *Adimas-Hevas*‡ of the Holy Land whence Rama, Christna, Buddha and Issa have brought us their faith.

India, losing almost everything, has sown a character and must reap a destiny.

And what will this destiny be ?

To reply to this question it is indispensable to meditate for a few moments upon the One Religion and on those Religions in which all the nations of the earth have been brought up—or better said—have been suggestioned.

Every people says : " My religion is the good and the true one," and he thrusts out his brother because he does not think with him.

India, with her One Religion, has never said that hers was the only good and true, because it was the first Law of Brahma and is not like others which came later by the ambition of men.

All the different religions of mankind, absolutely all, originated in the one principal Source, the first religion of Truth taught by some Initiates from Egypt, Greece and Persia, as also even by the genius of Christianity who studied all his life in the Pouranas and the Hindoo Vedas.

The so-called ministers of the Lord have transformed them each one

* Brahman Pitris : Sanskrit.—Esoteric high priests.

† Chelas : Sanskrit.—Disciples of a higher order than the *Lamas*.

‡ Adimas-Hevas—Sanskrit.—Adam and Eva. But in this case it means the first men, the *Pitris* or lunar fathers.

in his own fashion and from this has come the anthropomorphic and idolatrous God who is worshipped in their temples.

This religious variability is the cause of many evils and retards the true advancement and progress of the human being.

Against it there have arisen many Spiritual, Philosophical and Theosophical Societies, etc., but these in turn have become sectarian, persecuting and pursuing tenaciously him who does not think as they do, instead of spreading the Religion of good and of fraternity as taught by Christna, Buddha, Manu and Christ, and they are themselves sources of discord, offering, without being in the least aware of it, "occasion for the enemy to blaspheme!"

Such things do not happen in Thibet! for in this country the first door is always open to him who would enter and learn, but if there is the least intolerance or discussion the visitor finds himself alone with his mayaic* pretensions!

And when we say alone we mean "alone" in the double Esoteric sense of this word.

We will give here a little proof of what we say by this dialogue between a missionary of one of the western religions and a Brahman theologian.

And when we say missionary we make no special classification, since in their sectarian spirit all are alike whether Catholic, Protestant, Orthodox. And by Brahman we mean the *Pitris*. He who with perfect knowledge of cause follows the primitive religion of Brahma.

A missionary, newly arrived and full of hope, thought to make some proselytes and began to preach on the true God, true religion, the sins of the Lanus, the idolatry of the Hindoos, hell, divine justice, etc.

A Brahman presented himself before him and proposed a discussion in an appropriate place, of such religious doctrines as he should choose.

The priest, who could speak Tamoul, accepted—he could not well do otherwise, for if he had refused he would have been lost in the opinion of everyone, for they would have said to him: "Why do you fear to measure yourself with our Brahman?"

The word "*everyone*" which we have used will seem less surprising when we bear in mind that there is not a Hindoo, whatever his rank or his caste, who does not know the principles of Holy Scripture, that is to say the Vedas, and who cannot read and write perfectly well.

There is a Hindoo proverb which says: He is no man who cannot put down his thought upon an *olle*.†

The Brahman, his spirit fine, noble and subtle, artfully took the lead immediately in the discussion and asked:

"Who art thou? Whence comest thou? What would'st thou?"

* Mayavic *Maya*, from Sanskrit:—Illusion.

† *Olle*: Sanskrit.—Palm leaf prepared for writing.

"I am a priest and I come from afar, from across the seas, to teach you of the true God!"

"That is well," answered the Brahman, "since thou hast come so far thou must have excellent things to tell us. But why dost thou say the true God? Dost thou then know of several? For me there is but one God for all worlds and for all peoples!"

"I also acknowledge but one God," said the priest, somewhat ruffled, "and it is in His Name that I speak and that I come to combat the false gods set up by superstition and ignorance!"

"I thank thee," replied the Brahman, smiling, "since thou comest to preach to us—in thy opinion the God whom we worship is not the true God?"

"It is as thou hast said!"

"But what is then thy God? Ours has been thus defined by Manu*: 'He who exists from Himself, from all eternity, Whom spirit conceives but cannot perceive, Who is visible everywhere, but nevertheless cannot be seen, for He escapes the organs of our senses, so coarse are they still; God infinite and omnipotent, the Creator of all which exists, and Whose mysterious Unity is composed of three Persons—Brahma, Vischnu and Siva. He is not our God, I was wrong to call Him so; God belongs to no man, to no caste, to no country. He is the God of all creatures.' And darest thou still say that I speak in ignorance and superstition?"

"No," replied the priest, a little annoyed. "No, and if thou believest in the one and only God, Lord of this universe, we may perhaps come to an understanding. Only your conception of God is not entirely the same as mine

"You speak incessantly of the Unity of God, only to divide Him afterwards to infinity. According to your books, which you call holy, your God does not act. He delegates His power right and left; first to the *Devas*†; these last in their turn have messengers who are called *Maharichis*‡; Atri, Angiras, Pon Dastya, Poulaha, Craton, Pratchitas, Vasichta, Brigon and Narada.

"I repeat, your theology seems to me to recognize the Unity of God only to overthrow it afterwards."

"I would fain believe in Thy good faith," replied the Brahman, "but thou art grievously in error. Since when have legendary characters, poets and wise men served as bases for a religious faith? And even if men honor those saints who have preceded us on the earth, do you think that they make them equal with God?"

*Manu: Sanskrit.—The ideal man, the legislator. He was the great Hindoo legislator.

†*Devas*: Sanskrit.—Dioses. Superior spirits.

‡*Maharichis*: Sanskrit.—Gods of the hearth; the others, familiar spirits, guides, protectors and legendary men.

"The disciple of Brahma recognizes Brahma alone, he worships and adores Him only; of what importance is it that He has created beings to whom He has given special missions, prophets and Mahatmas* since *All*, according to our faith, is an incarnation of His power?.....Thy arguments turn against thyself; hast thou not in thy religion Angels, Archangels, Prophets and Saints? Why go into the details of our Sacred Books which contain allegories thou canst not understand? Why seek to overthrow our traditions, old as the world, before having studied them to the very bottom? Thou seest that I do not follow thy example. I do not attack thy beliefs, although I do not share them."

"Well, then!" cried the Missionary, "you must allow that the worth of our religion is shown by its morality, in which you are deficient!"

"And what does thy morality teach thee that ours also does not require?"

"Hast thou read the conversations of Christna and Arjuna? and the sublime teachings of the divine son of the Virgin Devanagari? Dost thou then think that we cannot tell good from evil? and that it was necessary for thee to cross the seas and come and speak to us of things which we know as well as thou? Does not our religion impose on us the duty of aiding one another? Do we turn away from the weak or the poor? Our roads are lined with houses where the traveler and the sick are received and given gratuitously all that they need! Do we not venerate our parents and even our ancestors better than you do? We bear in our hearts a true feeling of mourning which lasts our life long, and every year we celebrate the day of their birth and the day of their death which is their birthday in the next life. What then hast thou to reproach us with as to morality?"

Here the missionary lost his head and revealing himself in his true character, he exclaimed vehemently:

"Well, since you profess to have as pure a morality as that of the Gospel I came to bring you, why do you not put it into practice? Why do you spend the days which the Lord has given you in the gratification of the most shameful passions and in plunging yourselves into the most disgraceful orgy and debauch?"

"Why do you leave your children from their tenderest years free to indulge in vice, in lying and in impurity? Do you think to form thus men after the law of God? And see how you treat your women, making of them instruments of pleasure alone, besotted creatures incapable of devotion and affection, slaves whom you buy and shut up in a fold like a flock of sheep? Oh! ye who refuse the light which the Lord sends you by me, I say unto you that the punishment of your sins will fall upon you, and when the last day shall come and the balance be struck between good

* Mahatmas: Sanskrit.—Literally, Great Soul; exalted spirits, superior Masters who protect and direct all the earth.

and evil, your good deeds and your crimes, God will turn from you and will send you with the lost souls to hell ! ”

The Brahman replied quietly :

“ Thou hast now discovered thyself by thy unjust attacks and shown that thy object in coming among us was not as thou didst say.

“ The servant of the Lord should not give way to anger, but the sacred word should flow from his mouth as sweet as honey and should shed around a perfume upon those who hear, as delicious as that of the Lotus, the flower loved of Vischnu.

“ Hast thou then mixed with our women at these debauches with which thou dost reproach us ? Hast thou penetrated into the seclusion of our homes ? Dost thou know what takes place under the shadow of the images of the holy Maharichis, the guardians of the domestic hearth ? Thou comparest our women to a flock of slaves ; read the rules prescribed by the Holy Scripture and Manu on this subject and thou wilt have a more righteous opinion, for it will be enlightened and intelligent.

“ Thou knowest neither our religion, our laws nor our habits and thou hurlest against us thy anathemas !

“ Not here, brother, can thy preaching be of use ; go preach to thine own at Bombay, at Calcutta, at Madras ; they are much more in need of it than we.

“ Thou wilt see them break their promise, deceive the Hindoo to enrich themselves and in order to gratify their passions, buy our unfortunate young girls with the gold they have stolen from us.

“ If thou wouldst render a veritable service to India, go tell them that these are not the examples they should give us, for that we augur ill of a religion which neither restrains nor punishes men so corrupt.

“ Go, then, follow the example of the Christ, but not with words proceeding from hatred and interest, nor with false adoration, but by example and facts !

“ Go, preach thy Gospel to thine own, and some day thou wilt perceive that after all thy trouble thou *hast preached* to the desert ! ”

And thus said, the Brahman vanished as if by enchantment ! as they know how to disappear who understand the secrets of disintegration ; and the priest found himself quite alone ! entirely alone ! and so, not knowing what to do, he wrote to his chief :

“ I have done what I could, but it is useless with such men as these ; they have crushing arguments and they can do things which we cannot !

“ I regret that I cannot say with Julius Cesar : *I came, I saw, I conquered.*

“ All I can say is : *I preached, I lost, I left.* ”

CHAPTER II.

"Truth speaks by the mouth
of DEVANAGARI." • (Dha.)

We have spoken of Hindoo Revelation ; of the Religion of India and of ancient Magism, but there occurs to me an objection which may be raised by the intelligent reader.

He may say, "How can we arrive at the certainty that the sacred "books of India are really authentic, and that they alone contain the "veritable Religion of Science, which came forth from the Thought of "God?"

"Prove to us this authenticity if you would have us admit your system."

This is a reasonable objection which might be raised by anyone, some using this argument in the best of good faith, and others maliciously to lay a snare for us and drive us into a blind alley without exit.

We are going to prove it in this chapter which does not even need to be a long one.

First, from the page which we reproduce here in original Sanskrit "Extract from the Laws of Manu," we see that the counsels and teachings which were given in those ancient days to the disciples of Occult wisdom, were of unexampled elevation and purity of spirit; which shows more clearly than any external proof could do, that Those who inspired the wise legislator Manu to write them, were Beings who had attained to a degree of perfection and of Science so high, that mankind is yet far from appreciating it or being able to understand and sound its depths.

The IVth book at page 236 says:

"DEVANAGARI: Sanskrit—The Sanskrit Language from Devo—God and Nagari—City. The language spoken in the City of God.

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न विस्मयेत तपसा वदंष्ट्रा च नानृत ।

नासौ व्ययवदोद्दिप्रात् न स्त्वा परिकोत्तपते

धर्मं शनेः तस्मिन् यादृक्मीकमिव द्युत्तकाः ।

कलोकस्त्रायार्थं सवन्नेतान्यपोडयत् ।

नासुत्र हि सहायार्थं पिता माता च तष्टतः ।

न पुत्रदारं न ज्ञातिर्परोस्तिष्ठति कक्लः ॥

एकः प्रजायत ज्वरेकस्य ग्रणीयते ।

एकोऽनुशुक्ते सुकृतमके एव च दृक्कृत ।

मृतं शरीरसंस्तुय काष्ठलोष्ठसस तितो

विमुखा बान्धवा यान्ति धर्मस्तननुगच्छन्ति

तस्मादमं स्त्रायार्थं नन्यं सच्चिन्मया च्छनेः

धर्मेन हि सहायने तमस्तरतिः डन्वरं

धर्मप्रधानं गुरुयं तपसा हताकाल्पयं

परलोकं नयत्याशु भाम्बन्तं रवशरीरिणं

EXTRACT FROM THE LAWS OF MANU.

SANSKRIT WITH WESTERN LETTERING.

CHAPTER IV, PAGE 236.

Na vismayêta tapasâ, vadêd istwâ ca nânrtam ;
 Nârttô pyapavadêd viprân ; na datwâ parikirttayêt .
 Darmam canaes sañcinuyâd almikam iva puttikâs,
 Paralôkasahâyârtam sarvabûtâny apidayan.
 Nâmutra hi sahâyârtam pitâ mâtâ ca tistatas
 Na putradâram na jñâtir, 'darmas tistati kēvalâs.
 Êkas prajâyatê jantur, êka ēva paraliyatê ;
 Êkô 'nubuvktê sukrtam, êka ēva ca duskrtam.
 Martam caritram utsrjya kâstalôstasamam xitao
 Vimukâ bândavâ yânti ; darmas tam anugaccati.
 Tasmâd darmam sahâyârtam nityam sañcinuyâc canaes :
 Darmēna hi sahâyēna tamas tarati dustaram.
 Darmapradânam purusam, tapasâ hatakilvisam
 Paralôkam nayaty âcu bāswantam kacarissam.

न विस्मयेत तपसा वदेद्विष्टा च नानृतं ।

नासौ व्यपवदेद्विग्रान् न दत्ता परिकीर्तयते ।

धर्मं शनैः सच्चिन्मयाहल्मीकमिव द्यात्तकाः ।

परलोकस्त्रायार्थं सर्वभूतान्यपोडयन् ।

नासुत्र हि सहायार्थं पितामाता चातृषतः ।

न पुनर्दारं न ज्ञातिर्षर्सीस्तिष्ठति कवल्ः ॥

एकः प्रजायत जञ्जरेकद्वयं प्रलीयते ।

एकोऽनुशङ्के सुकृतमके एव च दठकृतं ॥

मत्तं शरीरसन्सृज्य काष्ठलोष्ठससं क्षितौ ।

विसुखा बान्धवा यान्ति धर्मस्तमनुगच्छन्ति ।

तस्मादुर्मं स्त्रायार्थं नित्यं सच्चिन्मयाच्छनैः ।

धर्मेन हि सहायेन तमस्तरतिः दुश्चरं ॥

धर्मप्रधानं पुरुषं तपसा हतकिल्बिषं ।

परलोकं नयत्याशु भास्वन्तं रवशरीरिणं ॥

EXTRACT FROM THE LAWS OF MANU.

SANSKRIT WITH WESTERN LETTERING.

CHAPTER IV, PAGE 236.

Na vismayêta tapasâ, vadêd istwâ ca nânrtam ;
 Nârttô pâpavadêd viprân ; na datwâ parikirttayêt .
 Darmam canaes sañcinuyâd almîkam iva puttikâs,
 Paralôkasahâyartam sarvabûtânî apidayan .
 Nâmutra hi sahâyartam pitâ matâ ca tistatas
 Na putradâram na jñâtir, 'darmas tistati kēvalâs .
 Êkas prajāyatô jantur, éka éva paralīyaté ;
 Êkô 'nubuvktê sukrtam, éka éva ca duskrtam .
 Martam carīram utsrjya kâstalôstasamam xitao
 Vimukâ bândavâ yânti ; darmas tam anugaccati .
 Tasmâd darmam sahâyartam nityam sañcinuyâc canaes :
 Darmēna hi sahâyēna tamâs tarati dustaram .
 Darmapradânam purusam, tapasâ hatakilvisam
 Paralôkam nayaty âcu bâswantam kacarīnam .

EXTRACT FROM THE LAWS OF MANU.

TRANSLATED INTO ENGLISH.

Let not the Disciple pride himself upon his austerities, and, after having sacrificed, let him not utter an untruth; let him not insult the Brahmans, even though wounded by them. Having offered a gift let him not publish it.

Let him increase his justice little by little, as the white ants increase their dwellings, forbearing to injure any living being; that he go not alone into the other world.

For his father and his mother, his son, his wife and his kindred will not bear him company; justice alone is there.

Man is born alone and dies alone, alone he receives the recompense of his good deeds, and alone the punishment for his evil deeds.

His kindred, abandoning the dead body to the earth, as a stick of wood or a lump of clay, turn their backs and go from him, but justice follows him.

Let him, therefore, increase little by little his justice that he may not be left alone; for in the company of justice he can pass through the impassable darkness.

He who, preferring justice to all else, has destroyed sin by penitence, is borne to the celestial world shining with light and clad in a glorious body.

From all this it may be seen how the spirit of wisdom of truth and of justice shone in the ancient pages of the Sacred Books, which have served as a basis for Civilization and for Modern Religion.

Let us now take up our subject:

If a Western Savant should undertake to explain Moses and the Bible, Christ and his Mission and the writings of the Evangelists, to the Chinese or Japanese, those amongst them who were strong in logic would certainly say to him: "This is all very well, but prove to us the authenticity of all those men and their writings, for we have never heard of them and we do not know them. If you were speaking of *Con-fu-tsé* (Confucius) it would be very different."

"That is perfectly right," the Savant would reply, "you do not know the Gospels? but it is very easy to prove to you the authenticity of these books—they are from the pen of four different authors; the first, St. John wrote....."

"Stop there!" would cry the Chinese—"prove to us first, the existence of this man, then you can come back to his book."

"That is right! St. John was a fisherman chosen by the Christ"

"Another name," say the Japanese—"if you prove John by the Christ, prove first, the Christ, because we do not know Him either."

"I agree to your argument; listen then. In the 31st year of the reign of Augustus, a Child, whose birth had been prophesied by....." "But this is always the same thing," cry the Chinese. "Who is this Augustus of whom you speak?"

"He was the adopted son and successor of Caesar"

"Oh! this is really too much!" cry the Japanese, "but you have a mania for names ... Can you not prove the veracity of your book and its historical existence, without all these gentlemen of whom we hear now for the first time?"

"Alas, no!" replies the poor Savant! "and I see plainly that to give you the proof you ask for, I should be obliged to make a complete history of all the ancient civilizations of the West, and even then!..... I should infallibly leave some points obscure which I could not explain in the names of heroes, legislators and kings, whose predecessors I should not be able to find."

What, then, would the Chinese and the Japanese do?

Those who were in earnest would say:

"That is true!"

Those who had laid the snare would say:

"This man is a great deceiver, who is making fun of us and the words of his mouth are lies."

Do not, therefore, expect that I am going to say by way of proof; It was *Richi Bhargou*, whose origin is lost in the antiquity of the Orient,

who was the first to collect together the scattered laws of Manu, which had already, for centuries long, been held in honor in the land of India. That after him came *Narada*, who lived before the great cataclysm of the Atlantis, which has been called the Universal Flood; or again, speaking of the Vedas, that according to the Brahmans they were revelations during the *Crida Youga** and that the first commentator of these religious books dates as far back as the Holy King *Bhāgirata*, contemporary with *Bhrigou*, etc., * * * etc., * * * for you might say to me, and rightly like the Chinese: "But who are all these men whom you bring forward as authorities? We do not know them, and thus I should be silenced in my turn."

And since I could not, in a work of this size, reply by giving a history of all the ancient civilizations (which would, indeed, occupy the lives of several generations), and thus reduce to nothingness the arguments of my adversaries, they would reject the book, being unwilling to own that it is not my fault, if so many people live in dense ignorance of those ancient societies which have preceded us by several millions of years upon the earth; unwilling to own that neither is it my fault that they teach Greek and Latin without going back to the mother tongue, which is Sanskrit, or that they teach Ancient History without going back to the Mother History, which is that of the extreme Orient.

The general and most striking proofs of the authenticity of the Sacred Books of the Hindoos are to be found in the Devanagari-Sanskrit; since, before a language so rich, so profound and so perfect, one can but acknowledge that the people, who wrote and spoke it must have arrived at a high degree of civilization, of science and of morality; and as these books are written in Sanskrit, a tongue which was not known in the time of Moses, there can be no doubt that these works preceded the books of the Bible and others which came later.

There is a man who gives to India her political and religious laws and he is named *Manu*.†

The Egyptian legislator receives the name of *Manes*.

A Savant of Crete visits Egypt to study its institutions, so that he may bequeath them to his country, and he is called *Minos*.

The liberator of the Smitic race of the Hebrews, founds a new Society and he is called *Moses*.

Manu, *Manes*, *Minos*, *Moses*, these 4 rule the entire ancient world, they appear at the cradle of 4 different peoples, they play the same part, they are surrounded by the same halo of mystery and all 4 are legislators and high-priests.

**Crida, Youga*: Sanskrit—the first age of the world (of the earth)—that is to say, the first days of the Creation.

†*Manu* †: Sanskrit-Legislator; the true man, man at his best.

That they preceded each other and that *Manu* was their predecessor admits of no doubt.

All these names come from the same Sanskrit root with some different variations peculiar to the pronunciation and the writing of the language of Egypt, of Greece and of the Hebrews; for in taking possession of this primitive name *Manu*, they necessarily wrote it with the changes appropriate to the spirit and to the form of each language. From this demonstration it will be very easy to understand that Upper Asia gave origin, much later, to the Bible, with the influence and the memory of the Ancient Mother, India, continuing ever through the ages.

Jesus Christ came to regenerate the new World, following the example of *Iezus-Kristna* who had regenerated the ancient. At the foundation of every civilization, there appear on the threshold men, more intelligent and more spiritual than their brothers, who alone, towering above all, rule the masses for their advancement and progress.

But this is not all! When we find in a land and among a people, the laws, the customs, the manners, the religious ideas, the poetical traditions of the whole of antiquity, have we not grounds for saying that antiquity comes from thence.

No people of this later epoch was the complete image of that of India and in consequence, none can claim the whole of these customs which we find scattered through Persia, Egypt, Judea, Greece, and at Rome; customs which India alone possesses in their integrity and entirety.

And when we add to all this, that marvellous language, spoken by the Primitive *Adimas-Hevas*, which has formed all the idioms, not only of the whole of the Orient, but even of the West, we are right in saying: Here are the proofs which you are calling for of the authenticity of the Sacred Books, the Revelation of the Occult Wisdom of India. And I use the word *Occult* in several *esoteric** senses which I must keep silent; but I will give one which is to-day Exoteric open to the eyes of your reflection. Find me in the whole world, on any subject whatever, books more imposing, more soul-stirring which have been saved and preserved from the revolutions of all kinds and of all nations, and have braved the tempests of hundreds and hundreds of centuries!

Here are your proofs! Not to mention the Occult Powers which the Initiates of this people possess still!

MYSTERY!

* *Esoteric*.—That which must be kept under the seal of the strictest silence. *Esoteric*, written with X.—That which can be revealed to the world.

CHAPTER III.

"Nothing commences, nothing ends,
everything changes and is trans-
formed.....life and death are but
modes of transformation, which
bear the vital molecule from the
plant up to Brahma."

(ATHARVA-VEDA.)

We have seen how the man from the West, when, for the first time he visits India, comes to her full of strange prejudices; and, proud of the past history and the civilization of his own country, as, indeed, of his own ignorance, also, he thinks he is bringing to the Hindoo the highest morality, the purest religion, and the most advanced science; then, after fruitless efforts, we see him returning to his country, saying that all are sunk in the grossest idolatry, steeped in brutality, fanaticism, and orgy, and he cites facts which proceed from his fertile Western imagination.

Very few travelers have tried to understand India, still fewer have deigned to make the necessary efforts to initiate themselves in the splendors of her past; but, studying the surface only, they have seen nothing beyond; they have even passed right beside great things without seeing them or ever suspecting their presence.

And yet, how vast the hidden wealth to be unveiled? What treasures in literature, in religion, in history, in morals and in philosophy to be made known to the world!

It is absolutely impossible to understand this mysterious country without living there, without being penetrated by her customs, her habits, her exalted religion; and especially without a profound knowledge of *Sanskrit*, (the ancient tongue) and *Tamoul* (the present literary language), which alone can guide us in this obscure defile and make it possible for us to work profitably.

All the knowledge acquired in Europe or in America is of no use to him who wishes to know India; he must begin over again, like a child beginning to read, and the harvest is hard to garner for those who are feeble or presumptuous.

"But for him who has courage, what a splendid spectacle bursts upon the view! What a recompense for his pains!"

Ye wise men; ye who love India, go! live with the Hindoo, beneath the *Pandal*; go! learn his antique language, attend his ceremonies, his prayers and his chants, and you will be studying the Cult of Brahma. The pundits and the Brahmans will teach you the Vedas and the laws of Manu; you will gather by handfuls the fruits of the most ancient monuments of literature; then you will visit those enormous edifices still standing, in their symbolic architecture as they have stood

from the earliest ages, signs of the grandeur of India, this mother of the human race, this cradle of all Western tradition.

For just as Modern Western Society finds itself ever confronted by souvenirs of antiquity; just as the poets of to-day have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; that the philosophers have got inspiration from Socrates and Pythagoras, from Aristotle and Plato; that the historians take as models, Titus-Livius, Sallust and Tacitus, and the Orators imitate Demosthenes, Cicero and Juvenal; that the physicians still study Hippocrates and Galen; that codes translate Justitian—just so antiquity has within herself another antiquity which she has imitated and copied. For do not all peoples proceed, one from another? Is the knowledge gained with such hardship by one nation, to be confined to its territory alone?

It is time to have done with these prejudices which come from ambition and ignorance, and to be logical at last; let truth take its own place, for Truth will always be Truth—and the truth is that India was the mother of us all!

I do not undertake to make as clear a light on this subject as I would like to do, for one man alone is not equal to such a task. I do but indicate. I offer an idea, which *I know is a true one*. I surround it by proofs, which I have in my possession; I appeal, also, to the works of learned Oriental scholars and Occultists, men of sense and of faith; . . . others more intelligent than I, will do the rest.

I must declare at the very beginning, that I seek neither renown nor scandal, and that I have the greatest respect for all creeds, although I believe it my duty not to adopt them, out of homage to the entire independence of my thought.

The light will eventually shine, strong and clear, for, as says the Atharva Veda, "nothing ends, all is modified and transformed," and if for those of feeble courage, India is very far away, if her Sun does kill, if Sanskrit is too difficult for them to be able to do a little charlatanism; if there is not a bag for them to transport their blocks of rough stones; *there is, on the other hand, a small band of the faithful, for whom India is a Religion, who work without ceasing, not digging ditches or turning the soil, but seeking to understand books!*

It was in the vast plains at the foot of the Himalaya that the most intelligent of the two races who people the globe—the white race—had its birth. It will be evident from the few comparisons which I shall make, that all the heroes of Ancient Egypt and of Greece, with their exploits, are but souvenirs of India, souvenirs whose origin has been lost in antiquity. These, each nation transformed and celebrated as if belonging to his own history. The Greek Olympus had its birth in the

Hindoo Olympus, just as the Iliad of Homer is a feeble echo of the Ramayana.*

* I will take a few names only at random, some from mythology, some names of celebrated men, of nations, peoples, etc., and will prove by their etymology their source :

Jupiter : in Sanskrit—*Zu-pitri* (father of heaven).

Minerva : in Sans.—*Manarava* (goddess of the strong).

Neptune : in Sans.—*Napatana* (ruler of the waves).

Pallas : in Sans.—*Palasa* (goddess of wisdom).

Centaur : in Sans.—*Kentura* (man-horse).

Pythagoras : in Sans.—*Pitha-guru* (school master).

Anaxagoras : in Sans.—*Ananga-guru* (spiritual master).

Protagoras : in Sans.—*Prata-guru* (master of all sciences).

Ireland : in Sans.—*Erin* (rocks surrounded by salt water).

Allemagne : in Sans.—*Ala-manu* (free men).

Norway : in Sans.—*Naravaja*—(country of sailors).

The Gauls : In Sans.—*Galata* (conquering people.)

And so on with the others ; all ancient names may be compared in the same way with their Hindoo equivalents as regards their signification and their origin.

It would be very easy for me to analyze them all, and assign to each its etymology and meaning, if that were to be the object of this work.

No doubt, all the great minds of our epoch are well aware of these truths ; but it is necessary to condense them, to bring them home to all : they must be disseminated among the masses, for so only will they germinate and bear fruit.

Still a few words on Hindoo philosophy, and I shall have done with the general principles of language, of religion, and of laws, which I felt it my duty to touch upon before passing to a series of more particular proofs of the very highest importance to him who would advance in the study of the Sacred Science.

The Hindoo philosophy, like its religion, rests upon the Vedas, and we have tried to prove the authenticity of these Sacred books, which contain the word of God as revealed to His creatures, and which were held in honor in India long before Asia Minor, Egypt, and Europe were colonized and inhabited.

I quote the words of the celebrated Hindooist, William Jones, who says : " No one can deny to the Vedas the honor of an antiquity far remote. But at what epoch were they composed ? Who was their author ? It is in vain that we go back into the earliest ages, that we question the most ancient records of the human race ; it is impossible for us to answer these questions. Some authors place their compo-

* *Ramayana* : Sanskrit—A Hindoo poem, relating how *Rama* goes, at the head of his allies, to recover his wife, *Sita*, who has been carried off by the King of Ceylon.

"sition in the earliest ages after the cataclysm, but, according to the "Brahmans, they were before the Creation; they were framed, as the "Sama Veda says, by the soul of *Him Who exists by Himself*, and it is "Brahma who revealed them to men."

The Vedas, as we have said above, are 4 in number, known by their names of Rîchi Veda, Sama Veda, Yadjou Veda, and Atharva Veda, but there is another, *strictly esoteric*, possessed only by the *highest Initiates*; this 5th is guarded in the most absolute Silence.

Some fragments only of these 4 Vedas have been translated and given to the world of learning, and a translation which we owe to the Asiatic Society will make it possible, later, for them to be more extensively read and studied.

The Hindoo philosophy is divided into the orthodox and the heterodox systems. Among the most celebrated authors of the orthodox philosophy, or rather the Brahman theology, are found in the first rank, Djeminy and Richna Divipayana-Vyasa, this last being known by the name of *Veda-Vyasa*, because he collected the scattered leaves of the 4 Vedas, under the name of *Vedanta*.

The aim of these philosophers is not only to comment upon the Vedas and to determine their meaning, but Djeminy treats of casuistry, and the work of Vyasa contains a psychology whose author denies the existence of the material world. All is illusion (*Maya*) except God Himself.

All is harmony throughout the Universe, all is a perpetual concert. God himself is a harmonious Sound and all the beings which he has created are modifications of the primitive sound.

From this system of sounds there follows naturally that of numbers, to which the Adepts and the Magi attributed, and rightly, a mysterious power.

The numbers 1 and 3 (for example) are the symbol of *Trinity* in *Unity*, the sign of the three attributes of Divinity :

CREATION.

PRESERVATION.

TRANSFORMATION.*

It was in this same sense that the Priests of Memphis in Egypt explained to the Initiate the number three, saying :

The first Nomad (1) created the Dyad (2) and this one-begat the Triad (3), which shines throughout the whole of nature.

The number 2 expresses androgynous nature, active and passive, generating power, the basis of all sacred legend. "When," says Mapu, "the *Sovereign Power Divine* had ended the work of creation he was absorbed into the *Spirit of God*, and thus changed his time of energy into time of repose."

*Transformation by Destruction.

These authors, highly venerated in India, and justly so, have also treated and discussed the most abstract questions of Karma,* Isvara-parasada, Sradha, of which we shall speak in detail further on.

The *Sastras* and the *Maha Barada*, which professed the same doctrines, are lost in the night of the ages.

According to the chronology of the Brahmins and the calculations of the learned orientalist, Halled, they must have an antiquity, the first of seven million years, the second of four million. This chronology strikes a direct blow at all the European ideas of material things, and is likely to be met by the occidentals with an incredulous smile, their minds being, as a rule, superficial, remaining within their own little world, which they have created for themselves, hardly six thousand years ago, created in *six days*! . . . and from this they will not stir, for it satisfies all and dispenses with study and the trouble of thinking! Some savants, or we should say some minds, less narrow, have changed these six days into six epochs! . . . and this is so vast and so wide that it is perfectly satisfactory to everybody.

The *Sastras* are not the only works which lay claim to so remote an antiquity. As we have said, the laws of Manu were also revealed in the *Crida-Youga* or first age of the world.

The *Sourya-Sidanta* goes back several million years, and on this subject the translator of the *Sastras*, Mr. Halled, says: "No people possesses annals of such *incontestable authority* as those which have been transmitted to us by the ancient Brahmins;" and in support of this assertion he mentions a book written more than four thousand years ago, which gives the history of humanity from an antiquity of several million years.

Now, tell me, what nation has given forth more ideas, has put more questions and discussed more problems than India?

The development of thought, the rapid strides of Science have found no flaw in the philosophies of these men so far distant from the West. Legislation, Ethics, Metaphysics, Psychology, all these they have already sounded and they know them to their depths.

When we look over the monuments of their literature, when we open the vast stores of their philosophy, where shine in every direction those primordial lights which prove their high civilization, we are struck with the majestic presentation of Divinity, which all, poets, historians, legislators, philosophers, have never ceased to portray before the eyes of men. Never do they enter upon any theme, whatever, without having

* *Karma*—the efficiency of works. *Isvara parasada*—Grace. *Sradha*—Faith.

first raised their thoughts towards God, without having presented Him the loving tribute of a grateful heart.

The pure religion of India, as we have already said, admits and acknowledges but one God alone. Hear the *Sama Veda*. In one of its numberless vibrations towards *Brahma*, it says:

"God is the rolling Ganges, God, the roaring sea, the stormy wind, the thunder-cloud, the dazzling lightning all are God; for just as the world was, from all eternity in the spirit of *Brahma*, even so to-day, all that exists is His image."

I repeat again: I do not see that the lapse of centuries and the so-called progress and soul-development of the Western world has added anything to this definition.

The author of *Maha-Barada* unveils in majestic language, by the mouth of the Divine Son of the Virgin *Devanagari*, before the astonished eyes of the disciple *Ardjuna* all the sublime ideas of Hindoo Deism, and the *Sastras* conduct their reader to the knowledge of the *Superior Intelligence* which has created all, arranged all, with a love, a liberty and a power which are infinite.

Plato taught that love was the most powerful of gods, the true Creator, and that he was born of Chaos. Force or movement, according to the *Sastras*, allying itself with time and goodness, begat matter, *Maha Bonda** and the shock of contrary impulsions in matter produced that subtle, luminous, celestial element called *Akasa** which is dispersed throughout space and which gives life.

Thus affection is the Universal Mother, the first cause, the Supreme Generator of the Universe, she is at once *Bavahny*, *Brahmy*, *Latchoumey*, *Parvady*.

Inactive, unawakened, dwelling in the black robe, as *Maha Barada* says, she is *Bavahny*. Descending from inaction to action, manifesting herself by creation, animating matter in short, she is *Brahmy*; as companion of *Vischnou*, protector and preserver she is *Latchoumy*, as wife of *Siva* who presides over destruction, but for the purpose of renewing and regenerating, she is *Parvady*.

Brahma is considered by the *Vedas* to have sacrificed himself for his creation. Not only did God become man, and suffer to regenerate us and to draw us back to our Divine Source, but He even sacrificed Himself to give us existence.

A sublime idea, says Mr. de Humboldt, which we find expressed in all the sacred books of antiquity!

"*Brahma is at once the sacrificer and the victim. Brahma the victim in the person of his son Kristna, who came to earth to die for our salvation, himself offers the solemn sacrifice.*"

* *Maha Bonda*: Sans.—The Great Substance.

* *Akasa*: Sans.—Pure Vital fluid.

These last lines offer delicate and curious points of comparison . . . but the moment is not yet come to touch upon them.

I shall take up this subject, only with my hands full of proofs, in the special chapter which will be consecrated to it; and it will be treated with the impartiality of a free spirit who seeks for and presents nothing but *scientific truths* and who *cares naught* for the hatred which he may arouse.—And in conclusion, let us now hear the *Sastras*:

"When the *Ruler of the Worlds* saw that the surface of the earth was "spangled with flowers, the fields and the meadows covered with vegetation, nature brilliant with youth and force was showering her "treasures upon the globe, He sent the *Verb* (Spirit) his first-born, that "He might create man and animals."

"The Spirit of God came, provided with forms in infinite variety, and "a multitude of organs, a striking image of the Almighty power of Supreme Wisdom, which no mind can conceive and whose extent and "depth no man can measure."

CHAPTER IV.

The history worthy of the name of history is ever based on Truth. (RAMA the Disciple.)

"Knowest thou, O disciple," say the Masters of the Orient, "why humanity has struggled so painfully for so many centuries, in the effort "to attain to good, and to that universal fraternity which must be the "sole ambition of the future?"

"It is because she has not the courage to put aside the fables and "superstitions which hem her in, or to tear down error and hypocrisy."

Just as Science has had centuries of conflict before convincing men that the earth revolves, because it was the pleasure of *one of their shining lights* to make the "*Sun stand still!*" so modern minds can not free themselves at once from all these prejudices and illusions of the past, or act freely and with independence.

That history which is based on Truth Eternal, will judge, without emotion, without qualms of conscience, all men with equal severity; will weigh in the same balance the actions of the feeble and the strong, the faults of subject and of king; the crimes of adventurers and of conquerors.

Up to the present, historical ethics have not risen higher than this!

But we who dream of a future when there will be harmony, work, peace and liberty, will bring up our sons in a different atmosphere from that which surrounds so many false histories, dark with hatred, murder, corruption, brute force and false dignity.

We will teach them that those who fling nations one against another like wild beasts, under pretext of liberty, are scourges of humanity and their deeds must be so recorded.

We will teach them that the lies, the hypocrisy, the heroic defence of the soil of the fatherland and of the domestic hearth, by these men of low ambition, who make a throne of the field of slaughter, red with the blood of human victims; that these things are an abomination which must be ended, and teachings which should never be heard.

Let us tell them that there is no God of armies and that the victorious songs of *Te Deum* and of *Hosanna*, when 20 or 30 thousand men have been slaughtered the day before, under the hypocritical mask of liberty, are barbarous and impious manifestations, from which the Supreme Being, whose loving kindness equals His power, must turn aside so as not to hear them.

We will teach them that they must put aside all religious intolerance which uses *Divinity* and *Revelation* as instruments of power or as idols of wood or of stone, so that they may follow alone the pure light of spirit, of conscience and of reason.

Thus shall we have ploughed and dug the earth, we shall have sown the seed and prepared for the harvest which is to come.

Thus, and thus only, shall we come to have peace, true liberty, and progress which never die, but move ever onward in the higher spheres of being.

Let us then have that faith which gives thanks to God for the Reason He has given, and not that faith which would make of God an instrument in the service of reason.

A new Era is at hand! the religious idea, purged from sectarianism and falsity, is being regenerated by morality, by free will and by reason, and man can learn the true value of these sublime words: "*My kingdom is not of this world.*"

Now will history commence her work of redemption, of example and peace, based on positive fact, which can neither be denied nor distorted!

History, as we at present know it, the history which is taught to those whom we think to bring up as men, is not a science, it is an instrument in the hands of passion, to exaggerate or to reduce things, to admit, deny, or extenuate facts, to extol certain persons without merit, or to drag others in the dust without fault, to create fictitious influences or to repress real and serious interest, according to the drift of the thought of the period, of party spirit, and of ambitious projects which have triumphed or been subdued.

That history whose judgment is not of this world, which speaks from above, impartially, with the sonorous voice of justice, echoing Truth, this history has yet to be born. Current history is nothing more than a servile and willing supporter of all causes and of all opinions.

We must, however, leave ourselves in the hands of this history, which

will judge us as she has always judged. Later, when the new history, that of Truth, arrives, she will in her own good time do the rest.

We will now resume our subject and close this parenthesis, which we saw necessary to dedicate to history, remarking that as there were four legislators, Manou, Manes, Minos and Moses, of whom we have spoken above, dominating the whole of the ancient peoples, so are there four names at the head of all religious traditions, both ancient and modern.

ZEUS-IEZEUS-ISIS-JESUS.

Zeus in Sanskrit signifies *The God*. It is the epithet applied to Brahma, inactive, unrevealed, before creation. The name includes all the attributes of the Supreme Being—Brahma, Vischnou, Siva. This expression was accepted by the Greeks without any change whatever as representing to them also God in His pure essence, in his mystic existence. When He comes forth from His repose and reveals Himself in Action, the Supreme Being receives from Mythology the name of *Zeus-pater* or Jupiter, God the Father, Creator, Lord of the Heavens and of men.

Latin, adopting this Sanskrit word *Zeus*, subjects it to a very slight modification, and it becomes *Deus* from which we have derived *Dieu* having a meaning identical with that of the Ancients. God (French *Dieu*) is in fact understood by the Christian to signify the symbolic Being, who unites in Himself the attributes of the three Persons of the Trinity: The Father, the Son, and the Holy Spirit. Thus we see that the name *Dieu* in its grammatical origin, that is to say, in its etymology, as well as in the figurative sense applied to it is but a legacy from the Sanskrit, a Hindoo tradition.

From *Zeus*, the Greeks derived also *Theos*. This second expression has diverged a little from the first; for if we render by *Th* the *Z* slightly aspirate of the Sanskrit and the *Theta* of the Greek; by following the rules of pronunciation in these two languages we ought to read *Zeos* rather than *Theos*.

The Greek *Th* is but a *Z* hard and aspirate.

From the Sanskrit *Zeus* comes also the *Jehovah* of the Hebrews, which signifies "*He who exists of Himself*" an evident copy of the definition of the Supreme Being by Manu (1st. Book, Sloca 6) who says: "*The Lord who exists of Himself and Who can not be perceived by the-external senses.*"

In the greater number of the Ancient and Oriental languages, in Sanskrit, Greek, Hebrew, Arabic, Persian, the letter *J* does not exist.

The phonetic sound of this letter is expressed by *I* for soft sounds and by *Z* for the sounds slightly aspirate. Therefore, we maintain, *Zehovah* would better represent the Oriental pronunciation than *Jehovah*.

Disregarding the termination *Va*, which is purely Hebraic, there

remains the root ZEHO, which is manifestly derived from ZEUS, just as are THEOS or ZEOS, DEUS or DIEU in the French language, for the word GOD is not a name but rather a characterization. Savants will perhaps find nothing new in this etymology. I, of course, am creating nothing, neither the relations of names or of historic facts, neither the identity of civilizations or the similitudes of language by reason of which I discover in the Orient and India the cradle of the occidental race. I am content with being logical, with never considering a fact in its isolation, or explaining it in itself or by hazard, and with demonstrating that if Man descends from man it is equally natural that Nations should descend from other and more ancient nations.

We have here then no new system, but the logic of reason applied to the logic of the moral order.

What I aspire to is simply to disseminate for the benefit of the masses, ideas which have long been discussed in the privileged ranks of men of erudition who have not ventured to develop them.

Whether willing or unwilling, it must needs be that sooner or later it will be recognized that antiquity followed the lead of India to a much greater extent than is being done to-day.

Then will come admiration and veneration for these Men who are known in India as models of virtue, and who have had no imitators and no predecessors. It is hardly a century since India became revealed to Occidentals, and the number of those who have undertaken to search upon her soil for monuments and manuscripts and all the innumerable treasures of primitive ages is very small. We see men who have patiently dedicated their lives to the study of Sanskrit, but what does there not still remain to be discovered and revealed!

They have found the primitive tongue, the one which was stammered by the first man that lived upon the earth. A few fragments of books which have been translated have shown to the Occident that the unity of GOD, the Immortality of the Soul, all moral and philosophical beliefs, were not born yesterday, yet all this is nothing, absolutely nothing, as compared with the undreamed of revelations which are yet to come!

Forward then! straight forward! and those who seek in good faith will cause a light to break forth so brilliant that it will be no longer possible to close the eyes to it.

But in order to do this, it is necessary to act as do those who seek to conquer the exact sciences; and to banish personal egotism and pride, superstition and error, the desire for material possessions or ambition, and to know no other maxim than GOD, Conscience and Reason.

It is necessary to have the firm belief that the civilizations which preceded us were not extinguished without bequeathing to those that succeeded them the influence of their ideas and of their example. It is

necessary to believe that in a corner of the earth unknown to egotistic and ambitious Humanity THERE ARE BEINGS WHO KNOW MUCH MORE THAN WE, AND WHO HAVE ATTAINED TO POWERS NEVER DREAMED OF IN THE OCCIDENT.

When I think of all this, I feel myself absorbed by an invisible but powerful force which drives me to say in face of the ingratitude and insults of men :

FORWARD, EVER FORWARD!!

One day, at the commencement of my studies and researches I said to a learned rationalist :

"I am satisfied that Moses must have drawn his Bible from the sacred books of the Egyptians, and that the latter obtained them from India." He answered me in the tone of the great savant : "How are you to convince any one of that ? Can you offer the tangible and indisputable evidence of it ?"

"Certainly ; do you not know that Moses was initiated by the priests at Pharaoh's court, and is it not logical to conclude when he gave his institutions to the Hebrews that he availed himself of the knowledge that he had acquired ?"

"That is not sufficient ; we must have proof."

"Do you regard Moses as God, or the representative of God ?"

"No ; but I want evidence."

"And with your intelligence do you not discover in the fact that Moses studied in Egypt for over thirty years while even ignorant of his Hebraic origin, a striking confirmation of my opinion ? Let us obliterate the centuries that obscure our judgment, and suppose that you, a European, for example, were called upon to give laws and a worship to savage tribes in the heart of Africa, would it enter your mind to invent this worship and these laws instead of availing yourself of the knowledge which you had acquired in your country, merely modifying it so as to conform to the conditions of the people you wished to regenerate ?"

"That would be very improbable," he answered. "Nevertheless, what we want is evidence. The Occident, I can assure you, dearly loves its fetiches and idols, and if you would touch Moses you must furnish proofs, and striking ones."

And therefore it is that instead of simply comparing the work of Manu and the Vedas with the work of Moses ; the work of Christna with that of Christ ; and saying : This comes from that, I have wished in order to sustain the opinion I have advanced, to show that all antiquity had its birth in the Orient and in India in such a manner as to leave to my adversaries, as their only resource, to deny everything, WHICH COMES TO THE SAME THING AS TO ADMIT EVERYTHING.

We have seen then that the name by which all nations recognized the Supreme Being was derived from the Sanskrit word ZEUS.

IEZEUS, another Sanskrit expression, which signifies "PURE DIVINE ESSENCE" was the root, the creative radical of a number of other names of antiquity which were borne by the gods, or by celebrated men, such as: ISIS, the Egyptian goddess; IOSUA, in Hebrew IOSUAH, the successor of Moses; IOSIAS, King of the Hebrews; IESSEUS or JESUS, in Hebrew IEOSUAH.

The name of JESUS, or IESSEUS, or IEOSUAH, which was very common among the Hebrews, was in Ancient India the surname and consecrated epithet applied to all the incarnations, just as all legislators bore the name Manu.

The Brahmins who officiate in the pagodas do not now give the title of Jesus, which signifies, as we have said, the pure essence of the divine emanation, but Christna, which is the only name recognized by the free-thinkers of Brahmanism as that of the true incarnate Word.

Let us verify these etymological relationships, of which the importance is clear and which will be an invaluable aid to us hereafter.

MANU, CHRISTNA, BUDHA, MANES, ZOROASTER, MOSES, CHRIST, have been regarded as the descendants of God and as having a divine origin.

We consider GOD *so superior to all this* that we must propose to the thought of the reader the following reasoning:

You accept the divine origin of the Christ, do you not?

But do you forget that the Hebrews regard Moses as of divine origin and a Prophet?

That the Egyptians held the same conception as to Mapes?

That the Persians held the same view of Zoroaster?

That India regarded Manu and Christna as divine?

That Tartary, China and Japan worship Budha?

And that a portion of Europe, Asia and Africa bend their knees to Mahomet?

Do you forget that all these nations reject the divinity of your celestial messengers with as much vehemence as you deny the divinity of theirs?

Through the law of reincarnation we are born in this or that nation. Where then is the truth or error of our beliefs?

Will God listen to and answer my prayer in this nation, while in the other he will reject it?

What a petty exhibition on the part of man who makes GOD in his image, attributing to him his weaknesses and imperfections, and exhibiting him as governed by every kind of ambition and intolerance!

And in the Name of GOD, the SUPREME WISDOM and the SUPREME JUSTICE, to one are opened the doors of future recompense while to others are forever closed the gates of happiness.

True revelation means belief in GOD in the absolute sense of the word, or rather in the sense which our senses and our still feeble reason cannot conceive; the knowledge of good and evil; belief in immortality and in the voice of conscience, which, to the profound thinker, is the revealer.

As for that which relates to the incarnations, had I been born in Japan or China, should I believe that God is Budha? if in Europe, should I believe that God is Christ? and if in India, should I believe that God is Christna?

No! the image which I have of God is grander and more deserving of adoration! This mortal envelop with which they clothe him, pure though it be and even without the least thought of sin, is not worthy, in spite of all the interpretations of poetry and legend, of his presence or his wisdom. Christna, Budha, Christ, have played a human rôle, an exalted, noble and august one; and GOD has judged each of them according to the good he was able to do.

That these beings are far above us is beyond dispute, and it is for us to cherish their teachings, their deeds and aspirations; but that they were Divine in the sense attributed to them is untrue, and neither are the highest Mahatmas, or the most exalted Sages.

CHAPTER V.

Worship of the Sun is the worship of the Psychic life, for the Sun is composed of Psychic lives. (SARAK.)

We have shown in the preceding chapters that the words Manu, Manes, Minos and Moses are not proper names, but characterizations which were borne by ancient lawgivers, just as the Kings of India bore the title of Tehatrias or Xehatrias, those of Persia that of Xerxes, and those of Egypt that of Pharaoh.

If the brutal invasion of Rome had not consumed the strength and life of this great country, the problems of progress and freedom which have not yet ceased to agitate and revolutionize Europe, would have been solved by the sons of Hellas, those descendants of the free and primitive Society of India.

But the new world slept during more than fifteen centuries under a domination not less sacerdotal nor less tyrannical than that of antiquity before it recovered the great memories and the great political and social verities bequeathed by Greece.

In Persia, a man of Indian birth played a 'great part' Zoroaster! After having devoted a great part of his life to the study of Laws and Religion in India, having been initiated by the Brahmans, to whose caste he belonged, his travels led him to Persia, where, finding the most

superstitious practices prevailing, he set about reforming them and giving to Persia a religion more in conformity with morality and reason.

The name of Zoroaster is in Persian "*Zerdust*;" in Zend "*Zertochtro*;" in Pehlvi, "*Zaradot*;" all of which different expressions are simply varieties of the primitive Sanskrit word "*Zuryastara*," which signifies "*He who recommences the worship of the Sun*," whence also is derived the word *Zoroaster*, which is also a title given to a political and religious lawgiver.

Zoroaster having arrived at the court of the Kings Gouchtas and Isfendiar, revealed to them clearly the means by which they could liberate themselves from the domination and influence of the Brahmans from whom they held their investiture, and having, by means of this subtle temptation, gained them over to his cause, he was permitted to preach the new doctrine and to bring all Persia under his laws, in the same way that in a later day Martin Luther, the great monk of Wittenberg, enrolled the princes of Germany in the cause of reform by leading them to obtain a glimpse of the possibility of shaking off the capricious and despotic yoke of the Popes. Only Luther, instead of impressing the imaginations of the people, as his predecessors had done, by prodigies, and presenting himself to them in the light of a celestial messenger, confined himself to seeking the success of his mission by appeals to reason. A few centuries earlier he also would, without doubt, have been compelled to have recourse to the marvellous, and to surround himself with an aureola of mystery as those who went before him had done.

The proof that Zoroaster was of Indian origin is that, as we learn from history, the Brahmans, enraged at the abandonment of this Brother (who thus dealt the first blow at their power), summoned him to appear before them to answer for his schism, and that, having failed in an effort to draw him into a trap, they set out against him at the head of an army, but, after being defeated by Zoroaster, they suffered him to continue in peace the work he had undertaken.

In his teachings, however, Zoroaster did not depart to any great extent from the Brahmanic system. He separated the people into castes at the head of whom and higher than the King he placed the Mage. He regulated public and private life and instituted a penal system similar to that of India and Egypt.

In his religious reform he admitted the religious principles of the Vedas, the unity of GOD in the Trinity.

He gave to the Divine creative Essence the name *Zervane-Akerene*, to the principle which governs conservation the name of *Ormuz*, and to that which governs decomposition the name of *Ahriman*.

A freethinker in the beginning, Zoroaster did not completely eradicate superstition and error, for, comprehending that he was in advance of the century and that the people were not prepared to accept institu-

tions which they could not understand, he permitted the Magi first to become Initiates, and formed an absorbing caste, like all of the sacerdotal castes.

Hence his enormous hecatombs, and the gigantic feasts of the Sun and of the Fire, of which the memory will be forever preserved by antiquity.

In the legends which the disciples of Zoroaster have disseminated regarding their Master, we are told that when one day he was engaged in prayer upon a high mountain, in the midst of thunders and lightnings, he was taken up to heaven and saw *Ormuz* face to face in the splendor of his majesty and received from him the teachings which later he revealed to men. Upon his return to earth he brought with him the book of the law called *Nosks* which he had written under the direction of the Guru Sage.

This book is nothing else than a reminiscence of the Vedas and the sacred books of the Hindoos which in his youth Zoroaster had studied with the Brahmins.

Thus the influence of India over Persia and all the countries of the *Sind* is authenticated as historic truth.

It may thus be recognized how all these Hindoo traditions, escaping from the great Focus through Arabia, Egypt, Persia and Asia Minor, have been able to arrive, in a modified state, at Judea, Greece and Rome.

Zoroaster, like his predecessors Manu and Manes, claimed, before the nations he wished to reform, a celestial mission.

It is a fact which demands no demonstration that the beginnings of Rome are also to be traced to Asia.

ITALUS, says the legend, fleeing from Asia Minor with the vanquished Trojans, established himself on the soil of Italy, to which he gave his name, and which was also the cradle of a few Greek tribes which later assisted in its colonization.

We have seen that Rome owed to India the great principles of her legislation, and if the Latin language, as well as the Greek, is a derivative of the Sanskrit, as is indisputable, the Roman Olympus but an emanation of the Greek Olympus, which, itself, had its birth in the mysteries of India, Persia and Egypt, what shall we say by way of demonstrating still further the truth?

Had not Rome her castes, as had the ancient nations which preceded her?

Does not the classification of the Roman nation into Priests, Senators, Knights and plebeians present an image, although greatly weakened of Hindoo society? And if we inquire whence Rome derived these institutions, we shall find that she sent her legislators and sages to Greece and Egypt and even into Asia, to obtain light from the great Focus which from the Orient was to illumine with its rays the entire world.

We have completed our rapid review of the influence of India and Brahmanism upon the ancient civilizations. We have explained this influence on the one hand, by the emigrations which carried to the different soils which they colonized the traditions of their language and primitive social and religious institutions, and, on the other, by the lawgivers and sages who went to the Orient to complete their studies at the fountain head of all knowledge and all tradition.

It was beyond doubt the intention of Zoroaster to popularize his sublime ideas, but he was overwhelmed by his followers so that his reform resulted in nothing more than a new consecration of the sacerdotal power.

These innovators were in advance of their century. The men who could understand them were not yet born.

In the course of this Work we shall study the work of Moses and the Christ, a work which we shall explain by that of Christna, the greatest philosopher not only of India, but of the entire world.

If we have succeeded in demonstrating that the whole of antiquity was, in its language, usages, customs and political traditions, an emanation from India, who shall dare to deny that we are logically led to maintain and to prove that in India must be found the source of primitive revelation and of all religious tradition?

Shall we say that the peoples that imprinted their traces so deeply upon Persia, Egypt, Greece and Rome, giving to them their language, political organization and laws, did not also bring them their religious ideas?

Such a thought is inadmissible.

Manu and Manes brought with them the pure primitive traditions, the traditions of the Vedas, which they kept for the Initiates who inspired the philosophers, and to them is due the foundation of the Hebraic and Christian societies.

We shall see where Moses obtained his Pentateuch, that is to say, the first five books of the Bible, of which he is the recognized author, Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

When we have thus cleared the ground by proving that the Hebraic civilization was reflected from India, that it was a reminiscence of this common country, we shall be able boldly to approach a study of the part played by the great Christian Philosopher who, while continuing the Hebraic tradition, purified it by the aid of the moral teachings of Christna, the great Hindoo Innovator, which he had obtained from having himself studied the Sacred Books of India.

Should we not seek to discover whether, in fact, a common bond does not unite all the nations? Whether, in the history of previous civilizations all the conquests of thought have not been conjointly made? Have not the twenty centuries of the modern Era sustained each other

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Shall we say that the peoples that imprinted their traces so deeply upon Persia, Egypt, Greece and Rome, giving to them their language, political organization and laws, did not also bring them their religious ideas?

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Should we not seek to discover whether, in fact, a common bond does not unite all the nations? Whether, in the history of previous civilizations all the conquests of thought have not been conjointly made? Have not the twenty centuries of the modern Era sustained each other

in their course? Is not every step taken in the path of progress supported by the progress which has been already conquered?

The enquirer who, three thousand years hence, when other nations shall have been born, other civilizations shall have succeeded to our own should assert this now commonplace truth, would not accomplish in regard to our epoch a reconstitution different from that attempted by this book in regard to antiquity.

CHAPTER VI.

The tables of the law
were given to Moses in the
midst of thunders and
lightnings.

(Legend)

This chapter will be somewhat long, for we have reached a point of transcendent importance.

We are about to attack boldly all the superstitions and absurdities which Judaism has bequeathed to modern society; we shall be faithful and impartial, unbiased by any sect or system, or by any imposed creed, and regarding only truth and justice.

And this truth and this justice are so overwhelming, that the reader must feel with the writer that evidence is superfluous.

It is only at this price that progress can be made; and it is impossible that we should dream any longer of an alliance which has up to the present time enchained thought, enslaved nations and bent the necks of sovereigns and peoples under its tutelage. It was the outcasts, the Pariahs of Egypt, those whom Moses led to revolt by showing them a glimpse of freedom, that gave birth to the Hebrews, the nation so pretentiously styled "the people of God."

It is impossible to have any other opinion as to the regeneration of this servile race if one studies, either separately or in its entirety, the state of society at that period.

If India had her Pariahs, Greece had her Helots; if Egypt had her base-born class, Rome had her slaves who for a long time were excluded from citizenship.

Let us then examine who this Lawgiver must have been, and we shall derive from the examination evidence as striking as it is possible to offer at the distance of nearly four thousand years concerning an epoch which fable and legend of every description have contributed toward enveloping in clouds and obscurity. According to the version given by Moses of the circumstances of his birth, the Hebrews, having multiplied to such an extent as to form a nation within a nation and to cause serious uneasiness to the Pharaoh who was then reigning, the latter sought every possible means of destroying them, the principal of which was the massacre of all the male children that should be born.

A poor woman who could not endure to see her child killed before her eyes, preferred exposing it on the Nile, in a wicker basket smeared with tar.

The daughter of the Pharaoh having gone to the banks of the Nile with her attendants, to bathe, observed the child, and touched with compassion saved its life, brought it to her palace and adopted it as her son.

This infant was Moses.

Reared until he reached the age of forty at the court of the kings of Egypt without having been informed of his lowly origin, he found himself one day compelled to flee into the desert on account of having killed an Egyptian whom he saw maltreating a Hebrew, and there it was that God appeared to him and revealed to him the mission which it was his purpose to confide to him.

I appeal to the most prejudiced mind if it is not natural and logical to suppose that Moses, brought up as he had been at the court, had been initiated into the worship and knowledge which were restricted to the upper classes, and that to this he owed his enlightenment.

And that, later, when driven from the palace of the Pharaohs for one cause or another, for he must have learned at length the secret of his origin, there came to him the desire to emancipate the oppressed race from which he sprang.

Then it was that, profiting by one of those terrible famines which ravaged Egypt when the inundation of the Nile, by which the country was fertilized, failed, or by one of the devastating scourges that are not uncommon in those regions, such as the plague or typhus, he presented himself before the reigning prince in the character of a celestial messenger, and attributing his misfortunes to the Divine anger, succeeded in obtaining his permission to deliver the Hebrews from their unhappy fate.

It is my opinion that the revolt and flight of the Hebrews originated in a revolution which Moses and his brother Aaron, who seconded him in his projects, had prepared a long time in advance, and which was not discovered by the Egyptians until it was too late to suppress it.

We may presume that Moses, who laid claim to the character of the messenger of God, sought to surround himself with the halo of mystery which was so well fitted to assist in the accomplishment of his mission.

It was by means of the supernatural, by miracle-working, that all of his predecessors had caused themselves to be accepted by the ignorant masses, and he was skillful enough to aim to give to his mission such a divine sanction as would prevent it from being disputed.

We find that everywhere the lawgiver claimed to be the messenger of God, and that he united and governed the masses, through the

double prestige of his genius and the origin which he attributed to himself.

And this is all that sound reason finds it possible to admit in regard to Moses.

We have said that the character attributed to God by this lawgiver was one unworthy of the majesty and greatness of the SUPREME BEING; and it will suffice to read the headings of different chapters of the Bible on this subject to persuade oneself of this truth.

Exodus VII, 1. Moses is established the god of Pharaoh. He goes to find this prince. Aaron's rod is changed before him into a serpent which devours that of the magicians.

2. The heart of Pharaoh being hardened against the miracle of the rod changed into a serpent, God turns all the rivers of Egypt into blood. Pharaoh's magicians imitate this miracle and Pharaoh's heart is hardened.

VIII, 1. God sends Moses to Pharaoh. The king continues hardened. Egypt is struck with the second plague of frogs.

2. Pharaoh, hardened against the second plague is struck with the third, that of lice, and with the fourth, that of flies.

3. Pharaoh promises to let the Israelites go in order to be delivered of these plagues; but he changes and becomes hardened again.

IX, 1. Fifth plague. God strikes with the plague all the beasts in Egypt, but spares those of the Israelites.

2. Sixth plague. God causes ashes to be thrown into the air and it causes boils to break out in all the men and animals throughout Egypt.

3. Seventh plague. Hail and thunder. God warns Pharaoh in order that he may escape; but he hardens himself more and more.

4. Pharaoh, alarmed, promises to let the Israelites go, but having been delivered hardens himself still more.

X, 1. God smites Egypt with the eighth plague, that of the locusts, which devour all that the hail had left in Egypt.

Pharaoh's heart being hardened against these plagues, God sends the ninth, that of darkness, which covers all the land of Egypt. Pharaoh is led to consent to the departure of the Israelites, but he soon hardens himself again and retracts.

XI. Prediction of the tenth and last plague with which God will smite Egypt. Order to the Israelites to borrow vessels of gold and silver from the Egyptians.

XII, 1. The Lord orders Israel to celebrate the first passover. He describes the ceremonies to be observed.

2. The Lord slays all the firstborn of the Egyptians and spares the

Israelites; he orders the memory of this day to be celebrated by a solemn feast.

3. Order to the Israelites to sacrifice the paschal lamb and to put blood on the doors of their houses in order that the destroying angel shall not confound the houses of the Israelites with those of the Egyptians.

4. The Lord smites all the first-born in Egypt. Pharaoh in terror urges the Israelites to depart from the country. They borrow vessels of gold, and clothing from the Egyptians, and depart in great haste, to the number of six hundred thousand men, besides a great multitude of children.

Here we will pause! for the soul sickens with disgust and indignation at the recountal of such turpitude and superstition.

The mere perusal of these absurdities is sufficient of itself to lead to the worship of the pure reason which gives us notions in regard to the DIVINITY which are at once simple and sublime. Here we are shown a God who manifests his power by causing invasions of frogs and flies, by inflicting an entire nation with pestilence and loathsome ulcers, and lastly by the massacre of the first-born infants of every family.

What a horrible degradation!

I declare unhesitatingly that if I were required to choose between the God of Moses and the Bull Apis, I should prefer the latter.

After having devastated Egypt by plagues of every description, Jehovah crowned his work by a frightful butchery of children. But this is not enough! He ordered his people to preserve the continual recollection of what he had done, and to commemorate it by a yearly feast with ceremonies and chants.

Already I hear some one calling me a heretic or a lunatic!

Who, I ask, is the lunatic and blasphemer?

Is it he whose God demands a holocaust of blood? or he who refuses to see an executioner in the Eternal Power, Eternal Wisdom, Eternal Goodness?

The slave reared at the court of the Pharaohs must have been well persuaded of the degradation and stupidity of the people whom he had led to revolt, to have dared, in writing the history of this revolution, to surround it with such ridiculous horrors.

This was indeed Moses, and was not copied from India. When we shall show hereafter that the biblical traditions are but the altered and ill-made copies of the sacred books of the Hindoos, we shall have the opportunity to observe that the latter, far from making of GOD a scarecrow, were pleased to regard MERCY and PARDON as the most beautiful attributes of His Power.

It was, then, a nation of Pariahs that Moses led into the wilderness. And the better to dominate them he made his book a strange amalgam of pure doctrine and shameful superstitions, fluctuating between the

indistinct and partial knowledge of the Vedas which he had obtained from his studies with the priests, and the religious traditions of the lower classes of Egypt.

He was called to direct a nation always disposed to revert to its ancient beliefs, to the Bull Apis and the Golden Calf; he had to take the place of the Fire, and, in order to prevail upon the people to accept the one God whom he proclaimed, he was under the necessity of making him play a part identical with that of the gods of the past.

It was essential to show the people miracles, and to inspire them with terror as his only means of urging onward the servile flock who had no past that would rally them together as a nation, unless it were the recollection of common sufferings.

Moses had an opportunity to judge of the difficulty of his task when one day, in the country of the Pharaohs, seeing two Hebrews quarreling, he said to the aggressor:

"Wherefore do you strike your brother?"

And was answered:

"Who made you a judge and ruler over us? Do you wish to kill me, as you yesterday killed an Egyptian?"

From this moment he must have realized that the revolution which he meditated would not be the easiest part of his task, and that he would have to overcome many difficulties before he could succeed in welding into a whole this admixture of base-born people, slaves and vagabonds.

It is thus that I conceive of the creation of this destroying Jehovah, who manifests himself only in threats and vengeance, as being the salutary curb which it was found necessary to impose in order to restrain the murmurings of a discontented people.

And the Hebrews will never change my opinion that the famous people of God, who have surrounded their fabulous origin with murder and rapine—for by the command of God they ravished from the Egyptians as many as they could of their vessels of gold, and their clothing—were anything else than Pariahs in revolt.

In addition to the arguments which I have urged I find one in the Bible itself which appears to me irrefutable.

According to the Judaic Chronology, it was in the year 2298 that Jacob went and settled in Egypt with his family, composed of seventy persons, children, grandchildren and great-grandchildren.

Now, still quoting from the same authority, it was in 2513, that is to say, 215 years later, that the Hebrews quitted Egypt to the number of six hundred thousand men, besides women and children, which would constitute a nation of at least two millions.

Is it possible to maintain for a moment that in so short a period, and notwithstanding the hard labor to which they were subjected, the descendants of Jacob could have multiplied in this proportion, and

would it not be an outrage upon common sense to assert that this legend bears the stamp of veracity?

The history of the patriarchs and of Joseph are old Egyptian traditions which the lawgiver Moses had collected, and of which he availed himself in order to show that the Hebrews had a providential mission which dated from a long period back, and that their ancestors were the elect people of God.

I ask to be answered candidly whether it is not the part of an impartial and intelligent critic of history to reject this mass of prodigies and monstrosities with which the origin of the Hebrew nation is encumbered, and to subject it to the ordinary tests of common sense.

We have rejected with disdain the Greek and Roman mythologies. Why do we respectfully admit the Judaic mythology? Must the miracles of Jehovah have more empire over us than those of Jupiter?

Must we discern the Sovereign Wisdom, the GOD whom our conscience reveals to us, in either of these irascible, sanguinary and vengeful beings, whom the credulity of ignorant men has created?

And what, in short, is this rôle of pride, which is altogether unique in history?

A nation claims to be the sole people enjoying the protection of the SUPREME BEING, yet can give to surrounding nations only the most odious examples of duplicity and cruelty; massacring in the name of God the inhabitants of the earth, which are at its convenience, and whom it seeks to destroy, beings who sprang from the same spark of divinity as themselves, whether they were Hebrews or Egyptians.

But let us leave this subject and pass on to speak of how the Hebrew Society was founded on principles derived from India.

CHAPTER VII.

"Oculum pro oculo, Dentem pro dente, Manum pro manu, Pedem pro pede, Adustionem pro adustione, Vulnus pro vulnere, Et liverem pro livero."

EXODUS XXI, 24, 25.

This is the first appearance of the law of retaliation, of the savage code which says: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound."

That which India could never have invented, that which Manu, Budha, Zoroaster and Manés would have repelled with horror, it is left for the Jehovah of Judaism to declare.

This, then, is not an imitation, and the law of retaliation may be regarded as an original jewel in the crown of the Lawgiver Moses.

The further we advance, the more we shall have occasion to verify that whatever changes were made by Judaism in the civilization bequeathed by India, were in the direction of a relapse into the barbarism of the early ages when nomadic man recognized no right but might. "Your lands or your life!" says Cain to Abel. "Obedience to the word of God or death!" says Moses to the Hebrews, and the latter, in their turn, say to their neighbors: "Give us your possessions, your lands and your houses and your virgin daughters, or you shall be destroyed by fire and sword!"

The sublime traditions which were held concerning the unity of God, the trinity, the creation, original sin and redemption, resulted in India in a high philosophical and moral civilization, but the copy made of these traditions, which were not born on Hebraic soil, was not able to regenerate a nation which, sprung from murder and rapine, could only live of rapine and murder.

The first chapters of the Hebraic Genesis are not in their true place in the book called the Bible, which is simply an audacious panegyric of violence and destruction.

This Genesis ought to be restored to the Vedas, to which it belongs! To Moses has been awarded the honor of having been the first to establish in a manner precise and without obscurity the grand idea of the unity of God which contemporaneous nations appear not to have understood so perfectly.

This opinion is the result of an error which we shall have little difficulty in overthrowing.

Moses having been initiated in Egypt through his sacerdotal education into the splendors of Hindu Deism, instead of giving the Hebrews a worship based on the superstitions to which the Egyptian priests had habituated the lower classes, for purposes of domination which it is easy to understand, revealed to them for the first time the mysteries of initiation based on the unity of God and the traditions of the creation of the world which India and Egypt had reserved for the privileged classes of the Brahmins and Hierophants.

But it is worthy of remark, that while delivering to the multitude these sublime conceptions of the SUPREME BEING, he was compelled to alter them, not daring, as yet, to present to this nation, born in slavery and which had not yet acquired an intelligence, rational, and at the same time free from the past, the idea of an all-powerful and beneficent Creator God divested of the attributes of cruel vengeance and terrible retributions. Moses dared not exhibit his Jehovah hovering above the world with the calm, serene countenance portrayed in the sacred Hindu books, a serenity and calmness in complete harmony with his Divine Majesty. If on the one hand, he dared, in contradistinction to all who had preceded him, to proclaim the unity of God boldly to the nation and to proscribe

the superstitions which were only suited to the ignorant masses, on the other, he was forced to take a backward step in order to establish his authority and the institutions which he founded, by making this God a despotic and cruel being, fitted to inspire terror and demanding a blind obedience grounded on dread of the terrible manifestations of his attributes of hatred and revenge.

It will be objected that the Decalogue is of great sublimity and of itself may well surround Moses and the Hebrew nation with the halo of a moral teaching never before conceived of.

The Decalogue enjoins the honoring of one's father and mother, it forbids killing, adultery, theft, the bearing of false witness against one's neighbor, and, lastly, the coveting of the possessions of another.

We answer that these principles do not date from Mount Sinai, that they are anterior to the Hebrews and to all the civilizations which preceded them, and that when they were revealed to the nation by Moses on the Mountain they had long since been revealed by conscience to every honest and just person, and that it is unnecessary to show that they had existed in India long before Moses or his predecessors had conceived of them.

It is only necessary to read the Bible to be convinced that few nations were more corrupt or had less respect for the possessions of others than had the Hebrews. They pillaged Egypt before quitting it; in crossing the wilderness they continued their brigandage and rapine upon each new soil which they trod, until, the patience of the nations being exhausted, they chastised them severely and again reduced them to servitude. The efforts of Moses and his successors were spent in vain! The pariahs remained pariahs; it was impossible to make of these former slaves of the Pharaohs a serious nation loving honesty and consenting to labor.

It is indeed a different society which we shall hereafter find developing itself in the India of the Vedas, the India of the primitive traditions, of the sacred traditions. If you admire the commonplace verities of the famous Tables of the Commandments, what sentiment should possess you when you obtain a knowledge of the great philosophical and moral principles which the Christian Innovator will reveal to a world which has forgotten them! Moses knew them, having studied them in his youth. His attempt to teach the unity of the Supreme Being, and his Genesis, which is simply an echo of the Indian Genesis, are proofs of it.

And if he was inadequate to his task of regeneration, and if he wandered from the pure teachings of Vedaism, we may attribute it to the morally debased condition of the Hebrews in Egypt, a

condition which independence could not change, and which, as we have seen, may have forced this lawgiver to govern them through fear of the vengeance of a pitiless God.

Had he been the leader of another nation, he might have succeeded in forming in Judea a society comparable to that of the best days of Greece. It was not his lack of genius that was at fault, for he had drawn inspiration from the ancient and true sources, but lack of the intelligence which could comprehend him.

And as evidence of this, it may be remarked that the God of Genesis and the earlier Biblical writings does not resemble the jealous Jehovah, thirsty for blood and human sacrifices, whom we find in Exodus and the subsequent books.

It would seem as though Moses, in proportion as the outcries and complaints in the wilderness became more frequent, felt the necessity of darkening more and more the countenance of the Divinity, and of making him hurl wrathful denunciations as the only means of pacifying this angry multitude over whom words of reason had no power.

What could have been done here by the God of the Vedas, with his inexhaustible treasures of goodness, fraternity, duty, knowledge and pardon? This assemblage of slaves and vagabonds would have banished him! It was necessary, in order to control them, to represent to them a God with a hand of iron who could punish, could put to death, could launch celestial fires and exterminate thousands of men for an imprecation, a blasphemy or a prayer to the Golden Calf!

And this explains why Moses abandoned the Vedas to throw himself bodily into a government by the priest and for the priest.

But let us leave this subject and, anticipating for a moment our work, calm our spirit by pausing to gaze on the simple and beneficent figure of the Nazarene.

The Christ came to trample under his feet superstitions and their infamies. A Jew, he denied the Jews, for between this Apostle of equality, good will and faith in the eternal goodness of the Supreme Being, and the law of vengeance of Jehovah, there could be nothing in common.

The Christ disdained Moses and Manés, and basing his doctrine on the admirable teachings of Christna, announced to mankind the law of charity and love which had been that of the ancient populations of the Orient.

Christna and Christ—these are the two most admirable figures of the ancient and of the new world, figures of regeneration, of concord, of love and of poesy, idealizing the good and the beautiful and reflecting the heavens as pure water reflects the light.

CHAPTER VIII.

The law of love and compassion which had its birth in India gave to Egypt the tables of stone which were broken by Moses.

"Saky."

The laws and customs of Judea bear so strong a resemblance to those of India that they suffice of themselves to remove any doubts that may exist as to the colonization of the ancient world by the populations of Hindustan.

We have seen the great principles of this ancient civilization communicated to Persia, Egypt, Greece and Rome; we shall now see the same influence permeating Judea to the smallest details of its social organization.

We will choose at hazard some from among these numerous points of contact and these resemblances; they are so striking that it is impossible to refuse to admit the common origin of all the nations of antiquity, which in the commencement of this work we laid down as an axiom.

First let us observe what were the animals which, according to the Bible, were impure and were forbidden to be used as food.

Moses proscribed, as being impure, all ruminating animals that had not cloven hoofs; and swine, which although they had the cloven hoof, were not ruminating animals.

Among fish those were permitted that had fins and scales, and the others were forbidden as impure.

Among birds, the eagle, the falcon, the griffon, the kite, the vulture, and all of its species, the crow and all of its kind, and all fowls that creep, going upon all fours were forbidden.

Any one eating of these animals was declared impure, like them. Any one who touched them was impure until sunset. Any vessel containing them was rendered impure and must be broken.

Now let us look at the Brahmanic prohibitions according to Manu.

Every *Dwidia** was commanded to abstain from eating quadrupeds with uncloven hoofs, excepting such as were permitted by the Sacred Scriptures.

Domestic swine (in contradistinction from the boar, which was permitted) were declared impure, although they had cloven hoofs.

* *Dwidia*, Sanskrit. A pure man, sanctified and regenerated.

All carnivorous birds without exception, such as the kite, the vulture and the eagle, were prohibited.

The sparrow also was prohibited, as the protector of the harvests, being the destroyer of hurtful insects. All fish, except the species *Pathina* and *Rohita*, i. e., having scales and fins, were prohibited.

All animals that creep, or that burrow in the ground were held to be impure.

When a man became impure by contact with a dead animal, his impurity lasted ten days and nights, or four days, or one day, according to the reputation which he enjoyed for wisdom and virtue.

Vessels of copper, silver or gold which contained or which simply touched impure bodies were required to be purified according to the established mode.

Earthen vessels must be broken and buried deep in the soil, for they could not be purified.

What shall we say, upon finding ourselves confronted with such analogies?

Perhaps it will be objected that all these prohibitions relating to animal food were simple hygienic regulations, and that they were common to all the populations of the East, but it is none the less true that they were initiated by India.

There is but one means of combating this logic, and that is to deny the existence and antiquity of India!

But let us return to the evidence.

Mann says: "Of all the things which purify, the best is purity in the acquisition of riches.

"He who in becoming rich preserves his purity, is truly pure, not he who purifies himself with earth and water alone.

"Wise men purify themselves by pardoning offences, by alms and by prayer.

"The Brahman purifies himself by the study of the Sacred Scripture.

"As the members are purified by water, so is the spirit purified by Truth.

"Sound doctrine and good works purify the soul as the intelligence is purified by knowledge."

The sacrifices and ceremonials which were instituted by Moses were borrowed in their minutest details from the common worship of the Hindoos. The chief sacrifice of the Brahmans was the ox. The veneration which this animal enjoyed in India was based upon the belief that it was the offering the most acceptable to God.

It is the ox also which is commanded in Leviticus to be sacrificed at the gate of the Tabernacle.

In the minor ceremonials, it was kids and goats that the Brahman priest offered on the altar, selecting those that had red fleece, lambs without spot

and that had not borne young, as well as black gazelles, spotted hinds and turtle-doves.

In Leviticus also, the sacrifice of lambs and goats without spot, and of doves, is commanded.

Among the Hindoos the oblations of fruits were made with flour, rice, oil and the first fruits of the ground.

For the same oblations the Hebrews employed flour, bread and oil.

With the Hindoos as with the Hebrews *salt* must accompany every offering, and the Brahmans and the Levites must partake of what was left of the sacrifices.

A fire was kept perpetually burning on the altar of the Hindoo Pagoda, continually fed and watched by the *Devadassi*.*

A fire was also kept burning in the Jewish tabernacle, fed by the Levites, for Moses did not admit women to the service of his God!

All offences against the religious law, all impurities, in India as well as in Judea, had to be cleansed by the sacrifices and ceremonials of purification.

I will not linger longer on this theme, for what I have said is amply sufficient to prove the source whence these ceremonies were derived.

The ox was an obligatory part of public worship in Judea, and the custom had its birth in India.

Thus we find everywhere in the Bible such precepts as these: "Thou shalt not muzzle the ox when he treadeth out the corn." "Thou shalt not yoke together an ox and an ass." All these proofs of consideration, let us bear well in mind, are vestiges of the ancient Hindoo faiths from which Moses borrowed.

Let us now examine what is said in Leviticus on the subject of the purification of men and women.

"If a woman bears a male child she shall be impure seven days.

"If she bears a female child she shall be impure two weeks, and her purifying shall continue sixty-six days.

"And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest."

Let us now consider India. We read in Manu:

"The birth of a child must be purified, and the mother shall be declared impure for as many days as there have been months since the conception; and after the oblations the ceremony of purification shall be concluded by the offering of a young lamb that has not been shorn, accompanied by honey, rice

* *Devadassi* (Sanskrit), Sacerdotal virgins, whose office was to watch the first etc. like the vestal virgins of Rome.

and clarified butter, and she shall cause to be served to the Brahman *Souniassys** ten manganis of rice and six cups of clarified butter."

When we read in the fifteenth chapter of Leviticus the laws for the purification of natural uncleanness, for men and women, we discover with surprise that they are simply a reproduction of the sacred ordinances of Hindoos governing this matter.

Taking the two cases treated of in the chapter just cited, for the purpose of drawing a comparison with India upon the same subject, we find:

"Speak unto the children of Israel and say unto them: If any man's seed of copulation go out from him, then shall he wash all his flesh in water, and be unclean until the even.

"And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

"And if a woman have an issue of her blood, if she be cleansed of her issue, then shall she number to herself seven days and after that she shall be clean.

"And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness."

The Veda, or the Sacred Scripture, lays down the principle that the stains of the body must be purified by ablutions in like manner as the stains of the soul are purified by good works and by prayer. *Ramatsariar*, whose commentary we shall cite, a sage of very high antiquity, much venerated by the Brahman theologians of southern Hindustan, and who is an authority in regard to the purifications, ceremonies and sacrifices of worship, says, upon the subject of which we are treating:

"There is a condition, with men and with women, which precludes them from taking part in family feasts and in the ceremonies of the Temple, for they are impure, and the ablution made with the sacred water of the Ganges does not purify them until this condition has ceased.

"A man who has contracted a malady by the use or abuse of women shall be impure while the malady lasts, and ten days and ten nights after he is cured.

"His breath is impure, his spittle is impure, his sweat is impure. He shall not eat with his wife, nor with his children, nor with any person of his family, or of his caste; the dishes of which he eats and those who eat of them with him shall be impure for three days. His vestments are unclean and must be purified with the lustral water, and all who touch them shall be impure for

**Brahman Souniassys*. (Sanskrit.) Mendicant ascetics.

three days. The mat of his bed is impure and cannot be purified; it must be burned.

"His bed is impure and must be purified by the lustral water.

"When he shall have been purified he shall wash off in the pool all his shameful stains, then he shall perform his ablutions with the lustral water and shall spend a day in prayer, for his prayers until now had no efficacy. He will give alms abundantly to the Souniassys.

"Then he will repair to the door of the Pagoda and will deposit there offerings of rice, honey, and clarified butter, with a young lamb that has never been shorn.

"If he is too poor to offer a lamb, he shall offer a pair of doves, without spot and that have not yet cooed their song of love, and plaited their nest. Then he is purified and may rejoice with his wife and children."

Coming now to the woman we shall see how Moses borrowed his ordinances, adapting them to the ideas and needs of his day.

The Veda says:

"The husband shall respect his wife in the natural season as the flower of the banana which announces fecundity and the approaching harvest is respected.

"During this time the wife must remain in a remote part of the house, and conceal herself from her husband, her children, her kindred and servants.

"Her breath is impure, her spittle is impure, and her sweat is impure. Whatever she touches becomes instantly impure, and the milk in the vessel which she holds in her hands curdles.

"She shall not pronounce the name of her husband, nor of her father, nor of her mother, for as in this condition she is impure, she would render them unclean. She shall not rub herself with saffron, nor adorn herself with flowers, nor shall she permit her hair to be plaited by other women, for those who touched her would be rendered impure, and she shall not seek to please.

"She shall lay aside her jewels, that they become not impure so that they must be purified by fire.

"She shall not eat with her husband, nor her children, or with her women, although they be of her own caste.

"When the external signs have departed, and after having performed the two ablutions of the rising and the setting sun, let her complete her purification with the lustral water.

"Then let her repair to the door of the Pagoda and deposit there offerings of rice, honey, and clarified butter; she shall offer also a young lamb without spot and that has not yet been shorn, or if she is not able, a pair of doves that have not yet cooed their love nor plaited their nest.

"Having done this she is purified and may return to the occupations of her house."

It would be very difficult for a person of intelligence and discernment to refuse, in view of the foregoing, to recognize that Moses copied exactly from India the laws which he gave out as his own revelation.

We know also that similar customs were common to all the nations of Asia and are still observed in a majority of them.

In warm latitudes the hygienic cleanliness of the body is under the safeguard of religion, and is the sole means of warding off the dangerous epidemics that at times desolate these countries; and of preventing leprosy, that hideous disease which still prevails in the Orient almost as much as in the past.

From Manu to Mahomet the sanitary laws were the same, the climate revealed the necessity for them; and I should not have taken the trouble to demonstrate that Moses was but the copyist of more ancient customs, which he adopted quite naturally, were there not persons who in their enthusiasm, either sincere or conventional, persist in seeing the finger of God, and revelation, everywhere.

Moses sacrificed an ox on the altar after the example of the Brahmans, the Egyptian Hierophants, the Persian Magi, and the priests of ancient Greece; and instead of seeing here the natural imitation of customs as old as the world, fanatics, paid or paying, have seen in them either revelation, or the symbol of the eucharist.

Moses commanded the ablutions which were required by the climate, and obtained his inspiration from the regulations put forth by Manu and Manes, and instead of recognizing that they simply followed the general custom of the Ancient Orient, fanatics have seen in these ablutions symbols of the new faith which was later to regenerate the Christian world!

Always the same system of commentaries!

They persist in seeing in the most insignificant of acts Mount Sinai or Divine inspiration.

But what is there in all this that need astonish us? Have we not known for a long time that neither historic verity, nor good sense, nor reason, nor logic, nor anything, in short, can convince certain classes of men?

Nothing that is, outside of themselves and their sectaries.

Is it any cause of astonishment if the tradition still continues, if heirs to the inheritance have arisen, and if modern levitism has exerted all its strength and brought up all its reserve force for a supreme battle, with a view to proscribing reason and liberty and rejuvenating the old sacerdotal despotism which has already covered the earth with ruins and martyrs?

But let us continue our reading of Leviticus, for other points of interest will present themselves.

Whosoever of the house of Israel, or of the strangers that sojourn among you eateth any manner of blood, I will set my face against that soul that eateth blood, and cut him off from among his people. For the life of the flesh is in the blood; whosoever eateth it, shall be cut off."

And what says Ramatsariar?

"Whosoever eats the blood of an animal not proscribed by the Veda, is called the son of a *pisatchas*,* and must perish, for no one must be nourished by blood.

"Whosoever eats the blood of an animal proscribed by the Veda, dies of leprosy, and his soul will be reborn in the body of an unclean jackal.

"The blood is the life, it is the divine liquor which waters and fertilizes the matter which forms the body, as the hundred arms of the Ganges water and fertilize the sacred soil; and as it would be folly to seek to dry up the source of the great river, so the sources of life must not be uselessly dried up, or profaned by being used for nourishment.

"It is by the blood that the pure fluid (Akasa), emanation from the Great All, the soul that is, unites itself with the body.

"By the blood the fœtus is united to its mother; by the blood we are united to God.

"The blood holds the mysterious secrets of existence: no created being can exist without it. Therefore to eat blood is to profane the great work of the Creator."

In forbidding the eating of blood, Moses gave no reason for the prohibition except what is contained in the words: "For the life of the flesh is in the blood" and as usual he offered no further explanation and the fact that he never sheds any light upon his thought proves that he addressed a nation that needed to be governed rather than enlightened.

In India, on the contrary, a need was felt of explaining the prohibition, of appealing to the intelligence, of showing the motive of it, and in this case the considerations upon which it rested elevate it to a height of which not a glimpse is obtained in the Bible.

"The blood is the life, it is the divine liquor which waters and fertilizes the matter which forms the body, as the hundred arms of the Ganges water and fertilize the sacred soil.

"It is by the blood that the pure fluid (Akasa), emanation from the Great All, the soul, unites itself with the body."

The strong minds, the pretended savants and the priests of the Occident may deride this definition of the Veda; the profound thinker will admire the emblem and its deep significance.

Do not all these remarkable analogies prove undeniably that the Bible is simply an echo of the institutions of the Orient?

**Pisatchas* : a sort of low order of being.

In the five books which are attributed to this Legislator, we discover at each step details of the manners, customs, ceremonies, methods, sacrifices, and laws which, put forth as they are without the smallest explanation, can have their *raison d'être* only as an imitation of the ancient civilizations; and the more we advance in this comparative study, the more we shall be convinced that Moses merely abridged for the use of the Hebrews the institutions of the Egyptians, which the latter had received from India.

Further on we find that the Israelites were forbidden to kill their oxen, sheep, and goats, except before the door of the Tabernacle.

We read in Leviticus:

The Lord spake unto Moses, saying,

"Speak unto Aaron and unto his sons, and unto all the children of Israel: This is the thing which the Lord hath commanded, saying, What man soever of the house of Israel killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the Tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man, and that man shall be cut off from among his people; To the end that the children of Israel may bring their sacrifices, which they offer in the open field unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a-whoring. This shall be a statute forever unto them throughout their generations."

In the fifth book of Manu we find:

"The Being who exists by His own will has Himself created animals for the sacrifice, and as sacrifice is the cause of the increase of this universe, therefore killing in sacrifice is not murder.

"As many times as the animal has hairs on his body will he who kills unlawfully perish by a violent death in each of his succeeding incarnations.

"He who eats the flesh of an animal which he has purchased or which he has received from another only after he has offered it to God, does not incur guilt, for to eat of meat which has been sacrificed is not a sin.

"A Brahman shall not eat the flesh of animals that have not been consecrated by prayers, but he may eat of it if he will, when it has been consecrated by the sacred words.

"Let it not enter the thoughts of the Dwidia who knows the law, to kill an animal without making it an offering, and let him never eat its flesh without conforming to this ordinance.

"He who for his mere pleasure kills innocent animals shall never see his happiness increase, either during his life or after his death.

"The anchorite in his retreat in the forest must abstain from the killing of animals save as sanctioned by the Veda, even in a case of distress."

And in the Sama Veda we read:

"It is our duty to respect animals, for their imperfection is the work of the Supreme Being that rules the worlds, Whose wisdom must be respected even in His lowest works."

All of the Hindoo nations had a profound respect for the mysterious work of the Divine creation, and it was their constant care to do nothing to impair it. Hence their horror of bloodshed and of the slaughter of animals.

There can be no doubt that it was from India that the whole of the Orient received the custom of offering the blood of animals to the Divinity before using them as food.

And India has remained faithful to the custom. Even to-day the Brahmans and persons of the higher castes abstain from the eating of flesh that has not been consecrated in the Temple.

As we compare the civilizations of antiquity in the smallest details of daily life, habits, and customs, we recognize this community of origin, which far from being the offspring of a paradoxical idea is the inevitable and logical result of the laws which govern the development of the human species.

But we have not yet done, and we beg the reader to be patient and we will offer him still further food for thought. In the 21st chapter of Leviticus, defilements occasioned by the dead are spoken of as follows:

"The Lord said unto Moses: Speak to the priests, the children of Aaron and say, that there shall none be defiled for the dead among his people, but for his kin that is near unto him, for his mother and his father, and his son and his daughter, and his brother, and for his virgin sister that has had no husband, but he shall do nothing to defile himself for the death even of a chief man among his people." And in Leviticus XXII: "He who shall touch a man who has become unclean by having touched a dead person, or who has suffered that which belongs only to marriage; or whoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, he shall be unclean."

Were the Bible not a book which it is customary to read without any attempt being made to understand it, it would long ago have been recognized as a medley of ancient mysteries of which only the Initiates had the key, and long ago light would have been shed upon this point.

In Chapter XXI the priests are commanded not to defile themselves by taking part in ceremonies for the dead. They were permitted to preside only at the funerals of their nearest relatives and to abstain from everything which would render them unclean.

In Chapter XXII it is forbidden to the priests to touch the Holy things when they are unclean, that is to say, when they were affected with certain maladies, or had been defiled by a dead person, or by a man so defiled, or, lastly, when they had touched any creeping thing.

And this has been presented to us as a Divine revelation!

The priest is defiled from having accompanied his fellow being to his last dwelling!

The priest is defiled by contact with the dead, or by a man defiled by touching a dead person!

The priest is defiled because he is afflicted with a disease independent of his will!

The priest is defiled by having touched creeping animals! What a strange jumble of ignorant and ridiculous superstitions! How we should shrug our shoulders with pity if we were to encounter such things in the theology of some savage race of Oceanica!

And these teachings are made to proceed from the mouth of God! Of the Supreme Being who made all creatures in the immortal crucible of love and absolute compassion!

To a certain extent it is possible to imagine that there may have been something in them that was salutary for a nation brutalized by servitude and devoid of any elevating sentiment of freedom, knowing only that of robbery and murder; but that we should to-day be asked to bend the knee to these absurdities is enough to lead us to despair of human reason and intelligence.

Doubtless some one will tell me that I do not understand the Bible, that there is in all this a figurative sense that I fail to grasp, my eyes not being enlightened by the light of this faith, that its customs are symbolical, that the purity which was demanded for the levites is but a symbol of the purity which was to be demanded of the priests of the new faith.

I am acquainted with the views of Catholic priests, of Protestant or orthodox clergymen, and of their sectaries; I am acquainted also with the manner of translating and torturing texts, now that they can no longer torture heretics!

But it would be asking too much to wish us to believe that all the customs, all the acts, and all the habits of the life of a nation were inspired by God as the emblem of a religion that He had the intention of introducing later!

We repudiate such an absurdity as this! God is not, in our view, an unskilful workman who needs to do his work over twice in order to perfect it; and when he created us for the mysterious end which, as we advance spiritually we shall learn to comprehend, after our passage through this earth; he gave us in letting fall upon us a spark of the Divine Majesty, the sublimest of creeds, the remembrance of which is religiously guarded by the conscience of each one.

We will leave the Hebraic revelation, which reason can never admit, and assure ourselves that the affecting moral doctrine of Jesus the Nazarene does not need to have as its predecessor all the superstitions and horrors with which

an ignorant rabble was fed. Here is what the sacred books of India have said on the subject of impurities. Says the Veda:

"You shall not kill animals without cause, or for pleasure, for they, like yourself, are of Divine creation.

"You shall not torture them.

"You shall not cause them suffering.

"You shall not overburden them with work.

"You shall not forget in their old age those who have rendered you service.

"You shall kill animals only for food and shall carefully eschew those that are forbidden as unclean.

"Even though a man sacrifice them for his food, he commits a sin for which he will be severely punished if he observe not the prescribed rule.

"He shall conduct to the Temple the animal he desires to eat, and the priest will sacrifice it, offering it to the Lord, and will pour the blood of the victim upon the altar.

"For the blood is the life, and all life must return to God."

On the same subject Ramatsariar says in his commentaries:

"He who would observe the prescribed law will not eat the flesh of an animal until it has been offered to God by the Brahman sanctifier.

"He who eats of the flesh without having offered it in sacrifice will be cursed in this world and in the other, for Manu has said: 'He whose flesh I eat in this world will devour me in the other.'"

We see therefore from the passage of Leviticus cited above that Moses forbade the Hebrews to sacrifice animals elsewhere than before the door of the Tabernacle; but, here, as always, the Legislator disdained to explain his reasons, and show the motive of his prohibition. But by referring to the passages of Manu and the Veda upon the same subject we may dispel the obscurity that shrouds the Biblical text and give it a logical explanation.

"The true twice-born Sage, who lives in the perpetual contemplation of God is not defiled by anything that is in the world.

"Virtue is always pure, because it is virtue. Charity is always pure because it is charity. Prayer is always pure because it is prayer. Good is always pure because it is good. The Divine Essence is always pure for it is a portion of the Divine Essence. The ray of the Sun is always pure, and His soul is a ray which vivifies all that surrounds it. His death can cause impurity to none, for the death of the twice-born Sage is a second birth in the bosom of Brahma."

Ramatsariar adds:

"The body becomes impure by contact with what is impure, as the soul becomes impure by contact with vice.

"The defilements of the body are purified by the water that gives health;

the defilements of the soul are purified by the study of the Sacred Scriptures, by expiatory sacrifices, prayer, concentration, etc. An adept becomes pure by detachment from all worldly affections."

Here then we see the difference between the Hindoo morality and that inculcated by the lawgiver Moses.

CHAPTER IX.

I have vainly searched the books of Moses to discover from amidst these frightful orgies of debauchery and massacre a cry raised to heaven which might soothe the heart, but I have found nothing; not one single word of yearning for hope in a future life, not a thought concerning the immortality of the soul.

"Rama, the disciple."

This chapter will not be long, for it is time to finish with Moses and the Bible, and, after presenting a few more points of comparison and contrast between the books of Moses and the sacred books of the Hindoos, to open up to the diligent reader a new horizon unspotted by blood and clouds.

Wine and strong drink forbidden to the priests before entering the Tabernacle.

In Leviticus x we find: "The Lord said unto Aaron:

"Do not drink wine nor strong drink, thou and thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; this shall be a statute forever throughout all your generations; and that ye may know how to discern between holy and unholy, and between clean and unclean. And that ye may teach the children all the statutes which the Lord hath spoken unto them by the mouth of Moses."

And in the Vedas (Book of the Brahman precepts):

"Let the officiating Brahman, before confronting the Majesty of the Master of the Universe to offer him in the Temple the service of Expiation, abstain from strong drink and the pleasures of love.

"For strong drink produces intoxication and forgetfulness of duty, and it profanes prayer.

"For the Divine precepts of the Holy Scripture, can not issue from a mouth which is polluted by drunkenness.

"Drunkenness is the worst of vices, since it debases the reason, which is a ray from Brahma himself.

"The pleasures of love, permitted to men, tolerated in the Dwidia, are forbidden to the priests when they are preparing for the contemplation of the Ruler of the Heavens and of the Worlds.

"The Brahman must not approach the Altar of Sacrifice, but with a pure soul in a pure body."

The antiquity of India suffices to demonstrate that it was the first country whose religious legislation forbade to the priests the use of strong drink, and above all, of the pleasures of love, when they were preparing to offer sacrifice. The latter prohibition was not revealed by the Bible, which, moreover, paid little attention to questions of morality except to give examples of immorality.

But however this may be, the quotation from the Veda serves to demonstrate once more the superiority of the Hindoo sacred Scripture to the Hebrew in grandeur and dignity of thought.

Passing to the subject of marriage, Leviticus XXI says:

"The priest shall take a wife in her virginity. A widow, or a divorced woman, or profane, or a harlot shall he not take; but he shall take a virgin of his own people to wife. Neither shall he mix the blood of his race with that of the common people; for I the Lord do sanctify him."

"And the Lord spake to Moses, saying:

"Whatsoever man has a blemish, let him not approach to offer the sacrifice to his God; a blind man, or a lame, or he that has a flat nose, or anything superfluous; or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, etc., etc., etc."

In the Veda is found the following:

"Let the Brahman marry a young Brahman virgin without stain, when the time of his novitiate is fulfilled and he has received the sacred investiture.

"Let him not look for a widow, a girl who is diseased, or whose life is not pure, or belonging to a family that does not study the Holy Scripture.

"The wife of his choice must be pleasant and shapely, her step must be modest and timid, her countenance gentle and smiling, her mouth unsullied by kisses, her voice melodious and caressing, and her eyes exhaling innocent love.

"For such a woman fills the house with joy and happiness, and invites prosperity.

"Let him shun women of unclean or low birth, for their contact would defile him and he would be the cause of the dishonor of his family.

"The woman whose words, thoughts, and body are pure is a celestial balm.

"Happy is he whose choice all good men shall ratify."

In the Third Book of Manu it is said:

"It is required of the Dwidia to choose a woman belonging to his class.

"Let him choose a virgin, well made, whose name is pleasing, whose step is graceful as the swan or young elephant.

"Let him shun her whose family neglects the sacraments, does not produce male children, and does not study the Holy Scripture.

"Let the Brahman marry a Brahman woman full of virtue."

Here we see the difference between the Hindoo text and that of Moses. What shall we think of the Jehovah of Moses who drives out of his Temple all those who had a blemish in their eye, or who had the misfortune to be born with a nose too large, or too small, or crooked?

But this comparison of customs must be brought to a close, not from any lack of texts, but because it seems to us to be needless to encumber this volume with them at the expense of the other subjects that remain to be considered.

We have shown that Judaic society was an emanation from that of India, as, moreover, were all the civilizations of antiquity. There is no other nation on the globe that has done so little, produced so little, thought so little!

We have the colossal art of Egypt, whose gigantic proportions make us dream, if they do not like the Athenian art, compel our admiration by their beauty and sublimity. We have the Hindoo art, the parent of that of all the Orient, which is also distinguished by grandeur and majesty.

Modern research has recovered the buried sculpture of Babylon and Nineveh.

What legacy has been bequeathed to us by Judea?

Oh! I can hear the answer!

Had the Hebrews no art! Read the Bible and the descriptions of the Temple dedicated to Jehovah.

The Hebrews had no poetry, no literature! Read the Bible!

The Hebrews had no moral and philosophical science! Read the Bible!

It is always the Bible, and again the Bible, all is found in the Bible!

In what does Judea resemble Egypt, Persia, India? The higher classes in Egypt and throughout the Orient were occupied in the pursuit of knowledge, in the search after the immortal Truth of which the germ has been implanted in the human consciousness.

They believed in the unity of a God, All Powerful, Protector, Supreme Generator of Good, emblem of power and goodness, and they abandoned to slaves and laborers the animal sacrifices and absurd offerings of the Hebrew theology. The India of the Vedas had long since spoken its last word when Egypt was preparing to cast off the sacerdotal yoke and throw herself into the arms of the Kings.

So truly was the Bible simply a compendium of the ancient sacred books of which Moses had obtained a glimpse at the court of the Pharaohs that it is filled with passages which are in themselves inexplicable, and which have reference to whole books of Manu and the Vedas which were not transcribed. Where do you find, for instance, in the Bible, the chapter devoted to unclean

things, contact with which causes defilement. Here and there certain uncleannesses of men and women are spoken of, without order or precision, or any explanation, and this of itself suffices to show that they proceeded from more ancient societies which possessed the key to them.

In the Hindoo sacred books, on the contrary, there is found a full and complete nomenclature of all the causes of defilement and the objects which occasion them, with the method of purification, as well as numerous expositions of the spirit that had decreed these ceremonials.

Which of them must have preceded the other?

Will it be said that Moses preserved the traditions of the creation of man and of the Deluge? We might prove that he only obscured them with absurd fables like the one which attributes the expulsion from Paradise of our first parents to the theft of an apple! When, later, we come to speak under the head of Esoterism, of the Tree of Good and Evil, these things will be seen from another point of view.

Let us finish with a simple quotation which will show the moral value of the work of Moses, and which needs no commentary.

Numbers XXXI. "And Moses became angry with the chief officers of the host, the captains and centurions which came from the battle. And he said unto them: Why have you saved alive the women and children? Now, therefore, kill every male among the little ones, and kill every woman that has been married; but keep for yourselves the young women that are virgins."

And with this we conclude that we have had enough.

CHAPTER X.

ZEUS AND BRAHMA.

"The pure religion of India acknowledges only one God.

"Him who exists by Himself, and Who is in all, because all is in Him."

Vedas.

The Hindoo theologians distinguish God in two different conditions; in the first, he is ZEUS, that is to say, a God non-active; in the second, ZEUS becomes BRAHMA, that is to say, God revealed and active, the Creator God.

It is of Zeus (unrevealed) that the Puranas have said in their commentaries on the sacred books:

"Mysterious Spirit, Force immense, Power unfathomable, how did Thy Power, Thy Force, Thy Life manifest themselves before creation was?

"Didst Thou sleep like an extinct sun, in the bosom of the decomposition of matter? Was this decomposition in Thee, or ordained by Thee? Wast Thou chaos?"

"Wast Thou life, containing within Thyself all lives which had survived the conflict of the elements of destruction?"

"If Thou wast life, Thou wast destruction also, for destruction comes of movement and without Thee movement would not exist."

"Didst Thou cast the moving worlds into a fiery furnace in order to regenerate them, to give them rebirth from decomposition as the aged tree is reborn from its seed, which produces a germ from the bosom of decay?"

"Was not Thy spirit moving over the waters, since Thou wast called Narayana?"

And first, let Manu explain to us the meaning of this word (Book I).

"The waters were named *Naras** because they were created by Nara, and the waters were the first place of movement (in Sanskrit *Ayana*) of Nara."

"Brahma was therefore called Narayana, or he that moves on the waters."

Here, again, we may quote from the Bible, which we detect in the very act of plagiarism.

Genesis I. "*Terra autem erat inanis et vacua Et spiritus Dei ferebatur super aquas.*"

(The earth was without form and void, and the Spirit of God moved upon the face of the waters.)

Nara, the Divine Spirit; *Ayana*, which moves (on the waters).

Spiritus Dei, "The Divine Spirit;" *Ferebatur super aquas*, "was borne over the waters."

It is so clear and evident that nothing is left but to admit the accusation or to deny the Sanskrit.

We will again permit the Puranas to speak, exhibiting to us Zeus becoming Brahma, that is to say, the Creator.

It is said that when Brahma passed from the state of inactivity to that of action, He did not create nature, which had existed from all time, in its essence and its attributes, in his immortal thought; he developed it and arrested its dissolution.

"O God, Creating Father, what a form dost Thou assume in Thy action; How do the acts of Thy greatness and Thy almighty will astonish all who behold them!"

* *Nara*. Sanskrit: Divine Spirit.

"The waves of the ocean rise in fury and fall in peace; the thunder bursts forth, and is silent; the wind roars and the tempest passes over; man is born and dies; everywhere Thy hand is felt commanding and protecting, but is not understood or seen.

"Shall we deny the first cause?

"Is there anyone who would deny his thought because he could not see it?"

I know not whether the reader will find here orthodoxy enough to satisfy him; for my part I feel penetrated with a boundless admiration for these sacred books which offer us a conception of God so sublime and so entirely divested of the imperfections with which other nations have shrouded the Supreme Being by making Him give His sanction to their ambitions.

According to the Hindoo belief, all matter, all planets and beings, are subject to the same laws of existence and decomposition. After a period of active life follows a period of dissolution; everything is destroyed; everything relapses into chaos. The harmony of the worlds ceases; the air, the water, the earth, the light, everything mingles and is extinguished. This is the *Pralaya*; but it is a germ which is purified by repose until the day when Brahma again develops it, gives it life, creative force, and produces the worlds which gradually commence to form themselves, to be enlarged, to move, to arrive again at decomposition, followed by the same repose and the same regeneration.

It is the fatal law of matter to be consumed by existence, to grow old and to die, but to be reborn, fecundated by God.

The period of action and of reconstitution of the worlds lasts, according to the Vedas, an entire day of Brahma, and this day corresponds to four million three hundred and twenty-five thousand human years.

The *Pralaya*, or epoch of dissolution, lasts an entire night of Brahma; and this night is equal to the same number of human years as the divine day.

Matter, darting from its centre, its generating focus, breaks in pieces and gravitates in space; all its particles are ignited; light is born, the smallest fragments become dry, the vapors exhaled produce the atmosphere and the water, and these fragments become habitable worlds.

Gradually, all the other particles, all the other focuses, in proportion to their size will be in their turn extinguished; but in the measure in which they become habitable their heat and light will diminish, until they have completely disappeared, when matter, deprived of its most active agents of life and reproduction will again lapse into chaos, into the *night of Brahmâ*.

The supreme law of all these phenomena is God, and He presides, therefore, over these transformations which would at once cease to pursue their course if, for a single instant, He were to cease His almighty and mysterious direction.

When the duration of *Pralaya* (dissolution) ended, "Brahma," according to the expression of Manu "appeared resplendent with the purest brightness,

**Pralaya*. Sanskrit: Epoch of dissolution.

and displaying His magnificence, dispelled the darkness and developed nature, having in His thought resolved to cause the emanation of all creatures from His substance." The Bagvath Gita says:

"When the dark night in which the germ of all things was being reborn in the bosom of Brahma was dispelled, an immense light traversed infinite space, and the Celestial Spirit appeared in all the strength of His power and majesty; at the sight of Him chaos became converted into a fruitful matrix whence issued the worlds, the resplendent stars, the waters, plants, animals, and Man."

At the moment when Zeus unrevealed, non-active, became Brahma, that is to say, God Acting and Creating, three persons revealed themselves in Him to aid in His work, but without violating His unity.

This Divine Trimurti, say the sacred books and the Brahmans, is indivisible in its essence and its action—a profound mystery which man will never grasp until his soul shall be permitted to reunite itself to the Great Soul (Brahmatma) in the bosom of the Divinity.

This Trinity is composed of *Brahma*, *Vischnu*, and *Siva*.

Brahma represents creative principle and receives in Sanskrit the name of Pitri (Father).

Vischnu represents the protecting and conserving principle; He is the Son of God, the Word incarnated in the person of Christna, who came to earth as Shepherd and Prophet to save Humanity, and then, His work finished, to die a violent and cruel death.

Lastly, *Siva* or *Nara*, that is to say, the Divine Spirit, is the principle that presides over destruction and reconstitution, the image of Nature, which contains in herself the attributes of fecundity and life as well as those of decomposition and death. It is, in a word, the spirit that directs the eternal movement of existence and of dissolution, which is the law of all beings.

From the first act of Creation the role of this Trimurti commences: *Brahma creates*, *Vischnu protects*, and *Siva transforms*, and God continues to move in His triple attributes until a new dissolution of nature takes place, when everything ceases to exist and returns again to chaos.

According to Vedic revelation, this is the universal law which governs alike all bodies, all plants and animals.

A seed is cast into the earth, a germ develops, a plant or a tree comes to life, grows, matures, dies, and returns to earth.

But this tree or plant has produced seed which in its turn reproduces the original type, and the same is true of animals and of all that exists.

In the same manner matter is born of a germ fecundated by the Supreme Being, which develops in obedience to the law of fatality and like the plant, the tree, or the animal, ends by decomposition.

But a germ remains which is born again, is fecundated anew in the bosom of the Great Soul of the Supreme Power, and anew gives birth to the universe.

During this period the Trinity loses itself in Unity; it is as though it did not exist, since it does not reveal itself in action.

The distinguishing trait of this Hindoo belief, and which renders it so elevating and seductive, is that it brings all, back to unity, and it accepts all its logical consequences.

How sublime in its simplicity! how it conforms with the law of nature and the greatness of God!

Let us see how this Trinity works under the supreme direction of Brahma.

God drew from matter first light, air, the water, and the earth.

He then *expressed* from the Supreme Soul, the life or *Manas*,* which is common to plants, animals, and to man, and the *Ahankara*,† the self, with all its faculties, which was to be the appanage of Man alone.

Then, in order to distinguish the actions to which conscience would give birth, He established right and wrong, and gave the just idea of them to this torch, this self, whose destiny it was to direct the reasoning beings whom He would draw from His substance. After having done this, He created plants, trees and animals, and when, in the words of the sacred books "All nature was one song of love and gratitude," He formed man and woman from the purest portion of Himself; and He then rested and admired His work!

It is in his character of protector that Vischnu wears a visible form, or incarnates on the earth, in order to recall mankind to the primitive faith whenever they depart from it.

Aside from the profundity and justice of the Hindoo belief in incarnation, it is rational to believe that God would manifest Himself whenever the errors and weaknesses of humanity rendered His presence necessary.

The trinity in unity which Moses rejected, served later as the basis of the Christian theology, the notion of which was unquestionably derived from India. In support of the truthfulness of this view, we shall have evidence to present when later on we come to speak of Christianity.

DR. DE SARAK.

**Manas*. Sanskrit: Soul in the sense of life.

†*Ahankara*. Sanskrit: The conscience.

