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THE THEOSOPHIST

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

CONDUCTED BY H. P. BLAVATSKY.

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THE THEOSOPHIST.

VOL. VII. No. 74.—NOVEMBER 1885.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE HIGHER SELF.

THE more we study Nature the more complex do we find her phenomena to be. This holds good on the higher planes of natural activity not less than on those explored by physical science. Conceptions that we form of supra-physical processes expand *ad infinitum* the longer the mind dwells upon them. Our first notions of any such process, indeed, can hardly be more complete than the notion we form of a solid by examining one of its sides. The mind may *ultimately* be enabled to hold all the attributes of the solid in its grasp, but that achievement is only possible as the consequence of a large development of first impressions. It may not be necessary to discard those impressions, even after this development has taken place, but from the later standpoint they will be seen to have afforded no more than a crude view of the truth.

On this principle the picture of the soul's growth or evolution presented in "Esoteric Buddhism" appears to me susceptible of additional treatment which, without uprooting any ideas it may have legitimately established in our minds, may expand and solidify our comprehension of the course Nature actually pursues. Before approaching new conceptions on this subject, however, it may be best to sum up the earlier view. This was briefly as follows; and nothing to be put forward now will be found to invalidate that view.

The soul once launched on the stream of evolution as a human individuality passes through alternate periods of physical and spiritual existence. It passes from the one plane (or stratum, or condition) of Nature to the other under the guidance of its Karmic affinities, living in incarnation the life that its Karma has pre-ordained, modifying its progress within the limitations of circumstance and developing fresh Karma by its use or abuse of opportunities. It returns to spiritual existence after each physical life through the intervening barrier of Kama-loca for rest and refreshment,

and for the gradual absorption into its essence,—as so much cosmic progress,—of the life's experience gained "on Earth," or rather let us say during physical existence.

This view of the matter has no doubt suggested many collateral inferences to most students of the subject. Thus, for example:—

That the transfer of consciousness from the Kama-loca to the devachanic stage of this progression would necessarily be gradual.

That in truth no hard and fast line anywhere separates the varieties of spiritual condition.

That even the physical condition is less hopelessly walled off from the spiritual states than the first glance would suggest. Psychic faculties in living people make us familiar with the fact that communication between the two conditions is possible.

That all states of Nature are around us simultaneously and appeal to different perceptive faculties.

This catalogue of inferences might be considerably amplified without passing beyond the circle of those which naturally grow out of the primary conception that the evolution of Man proceeds through successive and recurring phases in which material and spiritual tendencies are alternately predominant.

The family of ideas just dealt with, however, does not necessarily come to include a conception which now seems required to give our view of the whole process a truly nature-like aspect.

Let us take a new departure from the clearly ascertained fact already referred to—that even during physical existence people with psychic faculties remain in some way in connexion with the planes of super-physical consciousness. We may also bear in mind the phenomena of sleep and mesmeric conditions as showing that aspects of consciousness are possible for all of us independently of those induced by the action of the senses. These phenomena remain altogether mysterious as long as we think of the soul, in incarnation, as something entirely immersed in its physical encasement. It is not enough to say that though so immersed during wakefulness, it may step out of the body during abnormal states. If nothing more is functioning during abnormal states than the consciousness which during normal states functions within the body, there is no manifest reason why the disembodied soul should, by virtue merely of disembodiment, become invested with higher attributes than it exercised before.

But the mystery begins to clear up if we think of the process of disembodiment as return for the soul to reunion with some higher portion of, or attributes of, itself which in fact never come into incarnation at all, and with which it is quite impossible therefore for the waking consciousness of physical human beings, working only with the materials of consciousness supplied by the physical senses, to be concerned.

The processes of incarnation and of the return to spiritual life may therefore be inadequately described when we speak of an alternate existence on the physical and spiritual planes, and thus picture the soul as a complete entity, slipping alternately from one state to the other. The more correct definition of the process would probably represent incarnation as taking place on this physical

plane of Nature by reason of an efflux emanating from the soul, rather than by a total transfer of the soul from the spiritual to the physical plane. The spiritual realm would be all the while the proper habitat of the soul, which would never entirely quit it; and that non-materialisable portion of the soul which abides permanently on the spiritual plane may fitly, perhaps, be spoken of as the Higher Self.

One great comfort to the understanding afforded at the outset by this idea is that we escape from the embarrassment of having to think of the whole complete soul of a highly advanced human creature as inhabiting the very unsuitable body of a child. Unsatisfactory as that conception would appear, it was always impossible to imagine, in filling up the details of the re-incarnation theory, that the young child could be born first, and so to say ensouled afterwards. From the earliest beginnings the new child and the soul to which it might be destined to give incarnation, were clearly already in union. But it was deeply repugnant to the understanding to suppose the greater included in the less. The conception with which we are now dealing harmonizes with the fitness of things and with the analogies of Nature. The soul on the spiritual plane, ripe for re-incarnation, takes note as it were of the newly germinating human being whose physical associations and destiny render it the most appropriate physical habitation the soul can find. Of course there is no conscious, deliberate selection in the matter. The Karmic affinities of the case constitute a line of least resistance along which the soul throws out a magnetic shoot into the objective world, just as a root germinating in the earth throws out through that portion of the ground which most readily gives way before it the first slender blade of green growth which makes its appearance at the surface.

Along that magnetic fibre—itself no doubt growing in vigour simultaneously with the growth of the child—the psychic entity flows into the child's body by degrees.

This view, it will be seen, corresponds with a statement that has sometimes been made in Theosophical writing to the effect that a child does not acquire its sixth principle, or become a morally responsible being capable of generating Karima, until seven years old. If it dies before that time the soul simply sprouts in another place. It is still a complete soul, on the spiritual plane, with growth energy fermenting within it. It has never passed into the dead infant in any true sense of the term. It had simply begun to animate the infant; a process which, by the hypothesis, has been arrested almost as soon as begun. But if the child does not die, but advances to maturity as a physical being, more and more of the Higher Self passes into its organisation, till at last the Higher Self is, as it were, drained of—we cannot tell exactly of how much, but perhaps of the greater part of—its consciousness.

None the less, even when the soul is thus again fully manifesting on the physical plane, does the Higher Self still remain a conscious spiritual ego on the corresponding plane of Nature, with greater or less capacity, according to the nature of its own Karmic elements in incarnation, for communion with its own physical brain. People with

psychic faculties may indeed perceive this Higher Self through their finer senses from time to time, and yet may not, in the present state of occult knowledge in the world at large, realise at once that they are as it were beholding the other end of that curve through space which constitutes their complete entity.

As the Higher Self would, by the hypothesis, be generating thoughts of a kind that had not fully passed into incarnation, there might seem to be a distinct interchange of ideas between the higher and lower selves as though two persons were conversing. In other cases where the incarnate man would not have faculties enabling him to cognize his Higher Self as an objective being, he might nevertheless receive impulses from its thought from time to time, which would be described as the voice of conscience prompting him to do this or that.

The theory we are considering harmonizes very well with the treatment of this, in which we live, as a phenomenal world of illusion—the spiritual planes of Nature being on the other hand the noumenal world, or plane of reality. That region of Nature in which, so to speak, the permanent soul is rooted, is more real than that in which its transitory blossoms appear for a brief space, to wither and fall to pieces, while the plant recovers energy for sending forth a fresh flower. Supposing flowers only were perceptible to ordinary senses, and their roots existed in a state of Nature intangible and invisible to us, philosophers in such a world who divined that there were such things as roots in reality would be apt to say of the flowers,—these are not the real plants; they are of no relative importance, merely illusive phenomena of the moment.

The Higher Self doctrine is also recommended by its correspondence with that in-breathing and out-breathing of Brahm which symbolizes natural operation on the macrocosmic scale, and which therefore probably fits in likewise with the microcosmic scale. Physical incarnation is the out-breathing of the soul; the death of the body is,—or rather is associated with,—its in-breathing, and to some extent it looks reasonable to suppose that the still more familiar analogies of day and night—of sleeping and waking—find their place in the system we are contemplating. For during the nightly trances of the body it is more than possible that the Higher Self recovers a wakefulness which is partially in suspense during the full activity of the body; consciousness may turn to, and away from, the spiritual state by alternate processes of sleeping and waking, even within the limits of that grander alternation which has to do with the periodic transfer of the whole Karmic soul from spirit to matter at birth and death.

The Karmic progress of the soul as depicted by the simple conception of its passage as a complete entity backwards and forwards between the planes of spirit and matter, is in no way interfered with by the permanent existence of the Higher Self on the devachanic plane. Nor need we regard this Higher Self as in any way conflicting with the personality in incarnation, desirous of retaining that personality in states of existence after death, and shrinking from the loss or mergence of that personality in any other consciousness as equivalent to annihilation.

The Higher Self may be regarded as dominating the earthly personality with very different degrees of completeness in different people, and this consideration will show that personalities deeply attached to themselves would represent souls in which the Karmic elements were largely in the ascendant. The reunion of higher and lower selves in such cases, after death, would probably mean the *saturation* of the higher by the lower; in a commanding degree. But in truth after a soul has just been going through a complete span of earthly life the Karmic elements can hardly fail, on reunion, to have so much to do with the completely restored consciousness as to colour the compound, so to speak; for the time being.

And this infusion of the last personality through the Higher Self, or saturation of the Higher Self therewith, fully meets the necessity of personal survival after death, both as an abstract requirement of justice and common sense, and as a part of our primary conception of the Esoteric Doctrines. We shall be, in the devachanic condition, in no sense less ourselves for feeling our personality expanded by the large superaddition of spiritual consciousness; and the gradual reassertion of the supremacy of the spiritual consciousness will constitute the fading out of the personality, which is either dreaded or longed for by people in the flesh according to the degrees of their psychic advancement; but will probably be no more a source of regret to the Higher Self in its actual occurrence than,—on our poor plane of physical analogies,—the digestion of the day's dinner is a subject of regret to a healthy man at night. That dinner has played its part in the nutrition of the body; at the time of its consumption perhaps it may have been a source of some transitory pleasure in itself; but absorbed into the body, it is merely so much renewed strength and health. So with the personality and the Higher Self which digests it. We need not push the analogy too far, but it is quite clear that the conversion of those specific experiences of a life just passed, which constitute its personality, into so much cosmic progress for the Higher Self—which is the ultimate motive, so to speak, with which those experiences have been incurred,—is a process which while it goes on constitutes a prolonged preservation of identity for the personality itself, and one which only yields to the conscious pre-eminence of the Higher Self's identity,—inextricably blended with that of the earthly personality,—when the two are fully united.

From the last phase of our conception, which shows us the Higher Self absorbing the experiences of each life-time in turn, we can readily infer that if it *grows* on that plane by the successive processes of such absorption, a previous condition in which its development was much less advanced than when it is already in the mid stream of evolution, is tacitly implied. At earlier stages of its career, when it may have accomplished but a few human incarnations, it will in fact have existed on the spiritual plane as a Higher Self in character or quality, but in a very undeveloped condition—with a very much less intensity of consciousness. In point of fact there must, in one or some of their aspects, be as much

difference in spiritual elevation between various contemporary Higher Selves as between incarnate human beings.

But just as all human beings have some attributes in common, so no doubt all Higher Selves have some attributes of spirituality in common; and these must give rise to a certain community of consciousness on the spiritual plane which may go far to explain some features of the devachanic doctrine that were apparently irreconcilable with the understanding at first. Along the channels of the Higher Self consciousness, there is in devachan not only a true and complete intercourse between souls in affection and sympathy, but intercourse of a very much more intense and vivid description than any which is possible between the separately walled-off tenants of two prison houses of flesh. Meanwhile those relationships which had nothing to do with Higher Selves at all, are—not necessarily forgotten in devachan, but—for the comparatively undeveloped entities absorbed in them, thrown into a subjective existence of an illusory nature.

Take the case of a person whose Higher Self is a great engine of power—the growth by that hypothesis of a very prolonged evolutionary process. What happens when the last personality returns to it? As already said, the experiences of such personality must infuse themselves into such Higher Self and colour it for a time. But the illusions of earthly relationships will not present themselves as all-important to the restored and complete self when the threshold of the spiritual self is recrossed. The situation will be that of a man awakening from a dream he vividly remembers, but at once assigns to its legitimate place in his life. The reawakened life asserts supremacy over it. (Perhaps a dream may sometimes, for incarnate humanity, have to do with a higher life than that of the awakened state, but the consideration of that possibility would be another question. The dream of the illustration would be the common place fantastic vision of unilluminated sleep.)

The exalted Higher Self recovering from the dream of its personality will put aside the delusion of that state, and quickly re-centre its consciousness in reality. It will not be disturbed because its own elevation in Nature may perhaps deny it the unenlightened comfort which a less developed soul might find in the beautiful reproductions of its earthly memories thrown out of its inner depths on to the astral mirror in presence of which it would have been placed. With these the undeveloped soul may be happy, and happiness may have been, so far, all it sought. It will not, like its more enquiring and therefore more elevated elder brethren, have been asking so many questions of nature concerning her processes and its own part therein as to have grown superior to the use of the astral mirror, and to the craving for its kindly illusions.

The theory of the Higher Self thus conceived seems to me to recommend itself to the mind as a truly scientific idea,—that is to say as a view in harmony with the pure and subtle dignity of natural operations,—which, often as they may be symbolised by theatrical or fantastic allegories, never betray the taint of such a character when exhaustively understood. But none the less does the abstract scientific verity enable us to detect the element of truth running

through various beliefs concerning the soul thrown out by independent thinkers—endowed perhaps with psychic faculties and receiving some true inspiration, but liable, by reason of being untrained in the grammar of esoteric science, to associate such inspiration with pre-established conventional or even poetic fancies. Thus one school of independent occultists has gathered round the teachings of a Seer who attaches great importance to a view of the soul's development known as the doctrine of Counterparts. According to this idea every human being as known to us in incarnation is but half a human being, the complementary half whereof,—of the opposite sex,—is somewhere about the universe waiting for a perfect and celestial marriage at some future period. In the first form of this belief the counterpart was supposed to be another living being—a contemporary man or woman, with whom it was theoretically possible that the person concerned might effect a union in life. Afterwards the theory was so far purified, I believe, as to include the condition that the counterpart of a living man or woman must always be in Heaven.

Here we evidently have an imperfect presentation of the doctrine of the Higher Self, minus the detail which our esoteric guidance has enabled us to accumulate around it.

Again, the involved and fantastic conception of the "sympneumatic" which another Western mystic has worked out is only a fresh distortion of the living fact in nature; while the guardian angels of some spiritualists constitute once more a poetical presentation of the idea, and may embody one aspect of the truth very efficiently, though unhappily we are apt to fall into a great many misleading beliefs if we people the skies with entities external to ourselves for ever on the watch to guide our tottering footsteps like mothers with so many children.

A. P. SINNETT.

THE VIRGIN OF THE WORLD.

THIS is the title of a recent publication in English of some of the books generally attributed to Hermes. The first book however is the only part of the publication to which this heading is strictly appropriate. Two philosophical discourses named "Asclepius on Initiation" and "Definitions of Asclepius" and a few fragments of Hermetic philosophy are added to it, with two introductory Essays by Mr. Maitland and Dr. Kingsford, which are very interesting and instructive.

It will be a most interesting study for every occultist to compare the doctrines of the ancient Hermetic philosophy with the teachings of the Vedantic and Buddhist systems of religious thought. The famous books of Hermes seem to occupy with reference to the Egyptian religion the same position which the Upanishads occupy in Aryan religious literature. As there were forty-two provinces in ancient Egypt, and the body of Osiris was cut up into forty-two pieces, so there were forty-two books of Hermes. This, however, is not the number of the Vedas nor of their sub-divisions, as Mr. Maitland seems to suppose. This number is one of the characteristic features of

Egyptian mysticism, and veils a profound truth. It has nothing to do with the number of stars in any particular constellation, as some Egyptologists have imagined. So long as these investigators of the Egyptian religious doctrines erroneously believe that they are based on the signs of the Zodiac, the motions of the heavenly bodies, or the appearances of particular groups of stars, it will be impossible for them to penetrate into the profound depth of their meaning. These books of Hermes, if they can be discovered, will no doubt put an end to all such speculations. But Hermes said, "O Sacred Books of the Immortals, ye in whose pages my hand has recorded the remedies by which incorruptibility is conferred, remain for ever beyond the reach of destruction and of decay, invisible and concealed from all who frequent these regions, until the day shall come in which the ancient heaven shall bring forth instruments worthy of you, whom the Creator shall call souls."

This passage has a double meaning, applicable alike to the works of the Divine Hermes and the human Hermes; and the time is yet distant when the true Hermetic philosophy and the ancient civilization of Egypt will be revived in the natural course of evolutionary progress. The works that are now being published as Hermetic, however, do not appear to be the real Hermetic books which were so carefully concealed, though they contain fragments of true Hermetic philosophy coloured by Grecian thought and mythology, and "The Virgin of the World" was probably based on some Egyptian compilation professing to be one of the Hermetic books. It is curious to notice that in it we find Isis informing Horus that the animal signs were placed in the Zodiac after those of human form, which would be the case when the equinoctial point was at the beginning of Gemini. Moreover, as will be shown further on, the main doctrines taught by the discourse are in harmony with the religious doctrines of Ancient Egypt. But the prominent references to Zeus, Kronos, Ares, and Aphrodite unmistakably show that it can in no wise be considered as one of the ancient Hermetic books. In the context in which such names occur, Hermes would no doubt have referred to the corresponding deities of Egyptian mythology. By referring to page 9 it will be seen that the writer identifies Hermes with Mercury, which no ancient Egyptian properly acquainted with his ancient philosophy would have done. Hermes is "cosmic thought," as is stated in another part of this discourse. Strictly speaking he is the universal mind in his divine aspect, and corresponds with Brahma in the Hindu religion. Just as the Vedas and the Upanishads are said to have originated from Brahma before the evolution of the manifested Cosmos, the Egyptians declared that their religious books originated from the Divine Hermes. Hermes, like Brahma, is represented (p. 10) as taking part in creation. Such being the case, it will be erroneous from the Egyptian standpoint to represent him as Mercury. Hermes is further spoken of as the teacher and initiator of Isis, though in one place the Great Master and the Ruler of the Universe addresses the mysterious goddess as the soul of his soul and the holy thought of his thought. Isis, the great Cosmic Virgin, is the sixth principle of the Cosmos.

She is the generative power of the universe—not Prakriti, but the productive energy of Prakriti—and as such she generates ideation in the universal mind. Even in her human incarnation she cannot properly be placed in the position of a pupil of Hermes. The human incarnation of Isis is not the descent of soul into matter, as is the case with the rape of Persephone. Curiously enough in referring to this incarnation in her discourse to Horus, Isis speaks thus:—"The Supreme God... at length accorded to earth for a season thy father Osiris and the great goddess Isis." Who then is this Isis who addresses Horus? Possibly the term Isis was applied to every incarnated soul, as the term Osiris was applied to every departed spirit in the later times of Egyptian history; but even this supposition will be found inconsistent with some portions of the dialogue under consideration. The author of the book, whoever he was, did not comprehend in its true light the mysterious connection between Isis and Hermes, and, trying to imitate the tone and form of the real Hermetic dialogues (which were repeated during the times of initiation only) according to the traditions current in his time, wrote the dialogue under review in the form in which it is now presented to the public. Before proceeding to notice in detail the doctrines inculcated in this book it is necessary to point out that Persephone is not the Cosmic Virgin, and cannot be represented as such from the standpoint of Hermetic philosophy. This title is only applicable to the great Isis, and not to every soul which is encased in matter and which ultimately manifests itself as the spiritual intelligence of man. The Cosmic Virgin is the maiden mother of the manifested Universe and not the Virgin mother of incarnated Christ (Spirit.)

Isis occupies in the cosmos or macrocosm the same position which the soul that has fallen into the clutches of matter occupies in the microcosm. Isis is the mother of the Logos manifested in the Cosmos, as the soul is the Virgin mother of the regenerated spirit; Isis is the mother of Adonais, while the incarnated soul is the mother of Christ: but the former alone is entitled to be called the Cosmic Virgin, and not the latter. In our humble opinion the Cosmic Virgin is not the Virgin manifested in the Cosmos, but the Virgin mother of the Cosmos. The contrast is not between the Virgin of the Cosmos and the "perpetual maid of heaven," but between the macrocosmic virgin and the microcosmic virgin. Consequently in the discourse of the Cosmic Virgin to her divine son, we find a general account of cosmic evolution, and not a mere description of the descent of soul into matter. It must be remembered in this connection that the human incarnations of Isis and Osiris should not be taken as mere allegorical representations of the incarnations of spirit. They were placed on quite a different footing by the ancient Egyptian writers; and in this very discourse Isis said that she would not and dared not "recount *this* nativity" and "declare the origin" of the race of Horus. The so-called myth of Osiris is the great central mystery of Egyptian occultism, and has probably a closer relation with the appearance of Buddha than has usually been imagined. It must further be stated here that the Greek God Dionysos has no proper position to occupy in the Egyptian Pantheon. Dr. Kings-

ord speaks of the "incarnation, martyrdom and resuscitation of Dionysos Zagreus" in the essay prefixed to this book. She says that Dionysos was intended to mean the spirit, and adds further on that "the spirit or Dionysos was regarded as of a specially divine genesis, being the son of Zeus by the immaculate Maiden Kore-Persephoneia" If so, Dionysos is the seventh principle in man, the Logos that manifests itself in the microcosm. But we are informed at the end of the essay that "Osiris is the microcosmic sun, the counterpart in the human system of the *macrocosmic* Dionysos or Son of God." This latter statement is clearly inconsistent with what has gone before, and is evidently the result of misconception—a misconception generally prevalent in the minds of the Western Hermetic students regarding the real position of Osiris—and an attempt to interpret the higher mysteries of the Egyptian religion by the mythological fables of ancient Greece, which, though elegant and refined in form, bear no comparison whatever to the allegories of the ancient Egyptian writers in point of occult significance.

There is a remarkable passage on p. 34 of the book under consideration which, if closely examined, may throw some light on the subject. Isis informs Horus that "on high dwell two ministers of the Universal Providence; one is the guardian of the Souls, the other is their conductor, who sends them forth and ordains for them bodies. The first minister guards them, the second releases or binds them, according to the Will of God." The real position and duties of Osiris may perhaps be gathered from this significant paragraph. It will not be very difficult to ascertain the name of the other minister, who has a nearer relationship with the Macrocosmic Sun than Dionysos, from a careful examination of the religious doctrine of Egypt. But as it is the business of the Sphinx to propose riddles, not to solve difficulties on such subjects, nothing more can be said in this connection. Buddha and Sankaracharya may perhaps disclose the real mystery of these two ministers.

Some of the important doctrines taught by Isis in this discourse will be examined by the light of Hindu and Buddhist philosophy in the next issue of the *Theosophist*.

THE SOLAR SPHINX.

PRIMITIVE MAZDAYASNYAN TEACHINGS.

The Honavar and Ashem.

THE history of the world shows that in every age a few minds reach such an expansion of knowledge, in area and depth, that they are able to give—by a sort of higher intuition—a more or less clear solution of some of the most difficult problems of life. The radiation of a great thought attracts towards itself masses of minds of varying calibre that try to assimilate the thought each in their own way and in proportion to their power of apprehending great truths. Human language, even at its best, is imperfect, and the same word or sentence, particularly when dealing with abstract ideas, produces a variety of impressions as it strikes different intellectual organisms in different classes of minds.

A large amount of the religious controversy that has arisen from time to time is merely a war of words. An age of religious revival gives expression to sublime truths which, in course of time, become encrusted with error and are limited in their interpretations, through the sluggishness of thought and of moral activity, to ritualistic practices of small value. The ignorant masses again cannot be expected to tax their minds to any extent, and much pure teaching has to be curtailed and expressed in materialistic language, to suit their power of comprehension. We find therefore many a noble precept and teaching so worded by some of the writers of old as to suit the ideas equally of the learned few and of the untutored masses. The masterpiece of a great painter would be to the ordinary observer nothing more than a pleasing representation of some familiar scenes, while to the man of cultivated artistic taste every stroke of the pencil would reveal the admirable genius of the master, that could throw life and light into subjects the most seemingly commonplace.

As the human mind applies itself to the law of causation and goes on tracing an effect to its cause, which in its turn appears to be the effect of a prior cause, it moves along an almost endless chain, in which alternately every effect presents itself as a cause, and every cause as an effect. It is the privilege and the triumph, however, of the human understanding in *its higher aspects* to conceive of a Self-existent First Cause, whence all things proceed. Modern science in its agnostic attitude, while admitting in a general way the existence of this Primal, Eternal Principle, calls it the great Unknowable wherein science and religion are said to meet. Human reason very naturally associates with this Invisible Principle the idea of Supreme Intelligence, but the vulgar masses going a step further transform it into a gigantic projection of their own personality. Thus anthropomorphism,—or an illogical conception of the Deity as having something like a huge human form and having human attributes,—comes into play and becomes the creed of many who turn dogmatists and believe that they can play fast and loose with their Maker, who is looked upon as one to be propitiated by vain offerings and rites mechanically performed.

The Infinite Self-existent Power can never be positively defined, but the very fact that the human mind conceives an idea of Infinity, in a manner however vague and inexpressible, affords the basis of this transcendental conception of the Eternal Existence which we call God. Material things are known by scientific perception, and likewise supersensual things can in a manner be apprehended by scientific thought.

In the higher religious teachings of most nations we find the Divine Existence spoken of in terms which are free from the ideas of limitation, irregularity, or discord. Human thought in its unclouded moments, obtaining glimpses of the majesty and boundless perfection of the great Reality, generally rests content with the knowledge that this Divine Power exists, and that It is All-wise.

This Power is "Ahura Mazd," whose existence dawned upon the Iranian mind ages ago in a manner at once sublime and scientific. Scepticism and Agnosticism are and ought to be stages in the

development of the thought of every nation as of every *thinking* man; but they are simply attitudes of the mind towards uncomprehended knowledge, and have sooner or later to be abandoned lest they prove suicidal, creating a dogmatism of their own; setting up an unscientific blank negation as an idol of worship. The capability of the human mind has scarcely been fathomed, and that which may prove a dead block to some may afford a stepping stone to others into higher vistas of consistent thought. As far as reason is given a broad and liberal basis to work upon, its strict deductions in the domain of the subjective, the supersensual, or the abstract, are acquisitions of higher knowledge. He who is too closely occupied with minute details as to particulars is not in a position to cultivate that power of abstract thought which is the higher faculty through which we arrive at a knowledge of great truths. The quibblings therefore of small men, however proficient they may be in the details of limited portions of physical research, can never touch the true basis of religion.

Professor Tyndall, one of the foremost of English scientific writers and teachers, thus expresses himself:—"There exist other things woven into the tissue of man, such as the sentiments of veneration, respect, admiration, and not only sexual love, but the love of the beautiful in Nature, physical and moral, of poetry and art. There is also that profound sentiment that from the first dawn of History, and probably for ages anterior to all History, has incorporated itself in the religions of the world. You may laugh at these religions, but in any case you only laugh at certain accidents of form, and you will not touch the immovable basis of the religious sentiment in the emotional nature of man. The problem of problems at the present hour is to give to this sentiment a reasonable satisfaction."

We shall try to see how the enlightened Iranian mind expressed itself upon a part of this problem at a period of time when it was untrammelled by various degenerate "accidents of form" that have since beclouded the unsophisticated teachings of old.

The meaning of the name "*Ahura Mazda*" (contracted in later times into Ormazd) is very suggestive. The first of the two words of which it is composed is derived from the root "*ah*," Sanscrit "*as*," meaning to be, to breathe, to exist. "*Ahura*" therefore means the Living One or the Giver of Life. The second word "*Mazdā*" or "*Mazda*" is a compound word made up of "*maz*" and "*da*." "*Maz*" signifies great and "*da*" means to produce, as also to think, and therefore Mazda may mean either the great Producer, or the "Wise One." Both these significations of the word *Mazda* are closely allied, and are interchangeable in ancient philosophy, according to which the Primal existence manifests itself by its "Wisdom," through which is produced the visible creation.

Ahura Mazda then is the Wise Living One. In Him Infinite Life and Unbounded Wisdom are co-eternal. The great Deific Principle in the Mazdayasnyan conception is the Ever-Living Reality, the Eternal Substance which, in whatsoever way we may view it, shows itself as Unbounded Wisdom, and makes itself felt by its unutterable Intelligence. Thought and production are indissolubly linked; the objective body being merely a material

copy of the subjective idea. The Divine Thought is reproduced in visible Nature, which at once excites our admiration and despair. We often hear it said that Nature is the creation of God; but a most irrational idea is imported into the word "*Creation*" by some Western religionists, and it is alleged that God has called into being the universe out of *Absolute Nothing*. This is put forward as an instance of the omnipotence of the Creator. The human mind, however, cannot reasonably conceive of what is ignorantly termed "*Absolute Nothing*." The very idea of the Deific Principle being Infinite and Eternal Existence excludes altogether the thought that there can be "*Nothing*" anywhere. This truth is very aptly expressed in the ancient maxim, "*Ex nihilo nihil fit*,"—out of nothing cometh nothing—and therefore there could be no creation out of nothing. This illogical and absurd idea that God creates out of nothing is founded upon a misconception. There may be a substance (and we well imagine it) which is "*nothing*" grossly material—which is not perceptible to our senses—as for example the hypothetical *ether* of modern science. For all practical purposes this invisible substance may seem to us non-existent; but it does not follow thence that there is *Absolute Nothing* anywhere. We can never get rid of the ultimate atoms of matter, and there is no such thing as an utter void in space. The Peripatetics justly asserted that Nature abhors a vacuum. Dr. E. W. West, that learned Pehlevi scholar, has given in his translation of the Bundahish a very sensible note, which was very much needed to dispel the misconception that the Parsees have to some extent imbibed from Western religious dogmatism. He says, "It is usual to consider the (word) '*dādan*' when traceable to the Av. '*da*'=Sans. '*dhā*' as meaning to 'create,' but it can hardly be proved that it means to create out of nothing, any more than any of the Avesta verbs which it is sometimes convenient to translate by 'create.' Before basing any argument upon the use of the word it will therefore be safer to substitute the word 'produce' in all cases."

The Avesta religion therefore is altogether free from the error of believing that there is creation out of nothing. In the *Ahura Mazd* Yesht amongst others we find these names. "*Vit nām ahmi*," I am the All-pervading; and "*Visptash nām ahmi*," I am the Fashioner of all. "*Thrityo Avitanyo*," my third name, is the All extending. *Ahura Mazd* produces, or evolves, or fashions everything, and fills all infinite space.

We shall now be in a better position to discuss the meaning of the two sacred formulas the *Ahuna Vairyo* and *Ashem* which occupy so high a place in Parsee religious literature, and which the Parsees daily and hourly recite. Dr. Haug thus speaks of them:—

"The formulæ are very short; it is somewhat hazardous to venture upon a translation of them. The words themselves do not offer much difficulty, but the context does." Dr. Geiger says:—"Unfortunately the text is extremely difficult and obscure, so that none of the attempts hitherto made to interpret it can be considered as perfectly satisfactory." He simply gives Dr. Haug's translation of the *Ahuna Vairyo*, which is as follows:—"Just as a heavenly Lord

is to be chosen, so is an earthly master for the sake of righteousness (to be) the giver of good thoughts and of the actions of life towards Mazda, and the dominion is for the Lord (Ahura) whom he (Mazda) has given as a protector of the poor." We understand nothing from this translation, nor is Dr. Spiegel very clear. He translates:—"As is the will of the Lord so (is he) the ruler out of purity. From Vohumano (will one receive) gifts for the works (which one does) in the world for Mazd. And the Kingdom (we give) to Ahura when we afford succour to the poor." The Pehlevi translation is equally obscure; it runs thus: "As is the will of the living spirit, so should be the pastor, owing to whatsoever are the duties and good works of righteousness. Whose is the gift of good thought which among living spirits is the gift of Ahura Mazd. The sovereignty is for Ahura Mazd, who gives necessities to the poor."

M. Darmesteter's translation, which is not literal, is as follows:—"The will of the Lord is the law of holiness, the riches of Vohumano shall be given to him who works in this world for Mazd and wields according to the will of Ahura the power he gave to him to relieve the poor."

The Right Reverend Bishop Meurin sees in this sacred Zoroastrian formula Saint Michael and the imaginary dragons of hell. He translates thus: "Supplication to thee, O prince of Angels (Ahura St. Michael), Rightful Ruler of men, Leader on sanctity's path. Thou that directest to God the good thoughts and actions of mankind, raising them up as a gift towards the Father on high. Yea, the dominion above and beneath is Ahur's (St. Michael's); the All-Wise made him the victor renowned over the dragons of hell."

M. De Harlez translates—"As there is a Supreme Lord, so there is a religious chief for the propagation of religion by means of purity. He is also the executor of good thoughts and of the works of the Mazdayasnian Law. The Powerful kingdom belongs to Ahura, and he has made the spiritual chief the protector of the poor."

Messrs. Frank and Oppert render as follows:—"Like the verb of the Supreme will, emanation exists only because it proceeds from truth. The creation of what is good in thought or act in the world belongs to Mazda and the reign is of Ahura whom the verb has constituted the destroyer of the wicked." Ervad Kavasji Edulji Kanga's Gujrati translation may thus be rendered into English:—"Just as a ruler of this world (*i. e.*, a king) acts according to his own will, so the chief of spiritual matters (*i. e.*, the High Priest) by means of righteousness acts according to his own will. The reward of Bahman is for him who performs the actions of this world for Mazd. He who causes some one to give the poor occupation or support as it were considers Ahura Mazd as his King." I fail to understand the exact meaning of this translation, particularly of the first line.

Both these formulæ are believed to have been written previous to the time of Spitma Zarathushtra, and are in the language of the Gathas, the oldest Zoroastrian writings extant. The 19th Yasna contains a commentary on the *Ahuna Vairyo*. This ritualistic commentary, which is very likely the work of more than one writer, must have been written several centuries after the *Ahuna Vairyo*

itself, and in its first part very clearly shows that the *Ahuna Vairyo* was looked upon according to tradition as the supposed allegorical speech of Ahura Mazda before the creation of the universe. We read in it as follows: "Which was the word, O Ahura Mazd, that thou spakest unto me (as being) before the heavens, before the water, before the earth, before the animals, before the trees, before the fire, son of Ahura Mazd, before the pure man, before the Devas and vile men, before the whole material universe, before everything good produced by Mazda—that arises from Harmony."

Then answered Ahura Mazda. "These parts of the *Ahuna Vairyo* it was, O Spitma Zarathushtra, which I spake unto thee before the heavens, before the water, before the earth, &c."

This portion of the commentary gives the true clue to the meaning of the formula. A correct translation of the "*Ahuna Vairyo*" should not only make good sense in itself, the meaning of each line being consistent with the other, but it should be quite literal and in accordance with the old Iranian belief regarding the formula as expressed in the 19th Yasna. None of the translations have been made with such an object, and an attempt, feeble though it be, may now be made in this direction in strict conformity with the meaning and grammatical construction of the words.

At the very threshold we meet with the words "*Ahu* and *Ratu*," which are commonly translated respectively as Lord and Master. Ahura Mazda is spoken of in the Avesta as both *Ahu* and *Ratu*, and in a limited sense Zarathushtra is sometimes called the *Ahu* and *Ratu* of the Earthly creatures. *Ahu* or '*Anghu*' is the Sanscrit *Asu* and comes from the same root that we traced in Ahura, namely, '*Ah*' or '*as*' to be, to exist. It means that which has life and also that which is the origin of life. From the latter signification has arisen the secondary meaning "lord." *Ahu* in its original sense is an impersonal mode of expressing the idea of the Eternal Substance or Existence which is One Infinite Life and is the origin of all Life in creation.

The word "*Vairyo*" means will or wish, hence also law, and "*Ahu Vairyo*," may be translated as the "Will or Law of the Eternal Existence." The word *Ratu* means one that acts through justice, and secondarily it is used to signify master or chief. Both *Ratu* and *Asha* are derived from the verb "*Aret*" (Sanskrit '*Rit*') to speak the truth. This may again be traced to the root '*ar*,' to go, to move. The idea of harmony and regular motion is involved in his root, and Dr. Haug has a very significant note on the word *Asha* in which he says, "the laws of *Asha Vahishta* are the laws of Nature, as the original meaning of *Asha* is not purity, but going on in a regular way." *Ratu*, then, is the energy that proceeds from the Divine Principle and guides everything. The Sanscrit "*Rita*" includes all that is right, true and safe, as we find from the following extracts from the Rig-Veda: 'May we, Mitra and Varuna, traverse all the evils on the path of *rita* as we traverse the waters in a ship' (Rig-Veda VII. 65-3). O Indra, lead us on the path of *rita* over all evils (Ibid-II. 28-4 & VIII. 12-3). In short, *Rita* is conceived as the eternal foundation of all that exists (Taitreya Narayanam XII. Taitreya Upanishad Shiksha Valli XII. 1) *Ahu* and *Ratu*

are not entirely distinct one from the other, but are one in their essence; the first the potential, the second the active Principle.

The word '*Shyothna*' means ordinarily work or act, and may be traced to two different roots respectively meaning, "to increase" and "to move." '*Anghu*' means life as well as the world, for the universe was looked upon (and very correctly too) by the ancients as pervaded all through by life in some shape or other. "*Shyothna Angheush*" therefore, which is usually rendered as the 'work of life' must, when referring to the world, be translated as the manifestations of the life principle or the manifestations of the universe.

The only other word that I need notice is '*Dregubio*,' which is the dative plural of the word '*Drighu*,' which we trace to the root '*Dru*' to wander. All wanderers are not poor or helpless, and in a very secondary sense in relation to human beings we translate this word as 'poor.' In relation to the universe the wandering ones are the revolving systems, great and small, from the minutest whirling atoms to the rotating stellar spheres. All things are in continual motion, and are wanderers in the grand symphony of the universe. They would be poor indeed but for the great Life that sustains them.

I therefore translate the Ahuna Vairyo* as follows:—

As is the Will (or Law) of the Eternal Existence so (its) Energy solely through the Harmony (asha) of the Perfect Mind is the producer (Dazda) of the manifestations of the universe and (is) to Ahura Mazda (the Living Wise One) the Power which gives sustenance to the revolving systems.

In other words, just as the nascent world is about to be called into being, the Supreme Existence in accordance with its own Will or Law puts forth its Energy, which, acting in union with the Divine Harmony of the Perfect or Universal Mind, works out all the manifestations of the Universe, and, without becoming inactive, remains the Preserving aspect of Ahura Mazda, sustaining all things in their motion and life, from the minutest atoms to the grandest of systems that course through Infinite Space.

For a better comprehension of the idea conveyed by these words we may amplify a little. Vohumano, the good mind, (good in the sense of perfect or Divine) is the highest of the six Amesta Spentas (Amshaspends)—the Immortal Benefactors—all aspects of the Divine Principle (Ahura Mazda.) In the 45th Yasna 4th stanza we find the words "*Patrem Vangheush Verezyanto Manangho*;" Ahura Mazda here is called the father of the activity-causing Perfect mind (Vohumano.) Asha means righteousness, purity, justice, more properly Harmony. What is harmony on the physical plane is righteousness and justice on the moral plane. Ratu the Divine Energy, at the birth of the Universe in obedience to the Eternal Will which is the Law of the Supreme existence, works by means of the Harmony of the so called Divine mind and produces all the manifestations of the life Principle forming the cosmos. There is

not only production but continuous preservation necessary, and this same energy is said to be to Ahura Mazda the power which sustains all the revolving systems of the Universe. Ahura Mazda is both *Ahu* and *Ratu*, and therefore is at the same time the Eternal Substance, or Existence, and its Energy.

In the 43rd Yasna, paragraph 5, we read "as the Beneficent one thought I Thee, Mazda Ahura! when Thee first I saw at the birth of the world; for it hath pleased Thee to make (all) acts carrying their consequences—and as is said,

"Evil to the evil, good blessing to the good—by Thy dispensation at the last stage of the world."

In the 31st Yasna, paragraph 8, we find: "Thee first I apprehended by (my) mind as the sublime in the universe, the Father of the Perfect Mind.

"Thereupon simultaneously I perceived Thee in my (inner) vision as the true Maker of Harmony, the Life-Giver of the world in its manifestations." Here we may fitly read the lines of the poet Wordsworth.

"—With an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things."

In the Ahura Mazd Yasht, paragraph 38, Ahura Mazd says:

"By my Intellect and Wisdom the world first arose (and) by that same (Wisdom) shall the world be to the end." The ideas in these passages may profitably be compared with the translation of the Ahuna Vairyo suggested above.

That the universe had a beginning and will also have an end, is not only a Zoroastrian doctrine, but is to be found in all ancient religious systems. By an act of the Supreme Will the universe first arose; the energy that was set free to accomplish the work of creation works solely through order and harmony directed by the Wisdom typified by the Perfect Mind, and sustains every thing that moves and has being.

In the '*Ahuna Vairyo*' or Honvar we rise to the conception of the Deity and its manifestations. How the universe came into being and how it is preserved is therein expressed with a conciseness that is truly admirable. No wonder this beautiful formula, expressing in three short lines the most suggestive and highest of Truths, has been revered throughout the ages as an efficacious Divine Word. It is the aspect of Ahura Mazda as the creative Deity, and it is with this active aspect man has most to do. At every little stumbling block the opposing power of unbelief as to the existence of the Deity and its wisdom unsettles man, and he alternately dreads, attempts to propitiate, or denies Ahura Mazd. The three lines of the Ahuna Vairyo, rightly understood, will suggest a host of ideas in relation to the universe and the essence that pervades and upholds it. The truth conveyed in the lines has slowly to be assimilated, and must become enlightened Faith founded upon

* The original formula is as follows:—

"Yatha ahu Vairyo atha ratush ashat chit hochê Vangheush dazda manangho shyaothnanam angheush Mazdai Khshathremcha Ahurai a Yim dregubio dadat Vastarem."

knowledge before it can become potent for good in the life of man. The mechanical mumbling of the words can have no efficacy; their true significance is to be meditated upon so as to strengthen this conviction of Divine existence, and its Law founded in unbounded wisdom, manifesting in all things harmony and justice.

NAVROJI DORABJI KHANDALVALA.

(To be continued.)

INTERPRETATIONS OF FOLK-LORE: THE "HASTHA VISESHAM."

THE prevalence in many countries, Western as well as Eastern, of the belief that certain individuals have a fortunate and certain others an unfortunate touch, seems to point to the general acceptance in very early periods of the idea of differing peculiarities in "magnetic aura." Wonderful stories are told in India, especially, of the different effects resulting from the touch of gardeners, agriculturists, and others upon seeds and plants. An esteemed lady writes from an Indian hill-station as follows:—

"I planted a quantity of vegetable marrow seed, and a curious thing happened that I should like explained: the first fruit all rotted off, and the gardener's explanation was that some person in bad health must have either passed the spot or looked covetously at the fruit and thereby blighted it. Another curious fact I discovered by chance is that if seeds are planted by some individuals, they either do not start into life at all or are soon blighted; again the gardener thought that something was wrong with the hand of the person who put them down. A vitiated state of health possibly absorbs the vitality of the germs. What is your idea? I think you have studied the question. The gardener said: 'Ah! Mistress, you Europeans do not understand certain things that even we ignorant Hindus all know from childhood. Some people have what we call "a hand with no luck in it"; if they plant seeds the greater number rot in the ground, or, if they come up, they grow into sickly plants and seldom reach maturity. And so with almost everything they touch. You remember ordering that cooly woman to plant the nasturtiums? Please come and see the bed.' I went there, and saw that not one had sprouted. "See," he continued, "the soil is loose and rich, there has been plenty of moisture, and there is no reason why they should not have grown: but the woman has no luck in her hand. An 'evil-eye' is even worse, for while you can avoid a touch from such a person, a glance from an unlucky or malicious eye will reach the plants from a distance, and that can't be helped. But you won't believe me, so why should I go on?" I assured him that for once he was talking to an European who was not disposed to laugh at his stories, and he then told me many strange things which, being of a class with which all investigators of spiritualistic phenomena are familiar, need not be related in this connection. Certainly I have noticed often that some persons seem not to have the same success as others in raising seeds, growing cuttings, etc., and even flowers picked by them seem to wither sooner. Among cooks it is a well-known fact that meat will go bad if touched by one in an unhealthy state of body. The same applies to dairy-maids, with some of whom milk will turn sour without the least provocation other than a mysterious putrefactive influence proceeding from their persons. Natives of India are also well aware of the dangers of vaccination, and declare it is as dangerous to give vaccine from a healthy child, as to receive it from another. They have an idea that if the lymph is taken from a strong child and given to a weakly one, the latter will assuredly rob the former of strength and health. I can vouch for the fact that there is some truth in this. A friend of mine assured me that she believed vaccination had weakened her child. "The strange part of it is," she added, "that my child was originally

particularly healthy, and the little baby to whom the lymph was given was a wretched specimen, so weakly that the parents scarcely knew how to keep it alive, and now that baby is in blooming health, while my poor girl is utterly changed for the worse, her food disagrees with her, her appetite has left her, and she is a continual anxiety to me. Please tell us something about all these mysteries."

To begin with the question of the plants first, the lady's surmise is but partially correct. There are individuals of both sexes whose mesmeric aura seems fatal to plant life even when they are in good health. The mediæval writers had much to say about these mysterious sympathies and antipathies between individuals and plants, as well as between certain species of plants and the generality of mankind. With regard to this latter branch of the subject, some valuable notes have been already supplied by Mr. V. Cooposwamy Iyer, of Madura, in his memorandum upon "The Aura of Trees" (*Theosophist*, September 1885, p. 307), but far more remains to be added, and it is hoped that other intelligent observers will communicate what they know upon the subject. It is possible that light may thus be thrown upon what is now a perfect enigma to the medical profession—the "selective power of medicines," by which a drug, though taken into that common receptacle, the stomach, will reach with its curative influence the particular organ of the body with whose special function it seems to have an affinity. Mr. Cooposwamy now supplies the following additional memoranda:—

"It is, I should say, known throughout all India that if persons who have what is called in Sanskrit *Hastha Visesham*, the "lucky hand," sow or plant seeds, the product will inevitably be abundant, healthy, and vigorous, while those not so endowed will get from their sowing either stunted and scanty crops or none at all, in proportion to the impurity or antipathetic relation to plant-life of their magnetic emanations.* I could cite many corroborative examples from my own observations, but one will suffice. A near relative of mine and his friend planted in adjoining beds of a garden, prepared exactly alike, some seeds of the long gourd so common in our country: with the same watering and cultivation the crop of the former was plentiful, that of the latter almost a failure. This sensitiveness to differences in human magnetism does not seem to be confined to any one species of plants, but is noticeable equally in grains, pulse, running vines, and trees. The man with the 'lucky hand' finds his good fortune showing itself throughout.

A mysterious blighting potency seems to imbue the magnetic aura of females at certain periods of physiological disturbance, and this has led from time immemorial to the Asiatic custom of secluding them at such times. They are then prevented from touching household utensils, the family clothing and food, especially rice and milk, drawing water from the well or tank, &c. In Brahman families, as also Parsee, and, I believe, Buddhist, they are confined for three days to a special room outside the house into which no one else enters. Should a female at such times sit at the foot of a lime tree, it is alleged the tree will wither and die; should she by chance engage in making pickles—as she might in some non-Brahmanical families, where the strictest rules are not observed—the pickles will breed worms and rot within a few days, while if the pickling be done at any other time, they might keep sound for months or even a year or two. Yet there are women whose pickling, whenever attempted, will never succeed. I have read that in the dairies of Holland and the wine-fermenting vaults of France and Germany, the admission of women so circumstanced is rigorously forbidden.

* Cf. Deut. xxviii. 38—40 for an illustration of the blighting of crops sown by a man under a curse.—O.

† And among others, in Jewish, Cf. Leviticus xv. 19—33.—O.

A curious custom prevails in India in connection with the celebration of marriage rites. It comes down to us from an unknown antiquity. Our Brahminical ceremonies of marriage last four days, and on the first day a number of diminutive flower pots are filled with fresh earth and sown with nine different grains, mixed together and soaked in milk and water, first by the holy Brahmins assembled, and then by the women of the household in order of seniority. Mantras are also recited by the Brahmin priests during the process, which is purely one of mesmerization. The result is that the seeds so sown sprout up with wonderful rapidity and luxuriance, putting forth leaves on the third day. These pots so overgrown are taken out in procession with music on the fourth or fifth day of the marriage and thrown into a tank.

Perhaps the "lucky hand" is never more unhesitatingly recognized and acted on than in the case of native doctors administering medicines to the sick. A doctor may be never so clever and skilful, but if he has the reputation of having an unlucky hand, no patient will take any medicine from him personally. I have known a native physician of Madras, reputed very able, and in possession of the most efficacious medicines, who, made conscious of his unlucky hand by a series of tragedies, at last engaged an assistant to compound and give the medicine to his patients. I have also known patients resorting to even inferior doctors on the strength of their auspicious hand (in this instance called *Amrita Hastam*) for, whatever their professional shortcomings, the remedies administered were almost invariably followed by the happiest results."

The explanation of the Evil Eye as an effect of a current of malignant mesmeric aura focussed upon an individual, his family, his beasts, or crops, has been given already in an article upon "The Left-Hand Path" (*Theosophist*, May 1885), to which the reader is referred. We are now dealing with the quite different question of the malign influence unconsciously exerted by certain persons upon the life-principle of plants and animals. Needless to say, we can get no reasonable solution out of the text-books of our modern authorities, but must go to authors who studied and wrote before these days of materialism. Of such, we turn to Robert Fludd, the learned English mystic and scientist of the seventeenth century, a copy of whose *Mosaical Philosophy*, in the quaint original Edition, is in our Society's library. He teaches that there is but one Universal Life Essence, of which all natures partake—a celestial light or fire which, as "Zoroaster and Heraclitus do say, is that invisible fire of which all generation and multiplication is made." The "Elementary air"—quite a different thing from the ordinary atmosphere, it must be observed—"is full of the influences of life, vegetation, and of the formal seeds of Multiplication, forasmuch as it is a treasure-house, which aboundeth with divine beams and heavenly gifts." The 'beams' referred to are, of course, identical with the several 'rays' emanating from the seventh principle of the "elemental air," along which run the various manifestations in this department of nature. This universal life imbues not only the animal kingdom, but also the vegetable; for, says Fludd, "by this spirit they do vegetate, by this they do multiply into infinity, and, in conclusion, by this they exist and have their being. For, in mine own ocular experience I am witness and, if need be, I can quickly demonstrate, that in the vegetable is a pure volatile salt,* which is nothing

* Before the time of Lavoisier, the name of salt was applied by chemists to almost any solid, crystallizable, transparent, and soluble body.—O.

but the essential aire of the specific which is wheat or bread; this volatile salt is an unctuous liquor, as white and clear as crystal; this is inwardly nevertheless full of vegetating fire, by which the species is multiplied in *infinitum*: for it is a magnetical virtue by which it draweth and sucketh abundantly his life from the aire [the elementary air, above mentioned.—O.] and sunbeams, which is the principal treasure-house of life, for as much as in it the eternal emanation of life did plant his tabernacle." He then goes on to speak of certain of his experiments and observations, very curious and suggestive to the Hindu occultist. There is nothing in the above that contradicts the esoteric teachings of Asiatic schools, or even runs counter to the indications of modern science; for, as to the nature of that mysterious principle of life which causes Prof. Huxley's *Protoplasm* to develop species according to their kind, the whole Areopagus of science is dumb. Beyond its being the concrete manifestation of an universal potentiality, they affirm nothing. The most recent confession of scientific ignorance is this: "The physiologist complains that probably ninety-five per cent. of the solid matters of living structures are pure unknowns to us, and that *the fundamental chemical changes which occur during life are entirely enshrouded in mystery*." [British Association Aberdeen Meeting, September 1885. Address of Prof. H. E. Armstrong, President of the Chemical Section.]

The mystics, Fludd included, teach that each of the above mentioned divine evolutionary rays imparts to its evolved sentient and non-sentient products, or entities, qualities peculiar to itself. At the same time there are in each ray "opposite branches or properties, which are the characters of his *Nolunt* and *Volunt*," or, scientifically speaking, its 'opposite polarities,' 'warring energies,' 'physical and moral antitheses,' 'sympathies and antipathies,' or 'attractions and repulsions.' Thus two persons evolved on the line of a common ray should be strongly sympathetic, yet, if in either of them, from any cause whatever, the abnormal psychic, psycho-physical or physical state be induced, there will be as violent antipathy between them as though they had been evolved along two different and naturally incompatible lines, or rays. And, hence, supposing we call the two rays A and B, under such a state of things the abnormally altered individual of ray A may become as sympathetic to a normally developed individual of ray B, as all the normal individuals of that latter ray are to each other. "Where the influences are adverse in property, or of opposite divine emanation, there will be ill and unwelcome encounters made between the secret emissions of those creative beings: so that one by a natural instinct doth seek to fly and escape the encounters of the other, or to resist and fight against the other."* In Eastern phraseology then, we might say that in all cases where opposing states of *prāna*, the universal life principle, exist in two persons, animals, plants, or minerals, or between a person and any animal, plant or mineral, there will be spontaneously manifested the instinctive tendency to escape from or repel, or to resist, fight against, and destroy each other, and *vice versa*. So

* *Mosaical Philosophy*, Book ii, cap. i, p. 170. London, 1659.

we may now understand the swift growth or the blighting of the same plants with different persons, and with one and the same person at different times, varying with his or her health; also the strange control of certain persons over animals,* without their having developed any abnormal powers, such as those of Indian ascetics over crocodiles and beasts of prey, and those mentioned in the Bible (Cf. St. Mark xvi. 18; Acts xxviii. 3-6) of power over vipers and resistance to poisons. The idea is conveyed by Fludd that these rays are transmitted to the earth through the various heavenly bodies acting as foci; and as these orbs represent different combinations of qualities, corresponding with—shall we say?—their stage of evolution; therefore we get the full meaning of the varying effects of various “aspects of the stars” upon our planet. We can also grasp the idea that certain of such planetary groupings may seriously affect the *prâna* of the earth as a whole, as well as that of all groups of nations, the soils of their respective countries, and their vegetable and animal products, to the full extent of their natural *prânic* antipathy to the combined stellar emanations of that particular ‘aspect.’ Such men, animals, plants, and minerals as were not antipathetic to such a combination of rays or ‘beams,’ would, of course, be unaffected, or pleasantly affected, as the case might be. Fludd (p. 225) notes that “there is an admirable relation between the fixed stars and the planets; and by the same reason also between plant and plant, yea, and between the plant and the mineral, and between the animal and the plant.” He gives various examples which clearly support his position, but our theme opens up so widely that I must deny myself the pleasure of citation.

The case mentioned by Mrs.—of the evil effect upon a healthy child of inoculating with its lymph the body of a weak and sickly child is most interesting. It gives something new and important for the vaccinators to study and the anti-vaccinators to profit by. The explanation is found in the fact that the *prâna*, or vital aura, of a person extends to the most minute portions of his body, and that an active sympathy (auric attraction, may we call it?) persists between any portion removed from the body and the body itself, often for a very long time. Thus the hair, the nail-parings, the blood, or any amputated limb or excised piece of flesh, if not burnt, will affect the person to whom they belonged, through the natural current of aura between the two. The lymph transferred from the child A, who is in the + state of vitality, to the arm of the child B, whose vitality is —, or enfeebled, draws to it the vitality of A to feed the absorptive constitution with which it has been artificially associated. Thus B unconsciously ‘vampirizes’ A, and the only remedy is to be sought in the passes of a strong mesmerizer, who can cut off the current—and, probably, in cauterising the scar on B’s arm. D’Assier dwells at much length in his admirable little work† upon this most im-

* I used to know a beautiful lady in America who had such an attraction for dogs that she would invariably be followed home from a walk by curs of all degrees despite all her endeavours to drive them away.—O.

† *Essai sur L’Humanité Posthume et le Spiritisme*, Paris, 1883.

portant question of auric relation between the parts and the whole of the human body, and the “almost indefinite persistence of the effluvia (emanations) of aimal magnetism in the objects which have been impregnated by them.” This fact, says he, “gives the key to many prodigies related in the lives of saints or in the annals of sorcery.” (*op. cit.* p. 212.) As a pendant to this story of the vaccinated child, here is the remedy for gout used by old Johannes Rhumelius Pharamondus, as quoted by Fludd:—He bored a hole in an oak-tree and in it placed nail-trimmings from the patient’s toes and clippings of hair from his head and body, stopped the hole with a peg cut from the wood of the same tree, and plastered the outside with cow-dung. The life-current of the oak should then draw out of the patient all the diseased aura called Gout. But if within three months it returns, a hole is bored in another oak—the first being evidently not in sympathy with that individual—and this time, the chips made by the auger are bruised, stitched in a little bag, and bound to the gouty limb for three days before the new moon. Then at the very hour of the change of the moon’s quarters the bag is put into the prepared hole, plugged in, and the place daubed outside as before. This succeeds almost invariably, but if there be any very obstinate cases which resist the vegetable attraction, the auric connection is then made with an animal: the hair and nails being tied “upon the back of a crab, or crab-fish, and so cast into the running waters, and the sick will be cured.” Assuredly the scientific explanation that Asiatic esoteric philosophy enables us to give of these folk-lore recipes and ‘old women’s remedies,’ ought to commend them to the attention of that large Association of sages who have just met at Aberdeen and confessed to each others’ faces that the simplest phenomena of life are still darkness and mystery to them.

Speaking of Folk-lore, how many confirmations of the theory of the inter-relation, attractions and antipathies of the several kingdoms of nature are afforded by the folk-lore of different countries: a large volume might be written upon the theme! Mr. Thistleton Dyer’s *English Folk-Lore*, lying before me, devotes a chapter to proverbs, traditions, and superstitions connected with Plants. But his view of the subject is entirely superficial—that of the poet and the sentimentalist: it does not seem to have occurred to him that there might possibly be a scientific basis underneath all these sayings and doings of simple British country-folk. Some flowers and trees are considered by the latter lucky, some ominous and unlucky. I scarcely know how to choose out of the abundance of his collection. In Devonshire “there is a curious superstition that it is unlucky to plant a bed of lilies of the valley, as the person doing so will probably die in the course of the next twelve months... In Scotland boys prefer a herding-stick of ash to any other wood, as in throwing it at their cattle, it is sure not to strike on a vital part, and so kill or injure the animal, which it is commonly supposed a stick of any other wood might, perhaps do:—

“Rowan, ash, and red threid,
Keep the devils frae their speed.”*

* For ‘devils’ read ‘*pisachas*’ or Elementals of various kinds, and the English proverb will match the Indian ideas about the protective power of certain trees and plants against evil influences.—O.

"In Worcestershire," says our author, "farmers were in the habit of taking their bough of mistletoe and giving it to the cow that first calved after New Year's Day, as this act was supposed to avert ill-luck from the whole dairy." In Guzerat the Hindu ryots break above the back of one cow of the herd a branch of a bush called in the Guzerati language *Ruttunjog*, which is believed to avert evil influences from the cattle for that year. A "cattle Christmas"—as one of the servants at Adyar called it—is celebrated on a certain day each year in Madras and elsewhere, and on the last occasion I was called out to see the handsome white oxen and cows of the Head-quarters bedecked with garlands, their horns gilded, their foreheads and sides streaked with sacred red powder, and a talisman hung at each throat, to ensure a prosperous year. In Worcestershire it is regarded as most unlucky in spring-time to take less than a handful of violets or primroses into a farmer's house, as neglect of this rule is supposed to bring inevitable destruction on his brood of young ducks and chickens (op. cit. 11). And in Rutland they say that if ducks' eggs are brought into a house after sunset they will never be hatched. (*Notes and Queries*, 5th series, vol. vi. p. 24.) So too, our servant Baboula, who has the *Hastha visesham* for plants as well as animals—tells me that in his native country,—Guzerat—no one would think of placing eggs in a nest for a sitting hen save by the double handful: if but one hand is used the eggs will not hatch. Even with this precaution some unfortunately possessed of an 'unlucky hand' can rear no chickens or other domestic fowls if they themselves touch them. At Bombay it is believed that eggs should be placed for hatching at the time of high-tide, never at low-tide. Mr. A. Narrainswamy Mudaliar, Sub-Divisional Officer, P. W. D., personally informs me that of the five brothers in his family, two—himself and another—have the *Hastha visesham*, one is tolerably lucky, and two always unlucky, try as they may, whether with plants or animals. His 'lucky' brother about four years ago out of compassion bought for five rupees a poor, starved-looking little cow, which was being driven to the butcher because she neither calved nor gave milk, nor even throve, though great pains were taken with her. As soon as she changed owners she gained flesh, and since then has had two calves and is now giving milk plentifully. Mr. Narainswamy says that there are shepherds and herdsmen whose flocks and herds will never do well in their keeping, while upon the same pasturage they thrive in others' hands: the blight seems to affect the entire herd. Next door to the brother spoken of lives a person who has this ill luck, though he is himself of the *Sathavas*, or Shepherd caste. In India it is usual to plant the margosa and the peepul trees together—so great is known to be the natural affinity of their auras—and a sort of marriage-ceremony is performed upon the occasion. It is believed that their combined influences will dispossess persons ('mediums' as they are called in the West) who are afflicted by controlling spirits; and my friend knows of a Hindu lady who had vainly waited for offspring for twelve years and obtained her wish soon after she had made the prescribed circuits (*pradākshana*) of a pair of these fortune-giving trees. I have conversed upon this general subject also with a learned friend,—Mr. S. R.,—who confirms the assertions of others. He

tells me that a person with a hand of ill-fortune is not allowed to bathe a child for fear of doing it harm by his bad magnetism. At weddings a part of the ceremony consists in anointing with oil the heads of the bridal pair, and this is always done by some elderly and healthy woman. He, his mother, and two other persons years ago "tried their luck" by planting each a like number of beans in the same bed, the whole of which was treated in identically the same way. Two of the sowings throve excellently, one came up but attained only half their growth, the fourth rotted in the ground!

A person who has the same attraction for metals that these others have for plants and animals, answers to the description of the man "in whose hand everything turns to gold." All of us have known such persons—often stupid, narrow-minded, and apparently wanting in business qualities that are possessed in superabundance by less fortunate competitors, yet they accumulate wealth in spite of everything. It is drawn to them by an attraction that is independent of any other personal qualities they may possess. Many are conscious of it and follow their 'luck' blindly: some are not, and therefore fancy their success is due to peculiar shrewdness, and leave a number of "business maxims" behind them to bewilder the world withal.

To interpret all this in the language of contemporary esoteric literature, we may explain that this *Aura*, which begets all these mysterious repulsions and attractions, is the radiation of the Fourth Principle (*Kama Rupa*); bearing the same relation to it as sunlight does to the photosphere—the shell around the hidden solar orb. The aura of a Maha Chohan extends its influence even when in its passive state—that is, when not concentrated by the adept upon any fixed point or object—to the distance of two miles. Its positive spiritual quality disturbs all elementals and is felt by all psychic embodiments within that area in the *Akasa*. But when the Maha Chohan directs his thoughts and develops his psycho-dynamism upon an object, the radius of the action is commensurate with his stage of development in the scale of adeptship: the higher his grade, the farther the reach of his psychic insight and power.

H. S. OLCOTT.

LIGHT ON THE PATH.

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

(Continued from page 64.)

Section III. Clause I.

AS explained in the Introductory clause, the human existence is made up of Karma. It is impossible to conceive of human existence without Karma. This is the result of Nature's eternal law of causes and effects, the causes themselves being the effects of antecedent causes in an indeterminate succession, forming a circle, a wheel of life as it were, rolling on from eternity to eternity. It

is on this account that the Aryans declare that Karma is Nitya (eternal); and our Text propounds the same theory in the following words:—

Consider with me that the individual existence is a rope, which stretches from the infinite to the infinite, and has no end and no commencement; neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness.

Briefly said, the above Text means that Space and Time are infinite; and that the human existence,—speaking generically,—which is spread over such infinite space and infinite time, must be infinite likewise. Time and space, it must be understood, are not nihilities nor vacuities. They are the measurements of extension and duration in the abstract. Space is filled with Ether, and Time is full of an everlasting succession of events.

The Space is declared to be a form of the Universal soul (Taitereya Upanishad Siksha Valli, VI—I. &c., &c.); and it is therefore eternal. (Devi Bhagavata, IX—I. 5). It is thus boundless, and no calculation of its magnitude is possible. But in order to give the reader something better than this abstract idea, I shall quote the following verses from the *Siddhanta Siromoni*, one of the ancient Aryan works on Astronomy:

“The earth and its mountains, the Dêvas and Danavas, men and others, and also the orbits of the constellations and planets; and the Lokas (regions) which are arranged one above the other, are all included in what has been denominated the *Brahmanda* (Brahma's egg—the Universe). Some astronomers have asserted the circumference of the circle of Heaven to be 18,712,069,200,000,000 yojanas (one yojana is nearly 10 miles) in length. Some say that this is the length of the Zone which binds the two hemispheres of *Brahmanda*. Some *Pauranikas* hold that this is the length of the circumference of the Lokâlôka-parvata (mountain). Those, however, who have had a more perfect mastery of the clear doctrine of the sphere, have declared that this is the length of that circumference bounding the limits, to which the darkness-dispelling rays of the sun extend. But whether this be the length of the circumference of the *Brahmanda* or not, this much is clear to me—that each planet traverses a distance corresponding to this number of yojanas in the course of a Kalpa, i. e. a day of Brahmâ, and that it has been called the *Khakaksha* by the ancients.” (Chapter III, Sections 66 to 69). Upon this subject, one of the Western Philosophers, Dr. Dick, states that “the space which surrounds the utmost limits of our system, extending in every direction to the nearest fixed stars, is at least forty billions of miles in diameter; and it is highly probable that every star is surrounded by a space of equal, or even greater extent.”

While such is the amazing magnitude of our system, our *Brahmanda*, we are assured that there are *thousands and thousands of such Brahmanda in existence*. (Vishnu Purana II.—VII. 27.)

Further, I shall attempt to illustrate the infinitude of space from another stand point, taking my figures from Professor Dick's philosophy. Among the bodies impelled with the greatest velocity

which human art can produce, the ball propelled from a loaded cannon stands first; and it has found by experiments that the rate of its motion is from 480 to 800 miles in an hour, subject to the resistance it meets from the air and the attraction of the earth. It is said that the cannon ball, moving at such great speed would require 4,700,000 years ere it could reach the nearest star!

But the light that flows from the sun travels about 1,400,000 times more swiftly than the motion of the cannon ball. And supposing that any one is endowed with a power of motion as swift as that of light, and that he continues such a rapid course unceasingly for 1,000,000,000 years, he may then probably approach “the suburbs of creation;” and all that he has surveyed during this long and rapid flight, would bear no more proportion to the whole Divine empire than the *smallest grain of sand* does to all the particles of matter of the same size contained in ten thousand worlds!

Such is the infinity of space that it exceeds all bounds of human thought, and we are simply lost in wonder at its immeasurable extent.

And then the Time is equally infinite. This also is a form of the Supreme Soul (Vishnu Purana, I. II. 18. Bhagavatgita XI. 32, &c.) and this too is eternal (Rig Veda I. 164-2. Devi Bhagavata IX—I. 5). To give the reader some idea of the infinitude of time, I shall state certain facts taken from the book on Hindu Astronomy above alluded to, and the notes of the learned editor together with the Puranas extant on the subject.

The period which intervenes between the evolution of the Universe in some form or other, (Srishti), and its dissolution (Prakritapralaya), when all the discrete products of nature (Prakriti) are withdrawn into their indiscrete source (Mulaprakriti), constitutes the whole period of 100 years of Brahmâ's age, as it is allegorically called, and is known as the *Maha Kalpa*.

One day out of this long life of Brahmâ is called *Kalpa*; and a *Kalpa* is that portion of time which intervenes between one conjunction of all the planets on the horizon of Lanka, at the first point of Aries, and a subsequent similar conjunction. A *Kalpa* embraces the reign of fourteen Manus, and their sandhies (intervals); each Manu lying between two sandhies. Every Manu's rule contains seventy-one *Maha Yugas*,—each *Maha Yuga* consists of four Yugas, viz, Krita, Treta, Dwapara, and Kali; and the length of each of these four Yugas is respectively as the numbers 4, 3, 2 and 1.

The number of sidereal years embraced in the foregoing different periods are as follows:—

	Mortal years.
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a	
Maha Yuga	4,320,000
Seventy-one of such Maha Yugas form the	
period of the reign of one Manu	306,720,000

The reign of 14 Manus embraces the duration of 994 Maha Yugas, which is equal to ...	4,294,080,000
Add <i>Sandhis</i> , i. e., intervals between the reign of each Manu; which amount to 6 Maha Yugas, equal to ...	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha Yugas, which constitute a Kalpa, i. e., one day of Brahma,—equal to ...	4,320,000,000
As Brahma's night is of equal duration, one day and night of Brahma will contain...	8,640,000,000
360 of such days and nights make one year of Brahma, equal to ...	3,110,400,000,000
100 of such years constitute the whole period of Brahma's age i. e., Maha Kalpa ...	311,040,000,000,000

That these figures are not fanciful, but are founded upon astronomical facts, has been demonstrated by Mr. Davis, in an essay in the *Asiatic Researches*; and this receives further corroboration from the geological investigations and calculations made by Dr. Hunt, formerly President of the Anthropological Society, and also in some respects from the researches made by Professor Huxley.

Great as the period of the Maha Kalpa seems to be, we are assured that *thousands and thousands of millions of such Maha Kalpas have passed, and as many more are yet to come.* (Vide Brahma-Vaivarta and Bhavishyre Puranas; and Linga Purana, ch. 171, verse 107, &c.) and this in plain language means that the Time past is infinite and the Time to come is equally infinite. The Universe is formed, dissolved, and reproduced, in an indeterminate succession (Bhagavata-gita VIII. 19).

Some people consider all such speculations to be futile, because the Infinite cannot become the legitimate object of man's consciousness, since man's senses, which alone form the avenue to the whole domain of human consciousness, never come into contact with the Infinite. But this objection is utterly invalid; for, as is very forcibly shown by Professor Max Müller in his Hibbert Lectures, it is very clear that with every finite perception there is a concomitant perception of the Infinite; whenever we try to fix a point in space or time, we feel that we are utterly unable to fix it in such a manner as to exclude the possibility of a point beyond that. In fact, our very idea of limit implies an idea of a beyond, and thus forces the idea of the Infinite upon us. And, as far as mere distance or extension is concerned, it is difficult to deny that the eye, by the very act by which it apprehends the finite, apprehends also the Infinite. The more we advance, the wider grows our horizon; but there can be no horizon to our senses, unless as standing between this visible and finite on one side, and the invisible and infinite on the other.

Thus the infinite is implied in the manifestation of our own sensuous knowledge; and we arrive at the idea of the infinity of space and time. If this be so, the infinity of human existence is self evident, for mankind, composed of eternal soul and eternal particles of matter, and abiding on the surface of infinite space, and during infinite time, cannot but be infinite itself. True, the existence of an individual A or B cannot be said to be infinite, as the embodiment of his soul began at a certain period and will terminate at another

period. But A or B is not the only human being in the universe. There are millions of millions of beings like him; and each one of them is born; he dies, and is again born in thousands of successions,—contracting affinities which bind one to another in various ways during such innumerable existences; so that the lot of one embodied soul may fairly be said to be cast with all those similarly embodied; and the good or evil of the individual unit becomes the good or evil of the world as a whole. Hence the Karma of one is inextricably interwoven with the Karma of all. Man's enjoyment or suffering have reference not only to *his own* Karma (Rig Veda I. 162-22 and VI. 74-3); but also to the Karma of his *forefathers*, (Rig Veda VII. 86-5); and even to the Karma of *others* (Rig Veda VII. 52-2).

In this sense, taking mankind generically, the human institution is everlasting and infinite, and its Karma is equally so; for we cannot conceive of human existence without Karma, and it cannot break. It may be dissolved at certain Pralayas, but it is again revived at the next evolution, the seed being ever present. "The creatures," says the Vayu Purana, "who at the close of the preceding kalpa had been driven by the mundane conflagration to the *Janoloka*, now form the seed for the new creation"—(VIII. 23, &c.); and this is true not only of the souls, but also of the result of their past Karma. "The seeds of Karma generate other seeds, and others again succeeding, and they bear fruits good or evil according as the seeds are good or evil," (Maha Bharata Anusasane Parvam. Ch. VI).

But at the same time it must be remarked that the result of human existence is not the work of a day or even a cycle. It is the aggregate sum of actions committed during innumerable previous existences. Each action may in itself be as slight as can be conceived, like the minutest filaments of cotton,—such that hundreds of them may be blown away by one single breath; and yet, as similar filaments when closely packed and twisted together form a rope, so heavy and strong that it can be used to pull elephants and even huge ships with, so the articles of man's Karma, however trivial each one of them may be in itself, would yet by the natural process of accretion, combine themselves closely, and form a formidable *Pasa*, (rope) to pull the man with, i. e., to influence his conduct for good or evil.

This illustration of Karma-pasa, (rope of karma)—by means of the cotton rope occurs beautifully in the Vishnu Purana (VI: V. 53) and in the Hitopadesa. Hence it is a common saying among the Aryans that man is *karma-baddha* (bound by karma).

Now the Treatise proceeds to explain the nature and character of the threads of Karma.

Clause II.

These threads are colourless, are perfect in their qualities of straightness, strength and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered,

and it disorders the whole. Sometimes one is stained with dirt or with colour; and not only does the stain run on further than the spot of contact, but it discolours other of the threads.

This illustration of the threads of a rope being pure at first, but becoming stained with colour and dirt when it is used for different purposes, needs no explanation, as it is within the experience of every person in daily life. Now the application of this illustration to human existence shows that the soul is itself pure, but that it becomes impure and stained with colour when it is encased in a body, indulging in appetites and desires incidental to such embodiment, during the innumerable migrations which the soul undergoes.

The Soul is in its nature, *nirvānamaya*, pure. (Vishnu Purana VI. 4; and VI. 7); and the particles of Prakriti (matter), the aggregation of which in a gross form constitutes the body, the habitation of the soul, are also pure. (Mahabharata Vana Parva, Sl. 12619); for the primary particles of matter called the Tanmatras have no qualities such as those which would affect the soul. (Vishnu Purana I. 37.) But Prakriti (matter), in its manifested and differentiated condition, that is, when it is moulded into shapes and forms, becomes by some mysterious natural process, invested with three principal (*gunas*) qualities, viz:—the *Satwa guna*, *Rajo-guna*, and *Tama-guna*. (Devi Bhagavata. III. VIII. 4, &c.) “The *Satwa guna*, because of its purity, is clear and free from defect, and entwined the Purusha (soul) with sweet and pleasant consequences (*Bhagavatgita* XIV. 6) “The *Rajo guna* is of a passionate nature, arising from the effects of worldly thirst, and invests the Purusha with the consequences proceeding from action. (Ibid, 7.) And the *Tama guna* is the offspring of darkness, and is the confounder of all the faculties of the mind, and it imprisoneth the Purusha with intoxication, sloth and idleness”—(Ibid, 8). These qualities are capable of binding Purusha, and of bending him towards one another (Ibid, 6, 7, 8.) So that, the Purusha, who resides in the Prakriti, (*i. e.*, the soul enveloped in a body), partakes of the qualities thus proceeding from Prakriti; and the consequences arising from those qualities are the causes which operate in the birth of Purusha and determine whether it is to be in a good body or evil” (Ibid, XIII. 22). How pure souls are thus capable of becoming impure is fully described in the Vayu Purana and in the Mahabharata, Vana Parva, Sl. 12619; and also in the Vishnu Purana, which latter being more clear than other, I quote it in full:

“The individual soul is of its own nature pure and composed of *nirvanamaya*, and wisdom. The properties of pain, ignorance, and impurity are those of Prakriti and not of the soul. There is no affinity between fire and water; but when the latter is placed over the former in a caldron, it bubbles and boils, and exhibits properties of fire. In like manner, when the soul is associated with Nature, it is vitiated by egotism (*Ahamkara*) and the rest; and assumes the qualities of grosser Nature, although essentially distinct from them and incorruptible. * * *

The ill-judging embodied being, bewildered by the darkness of

fascination, situated in a body composed of five elements, loudly asserts ‘This is I.’ But who would ascribe spiritual individuality to a body in which the soul is distinct from the ether, air, fire, water, and earth of which that body is composed? What man of understanding assigns to disembodied spirit corporal fruition, or houses, land, and the like, that it should say, “These are mine?” What wise man entertains the idea of property in sons or grand-sons—begotten of the body,—after the spirit has abandoned it? Man here performs acts for the purpose of bodily fruition, and the consequence of such acts is another body; so that their result is nothing but confinement to bodily existence.” (Vishnu Purana VI. 7.)

The same idea is conveyed in the Maitri Upanishat from another stand point, in these words:—“The five rudiments (Tanmatras) are called by the name ‘element;’ next, the five gross elements (*Mahā-bhutas*) are also called by the name “elements;” and the aggregation of these is called the Body, *Sarira*;—(*i. e.* the *Sūkshma Sarira* composed of Tanmatras, and the *Sthūla Sarira* made of gross elements.) That which verily rules in this body is called the elemental soul (*Bhūtātma*). Thus the soul’s immortal nature, which in itself is as a drop of water on a lotus leaf, becomes assailed by the qualities of the said elements of nature (Prakriti); and from being thus assailed, it suffers bewilderment; and from its bewilderment it sees not the Lord *Bhagavanta*, who is within one’s self. Borne along by and sailing on the stream of qualities, uncertain and unstable, bereft of true knowledge, full of desires, and forlorn, it becomes subject to selfishness (*Abhimāna*). Thinking such thoughts as ‘I,’ ‘he,’ ‘this is mine,’ and so on, it binds itself by itself, as a bird with a snare. Entangled in the fruits of its own actions, it obtains honourable, or mean births; its course becomes upward or downward; and it wanders about assailed by various *pairs*” (such as pleasure and pain; cold and heat, &c.) (*Maitri Upanishat* III. 2.)

Thus it is that the Soul, pure at first, becomes subject to desirable and repulsive objects after its embodiment in the mortal coils (*Chandogya Upanishat* VIII. XII. I); but as this misery is brought about by the line of conduct adopted by himself, it is quite possible for him to obtain bliss by choosing and following the best path during his pilgrimage. For the soul is the lord of life; has the choice of actions; and can control and restrain the passions incidental to his physical embodiment, if he only wishes to do so earnestly. “He is the chooser between *three* roads (Virtue, Vice and True Knowledge); and his success or failure depends upon what road he chooses.” (*Swetaswatara Upanishat* V. 7). And “when the soul has surpassed the three qualities which are existent in the body, then it is delivered from birth and death, and old age and pain; and drinks the water of immortality.”—(*Bhagavatgita* XIV. 20).

From the foregoing observations, the reader will perceive that the threads of human existence were originally pure; they became impure by subsequent contaminations; and it is possible for them to regain their original purity. But how, he may ask, is all this consistent with the teachings of the preceding clause,

which are to the effect that the Karma of mankind is infinite, without beginning or end, and can never break. That both these propositions are in perfect harmony with each other will be evident if the reader will be pleased to go over the observations made in the preceding clause once more. There he will find that human existence and Karma are spoken of as infinite only when they are viewed with reference to *mankind, generically, as a whole* and not in respect of *an individual unit viewed singly by himself*. So that it is quite proper to say that the Karma of each person began with his encasement in the body, and would terminate with his disseverance from it and from all its concerns. If this were not so, it would be idle to speak of one's attaining purity and emancipation (Moksha), the ultimate end and purpose of every individual soul.

But the reader may fairly demand an explanation as to how Karma, that is, one's own action, inactive and ineffective as it seems to be,—is capable of producing such results as would affect him favourably or prejudicially during this life and in the future. The solution of this difficulty forms the subject of the following clause.

(To be continued.)

WHAT THE OLD STATION-MASTER TOLD ME.

CURIOUS things, Sir? Indeed you're right there; I've heard and seen many of them in my time. There's not a man who has been in railway work for forty years, as I have, but could tell you tales—aye, and every word of them true, too—which beat anything you ever read in print. But railway men mostly work hard and say little, and so the world rarely hears of them. Ghost stories? Yes, we know something about *them* too; but I don't greatly care to talk about them, for folks who think they know everything are apt to laugh, and that annoys me. Do I believe in them? Well, Sir, since you ask me a plain question I'll give you a plain answer—I do: and that you may not think me a foolish fellow, if you have a few minutes to spare. I'll tell you a story that will show you why I do.

You remember that dreadful accident some years ago at K—, two stations down the line? Ah, I forgot, it was before you came into this neighbourhood; but still you must have read of it in the papers—a sad affair it was, to be sure. It is of the day on which that happened that I have to speak. The third of July it was, I remember, and as lovely a morning as ever I saw in my life. Little I thought as I stood at this door and enjoyed it what a black day it would turn out for so many. Well, you must know, Sir, that shortly before that time there was on this part of the line an express driver named Tom Price, who drove the *Fire Queen*,—one of the finest engines our Company owned. You know a driver makes his way up gradually as he learns his work. First he drives a shunting engine, then a goods train, then a slow passenger train, then a fast train; and last of all, if he proves himself a thoroughly good man for the work, they put him in charge of one of the express engines. Very proud some of the men are of their

engines, too—they seem to look upon them almost like living creatures; and in his own way I believe Tom Price was deeply attached to his *Fire Queen*, and would have felt any harm that occurred to her as though it had happened to himself. A tall, dark, heavy fellow was Tom—stern and moody-looking; unsociable—a man of few words, and one who made no friends, though no one had any complaint against him: but a steady and careful man, always reliable where his work was concerned. It was said up in the yard that, though not easily roused, his temper was terrible when once excited, and that he never forgave those who offended him. There was a story told of his lying in wait for three days for a man who had seriously annoyed him in some way, and being with difficulty prevented from killing him by those who stood round; but I can't say how much of it was true. It was little enough I knew of him, yet perhaps I was as much his friend as anybody, for each day I used to say a few cheery words to him as he stopped here, till presently he got to give me a smile and a word or two in return; and when I heard that he was courting black-eyed Hetty Hawkins, whose father kept the level crossing a few miles down the line, just this side of K—, I ventured to joke him about it, which I don't think any one else dared to do. Presently he was promoted to the express engine, and then I saw less of him than ever—or rather spoke less to him, for I was generally on the platform each morning to give him a wave of the hand as he ran the first quick train down; and sometimes I saw him again for a moment as he returned at night.

He had not been many months at his new work when there began to be some talk of pretty Hetty Hawkins having another suitor—a young carpenter named Joe Brown. I heard it first from one of the goods guards one morning, while his train was waiting in the siding for Tom's express to go by; and from the black look on Tom's face as he went through we both thought that he had perhaps heard it too. This Joe Brown was generally held to be a worthless sort of young fellow; but then he was young and good-looking, and naturally his work gave him many more opportunities of hanging about after a girl than an engine-driver's did, so I felt it was rather hard on my poor friend Tom; for though it may be all very well to sing "Absence makes the heart grow fonder," as far as *my* experience goes I've found a deal more truth in the old proverb "Out of sight, out of mind." One trick of Joe's I must mention specially, since my story partly turns upon it. Hetty had been what is called strictly brought up—always kept steadily to school and church as a child; and even now she went regularly to a Bible-class that the Rector of K— held every Sunday morning for the young people of the parish—he taking the lads, and his wife the girls. Well, what does graceless Joe do—he who was not seen in a place of worship once in three months—but suddenly become extremely religious and join the Rector's Bible-class! Of course his motives may have been perfectly pure, but gossips did sometimes whisper that the pleasure of walking through the dewy fields to the Rectory and back along with pretty Hetty Hawkins might perhaps have some thing to do with his sudden conversion.

Meanwhile I wondered what Tom Price thought of all this ; but I had no chance to speak to him until one morning, owing to some delay in shunting, it happened that the signals were against him, and he had to draw up for a few moments at the platform.

"Tom," said I, "is this true that I hear about Joe Brown courting your Hetty?" "Aye," he replied with an oath and a frown, "it's true enough, I'm afraid ; but if ever I catch the fellow near her he had better take care of himself, I can tell him."

The signal dropped, and the train started without another word being said ; but remembering the look on his face I felt that if they chanced to meet Joe's danger might be a very real one ; and when in a few hours came the dreadful news of Tom's sudden death, almost my first thought was whether he had passed away with his heart still filled with that black jealousy. I got the particulars of the sad event from his fireman that same evening, and found that it was even worse than I thought. It seems that after leaving here the line was clear for them straight through to K——, and by the time they reached Hawkins' crossing they had got up a good speed, and were bowling along merrily ; when, as fate would have it, who should they see but that ne'er-do-weel Joe Brown, with his bag of tools on his back, leaning on the gate and talking to Hetty as she gathered flowers in the cottage garden ! The stoker told me that Tom's face was frightful to see ; the veins on his forehead swelled as though they would burst, and for the moment he seemed too much choked with rage to speak a word. But he soon found his voice, and broke out into a storm of oaths and curses ; and, reckless of all danger, he leaned far out over the side of the engine to look back and shake his fist towards them, though the rise of the bank had already hidden them from sight. You have guessed how it happened, Sir ; whilst he in his mad fury was blind to everything, the train dashed under the little wooden foot bridge, his head struck one of the piers, and he was hurled to the ground. The horrified stoker stopped the train, and went back with one of the guards to pick him up, but they saw at once that the case was a hopeless one, for he was bathed in blood from a terrible cut in the face—indeed the right side of the head, they told me, was regularly beaten in by the force of the blow. They drew up at K——, and the village doctor was fetched, but he pronounced at once that life was extinct : "no man could have lived for a moment," he said, "after receiving such a stroke as that must have been."

You can imagine how I felt when I heard all this ; I don't profess to be better than my neighbours, but it *did* shock me to think of a man's dying in that way with rage in his heart and curses on his lips. Mercifully Hetty Hawkins never heard the whole truth ; she had looked up in time to see a black scowl on Tom's face, and she knew that his death must have happened but a few moments afterwards, but she never had the horror of knowing that she, however innocently, was the cause of it. Of course she was grieved to hear of his terrible end, but she had never returned his love, and I suppose it made no serious impression on her. It was the topic of conversation among the railway men for a few days ; but presently something else took its place, Jack Wilkinson was

put in charge of the *Fire Queen*, and Tom Price was almost forgotten. It was whispered at K—— that his ghost had been seen once or twice on dark nights, but of course nobody believed the rumour.

It was at about the end of May, I think, that this happened ; and now I must take my story on to the day of the great accident—the memorable third of July. But before I relate my own experience on that dreadful occasion, I must give you what I myself did not get until the afternoon—an account of what happened in the yard up at the terminus that morning. When Jack Wilkinson came on duty, as he generally did, about an hour before his train was timed to start, his engine, the *Fire Queen*, was not in her usual shed. (Railway men always call their engines "she," you know, Sir, just as sailors do their ships). He looked all over the yard for her, but she was not to be found anywhere, so he went in search of the turner to make enquiries. He, too, was not in his usual box, but presently Jack saw him among a little crowd of others who were gathered round a man lying on the ground, apparently in a swoon. On reaching the group he found that it was one of the pit-sweepers, a man whom he had known for some time. The sufferer was soon able to speak, but seemed greatly terrified, and when asked what had been the matter, could only say in a trembling voice, "Tom Price ! Tom Price !"

"What's that he says ?" cried the turner, greatly excited ; "has he seen him too?" Then, in answer to eager enquiries, "Yes, mates, I swear to you that not half an hour since, when I took the *Fire Queen* into the shed, there I saw Tom Price standing by where I stopped the engine, as plain as ever I saw him in my life ; and a frightful object he looked—all covered with blood, and with a great red gash down the right side of his face—so frightful that I jumped right off the other side of the engine, and I have not felt like myself since."

"Yes, yes !" said the shivering pit-sweeper, "that was just how he looked when I saw him ; only he came right up to me, so I struck at him with a bar I had in my hand, and it went clear through him as though there was nothing there ; and then I went off in a faint, and I don't know what became of him."

No one knew what to make of this story ; it was difficult to put it all down to imagination when there were two separate witnesses, and the general opinion was that some trick had been played, though no one could guess how or by whom. When every body had had their say in the matter, Jack called out :

"Meantime, mister turner, where have you put my engine ?"

"You'll find her in the shed, my boy, just where I left her when I saw Tom Price," replied the turner.

"But she's *not* there," said Jack, "and I can't find her anywhere in the yard."

"Perhaps Tom has taken her," said one of the doubters with a laugh.

"Oh, nonsense," replied the turner ; "she must be there ; no one would move her without asking me first."

Off he went to look, and the others after him ; but when they got to the shed sure enough the engine was not there, nor could they find her anywhere, though they searched the whole yard.

"Well, this is queer," said the turner; "she must have run away; let us go and ask the signalman whether he has seen her."

No, he knew nothing of her, he said; certainly some one had taken an engine down the line rather more than half an hour ago, and he had not noticed her come back; but he supposed they were getting up her steam, and thought nothing of it.

"She's gone, and no mistake about it," said the turner; "fetch the superintendent and tell him."

The superintendent was fetched, and at once decided to telegraph to the junction and enquire whether anything had been seen of the missing engine. Back came the answer: "Yes; single engine passed down the main line at tremendous speed."

"Then she *has* run away; and there is no one on her," said the superintendent; and the men all looked at one another, fearing a terrible accident.

You understand, Sir, I knew nothing of all this that I have told you until afterwards; but the morning was so beautiful that I was out and about early to enjoy it, and I was just doing a little in my bit of garden here when I thought I heard the sound of something coming down the line. I knew there was nothing due for an hour and more, so you may imagine I was surprised, and I thought at first I must be mistaken, especially as it did not seem heavy enough for a train. I stepped out on the platform, and my doubts were soon set at rest, for in a few moments a single engine came into sight round the curve. She was coming along at a very high speed, but as you see this is a steepish incline (a bank, railway men call it) leading up to the station, and that checked her a good deal, so that she swept through not much faster than ordinary. As she approached I recognized her as the *Fire Queen*, but I saw there was only one man on her, and as sure as there is a heaven above us *that man was Tom Price!* I saw him, Sir, I solemnly assure you, as plainly as I see you now, and had no more possibility of being mistaken as to his identity than I have now as to yours. As he passed he turned to look at me, and such a face as I saw then I had never seen before, and I pray God I may never see again. The black scowl of hatred and jealousy was there, and stronger than ever; but with it there was something quite new and much more dreadful—a horrible look of intense, gloating, fiendish triumph that no words can describe. And yet all this terrible, devilish expression was in half the face only, for as he turned in passing I saw that the right side of his head was streaming with blood, and seemed beaten out of all shape and form! What I felt at the sight of this awful apparition, seen thus in broad daylight on that lovely summer morning, I can never tell you or any one. How long I stood like one paralyzed, staring after it, I do not know; but at last I was roused by the sound of my telegraph bell. Mechanically I went to the instrument and answered the call from the terminus. The message was to tell me that an engine had run away with no one on her, and that I was to try to throw her off the line to prevent accidents. Then for the first time I saw it all, and it seemed like a great light flashing in upon me and blinding me. I knew what that fierce look of joy meant now, and my hands shook

so I could scarcely send the sad message to tell them that their warning had come too late. I begged them to warn K—, but I felt as I did so that it was useless. I knew that even at that very moment an early market train would be just about leaving K— station; I remembered that the Rector of K— had arranged to take his Bible-class out for a picnic among the ruins at C—, and that to make the day as long as possible they were to start by that train; and I knew therefore that pretty Hetty Hawkins and careless Joe Brown, all unconscious of their danger, were in the very track along which that pitiless spectre was hurling fifty tons of iron at seventy miles an hour!

If you read the newspapers at the time you'll know what the result was as well as I do. You don't remember it? Well, it will take but few words to tell you, though it is a dreadful tale. There was the train, crowded as usual with farmers and their wives on their way to the market, and there were the two extra carriages put on behind on purpose for the Rector's party. Everybody was in the highest spirits at the prospect of a glorious day, and the guard was just making ready to start the train, when suddenly, without a minute's warning, the whole bright and busy scene was changed into one of suffering and death. The heavy engine, coming at that tremendous speed, simply wrecked the train; nearly every carriage was thrown off the metals, and the last three, together with the break-van, were absolutely reduced to splinters; shattered planks, panels, wheels, axles, door-frames, seats, roofs, were driven about like the chaff from a threshing floor: and they tell me the pile of broken wood and twisted iron and mangled corpses was full twenty feet in height. Many were killed on the spot, and many more—some terribly wounded, some almost unhurt—were imprisoned under that dreadful pile. I suppose only one thing more was wanting to make the horror complete, and in a few moments that thing came, for some of the red-hot ashes had been thrown out of the furnace of the engine in the collision, and the heap of ruins caught fire! An awful sight it must have been; thank heaven I did not see it, though I have dreamt of it often. Station-master, porters, neighbours, all worked like heroes trying to get the victims out; but the wood was dry and the fire spread rapidly, and I fear many a poor creature must have died the worst of all deaths. The shrieks and cries were piteous to hear, until the good old Rector, who was lying entangled in a heap of wood-work, with an arm and shoulder badly broken, called out in his cheery, commanding voice "Hush, boys and girls! Let us bear our pain nobly: all who can, join with me!" and he began to sing a well-known children's hymn. I suppose his noble courage and the instinct of obedience to the voice they were used to follow strengthened them, for one and another joined in, till from that burning pile there rose a ringing chorus:—

"Oh, we shall happy be when from pain and sorrow free,"
"Lord, we shall dwell with Thee, blest, blest for aye."

The band of workers increased every moment, and presently the fire was got under and the heap of wreckage torn down, and all were saved who were not already past saving. Many, as I have

said, were killed, and many more were crippled, and a pretty penny the Company had to pay for compensation; but I think no amount of money can make up to a young man or a young woman for the loss of health and strength just as they are starting in life. The brave old Rector was badly burnt, besides his broken arm; but he slowly recovered, and was able to get about a little in a few weeks' time. Hetty Hawkins by a sort of miracle was almost unhurt, escaping with a scorched hand and arm and a few slight cuts; but Joe Brown must have been killed on the spot, for his body was found at the very bottom of all, crushed by the weight of half the train: so Tom Price had his revenge.

Of course the Board of Directors held a great enquiry into the cause of the accident, and of course they would not believe the story that Tom had been seen. They could make nothing out of it, except that the engine had certainly run away, and that no one connected with the line or sheds could have been on her; so they decided that one of the cleaning-boys must have been playing with her (as they sometimes will do, if they have a chance) before she made steam, and have left the regulator open. Two boys were discharged on suspicion, but they declared they were innocent, and I believe quite truly; for I saw Tom Price on that engine—I saw the look on his face—and the decision of a hundred Boards could never persuade me out of that. Besides, the turner and the pit-sweeper saw him; were *they* both mistaken too? People have suggested that there was some one else on the engine, and that our imagination made us take it for Tom; but this I deny: I knew him as well as I know you—I saw him as close and as clearly as I see you: what is the use of telling me I took some one else for him? Besides if the engine was driven by a human being, where was his body? It must have been found among the victims after the accident, whereas the most careful search revealed no sign of any such person. No, Sir; as sure as we stand here now, Tom Price came back from the grave to take his revenge, and an awful revenge he had; I would not have the blood on my soul that he has for all the gold in the world.

That is my story, Sir; I hope it has not wearied you: you understand now why I told you that I believe in ghosts.

The above narrative will, I think, be of interest to the student of psychology. It tells its own story, and requires but little comment. A wicked man dies suddenly with an intense ungratified desire for vengeance: that vengeance the elementary (in this case no mere shell, but the entire man minus his physical body) proceeds to take at the earliest opportunity, employing a method which would naturally have been suggested by the previous life of the man. Quite possibly the members of the commission were right in their opinion that the regulator was left open by a boy, since it may have been easier for the elementary to influence the boy to do it than to apply its force directly to the handle.

CHARLES WEBSTER, F. T. S.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Fourth Series.

II.

THE number One represents being in its absolute unity; number Two represents equilibrium by the balance of forces; Three is the number of generation; Four, of perfect equilibrium; Five gives the centre of the square, that is to say, the motor principle of balanced forces; Six is the number of movement, and Seven is that of perfection and repose.

Before everything and in the eternal principle, the unity of powers in God creates the universal substance, whether visible or invisible, which substance we call heaven and earth.

On the first day God creates the universal agent of nature, the invisible light, which is active, passive and equilibrated.

Thus one only God, one only principle of life, one only balance, one only equilibrium—this is the first day; that is to say, the first light cast by the great hierophant Moses on the constitution of beings. On the second day form and equilibrium become manifest by the establishment of the laws of attraction and weight. It is evident that this is no historical narration, but an orderly attempt at lessons in occult physics. The second day is the second revelation or, if you prefer so to call it, the second lesson of Moses, and in this lesson he teaches us the law of the separation of contraries and harmony resulting from their analogy.

On the third day the earth produces the ternary, and this, representing one added to two, is the hieroglyphical number of generation. This is why Moses places production as having taken place on the third day, that is, makes it the subject of his third lesson.

On the fourth day Moses explains the course of the stars and the four cardinal points.

On the fifth day he explains the autonomous life in animals and prepares the domain of man.

On the sixth day man appears in two sexes, as God is one in two powers, and this is why he is said to be made in the image of God, though God, who is without form, cannot in reality have any physical image.

Thus we are able to form an epitome of the physical dogma of Genesis:—Before all beginning God has created (eternally) matter and space; earth and heaven.

(1.) There exists one unique agent of forms and life, and this is called Od, Ob and Aour. It is active and negative, like day and night.

(2.) There exist two forces, one attractive, the other repellent. Their equilibrium is what Moses calls the firmament, or power of stability. Visible matter is equally manifested under two forms, solid and liquid.

(3.) Harmony results from the analogy of contraries and generation from the harmony of two opposing forces. The earth germinates and produces vegetation.

(4.) Four cardinal points in the heavens produce day and night alternately by the movement of sun, moon and stars.

(5.) The living and autonomous soul is produced by the equilibrium of four elementary forms—spontaneity of animals.

(6.) Man synthesizes and governs the animal kingdom. He is made in the image of the world; he is male and female. As forces are active and passive, he produces a "Word" analogous to that of God.

(7.) On the seventh day God rests. He rests on the laws he has established, and on man whom he has created to be his representative on earth.

This septenary of the creation is an analysis of the great unity which is God, inseparable from nature, and the first chapter of Genesis is ended. Thus this first chapter contains an analysis of the universal Unity.

In the second chapter we find the analysis of the Binary and the allegorical account of the creation of woman.

Ignorant commentators (and they are ignorant who would explain the Bible without the light afforded by the Kabala) seeing the creation of woman relegated to the second chapter after Moses had, in the first, formally declared that man had been created male and female have vainly supposed that the first man was in the beginning androgynous, and that God afterwards in a manner duplicated him in order to separate the two sexes.

This is by no means the most ridiculous of the extravagant ideas that have been put forward, but the commentators are excusable on account of their perfect ignorance of the mysteries of Kabalistic exegesis; they did not know that the binary was rightly explained in the second chapter and that the unity of human nature rightly finds its place in the first chapter.

God gives woman a more noble origin than that of man, for he is taken from the earth, whereas she is taken from man himself. You may have remarked in the account in Genesis that the creation of woman seems to be posterior to that of humanity. It is said indeed that God created them at first male and female, and then in the following chapter follows the story of the special formation of Heva or Chavah, taken from the very bosom of Adam. On this canvas the Talmudists have embroidered several difficult fables. Some pretend that Adam had been created androgynous, with the faculty of reproduction by himself alone, and that afterwards God divided him in order to give him a companion. This allegory relates to the production of the binary, which proceeds from unity for the formation of numbers. It explains how harmony results from the analogy of contraries and hence how love results from a certain natural antagonism. This is explained in the learned work of Leon, the Hebrew,* in the part where mention is made of a Greek fable cited by Plato, according to which Porus, God of Abundance, being drunk and not knowing what he was doing, surrendered himself to a passion for Penia, Goddess of Poverty. In truth plenitude is attracted by the void. The

* "De Amore," to be found in the collection of Pistorius, &c.

positive seeks the negative, the active loves the passive. Such is the first fable of our masters, the rabbinical authors of the Talmud.

According to the second, God had created a first couple. But Lilith, the first wife of Adam, foreseeing the travails of child-birth did not resign herself to the caresses of her husband; and yet disdaining to play a passive part, she separated from him and went to live alone in another part of the world, and after her departure Adam was troubled at night with terrible dreams.

Naëma, Queen of the Stryges, appeared to him during his sleep, as a succubus. From these impure illusions of slumber were born demons, and God, to provide a remedy for this difficulty, took Eve from Adam's bosom; but the heart of man, full of fatal love for Naëma, spread as it were a reflection of this infernal beauty over woman. This is why Heva was at first lost in self-admiration; then, by the advice of the Serpent, she wanted to usurp divinity; and lastly, lost herself, she drew her husband into her own ruin. Under these ingenious allegories are revealed all the mysteries of the great passion which we call Love. Lilith, Naëma, and Hevah are the three syrens through whom man is lost: the woman who is cold and egotistical; the sterile and lascivious woman; and finally the coquette who strives to bring man into subjection. We ought not to pass unnoticed the fine idea of the birth of the demons, children of the disordered dreams of a heart without love. All this is as true as Lafontaine's fables, and only an idiot would take all these tales and believe that all happened literally just as it is told.

But we have not yet seen the pure woman, the virgin and the mother, and we have also a third version of this same subject, emanating from the mystics affiliated to the schools of Hillel and Schammai; whence was derived Christianity.

God had at first given Adam a companion who was perfect in mind, chastity, and beauty. But man, dazzled with so much grace, dared not approach her too closely; he could only pray to her and adore her as if she had been God. To save his creature from idolatry, God took the beautiful Almaël and hid her in heaven, giving Eve to Adam, but reserving Almaël to repair the faults of Eve. This Almaël, born before Adam's sin and immaculate in her conception, was destined one day to be sent back to earth, and the Christians say that she was incarnated under the name of Mary, to bring forth the Saviour of the world and to become the Mother of God. Thus the epopeia of woman is complete, and at last we see her entire, in vice as well as in virtue, in her weakness and in her strength and grandeur. In all this there is a deep view of poetry when interpreted according to the spirit, but if taken in the letter only, it is but a collection of ridiculous fables.

MODERN SCIENCE AND ANCIENT RELIGION.

IT is said that Modern Science is tending towards atheism. But how? Modern Science means the growth of inventions; but is there anything irreligious in this growth? It means Medicine—but is it irreligious to resort to medicine in times of illness? It means Physics—but is it irreligious to know that rain instead of being the saliva of the gods is the water of the sea, evaporated by the sun's heat and wafted on the wings of the wind? Is it a *godless* explanation that the rainbow, instead of being the weapon of some god, is merely a physical phenomenon caused by the refraction and reflection of the sun's rays through rain-drops? Is it *atheistic* to teach that the Earth, instead of being hung by a golden chain, with the sun and stars revolving around it, is but one of the smaller planets of the solar system, which itself is but a most insignificant point in the immensity of space? Science does not say 'There is no God.' Unlike the current theologies of the day, it does not profess to know the mind of God. The object of science is simply to determine the sequence of phenomena; it does not know—never pretends to know—what is 'behind the veil.' Is it atheism? Assuredly not, if by atheism we mean the denial of God. Science has not destroyed but deepened the sense of mystery with regard to the Universe. "If you ask me," says Professor Tyndall, "whether physical science has solved or is ever likely to solve the problem of the universe, I must shake my head in doubt." Scientific men are charged with saying that they have searched every corner and found no God. I am not surprised at this charge, as calumny is the homage which bigotry always pays to Truth. If there is anything which science is constantly striving to impress upon the minds of men, it is the sense of our complete ignorance of the real facts of the Universe. "For after all," says Professor Huxley, "what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that 'Spirit' over whose threatened extinction by matter a great lamentation is arising, like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause, or condition of states of consciousness?" He says that protoplasm is the physical basis of life, but does not say that it itself is life. And is it any solution of the mystery? Does it imply any extinction of spirit by matter? Certainly not. It simply means that the lowest form of life we know of is protoplasm. But the principle of growth in the protoplasmic cell, which we do not find in what we call life-less objects, is yet a mystery. Why an acorn always grows into an oak, why the germ of an animal always reproduces a like animal—this is a riddle which science has not yet solved, and does not profess to solve. Under these circumstances, it is sheer injustice to call those philosophers materialists. "I individually," says Professor Huxley, "am no materialist, but on the contrary believe materialism to involve grave philosophical error. If there are some whom science has made sceptics and unbelievers, it is not her fault. Her great advice to all of us who seek her guidance is to follow faithfully and with unfaltering steps the light that is in us; and if some of us fail to distinguish the true from the false

light, and follow the will-o'-the-wisps of their own imagination till they fall into the ditch and perish, then who is to blame for it? Certainly not science. It is true that scientific teachings have to some extent shaken men's faith in God and soul; but it is because, failing to grasp the *substance* of science, men have allowed themselves to be led astray by its shadows."

It is said that science is sometimes very dogmatic in its tone—lays too much stress upon matter, too little upon spirit. There is no doubt a grain of truth in this remark, though even here we must distinguish between the science of the leading philosophers of the day, and the science, or the fables of science, current among the common herd. It will not be an easy thing for our critics to point out instances of dogmatism in science, as no one is more careful than the scientist in giving out his thoughts most clearly and in most guarded expressions.* But we may meet this objection in another way too. In the moral as in the physical world every action is followed by a reaction. Modern science is a reaction against the ecclesiasticism of the Middle Ages. Those who have read Dr. Draper's admirable book on "The Conflict between Religion and Science," must be fully aware of the difficulties and dangers which science had to encounter till very recent times; and they will see that if, now and then, it is a little too severe upon theology, too confident of its own strength, it is because the wounds which theology has inflicted upon it are yet fresh and sore. Every reaction has its excesses; and whatever appearance of dogmatism there may be in Science is but a reaction against the worse dogmatism of the Christian Church. When theology abandons the territories she has usurped and retires to her legitimate sphere, Science will cease to be dogmatic.

The two scientific religions of the present day are Agnosticism and the Religion of Humanity; and we shall find that with all their defects as true religions, they are perhaps purer and nobler than any of the professed theologies of the day. Positivism, or the religion of Humanity, was founded by Auguste Comte in the beginning of this century. Let us see what he meant by this religion. First, he commenced with this hypothesis—that we can know nothing about the ultimate facts of the universe, and therefore all inquiry after a first cause must be given up as useless and vain. Then he proceeded to apply this principle to Morality and Religion, and the argument runs somewhat in this way:—

All knowledge is within the realm of the known. Social, political, and moral laws form a part of our knowledge, and are, therefore, within the realm of the known. Social progress depends upon the knowledge of these laws, but does not depend upon that of which we know nothing and can know nothing. But man is so constituted that he knows nothing and can know nothing about the ultimate cause of the Universe; and that which he can never know cannot help him in his progress. Religion deals with the first cause of the Universe; that is, it deals with a problem which can never be solved: and therefore it cannot help man in his progress.

* This is rather strong. Has our contributor ever read the remarks of Tyndall, Huxley, Carpenter, and others upon the various branches of occult science?—Ed.

Let us, therefore, says Comte, leave religion, and turn to something else as our guide in our progress. Humanity is within the realm of the known; we can discover and determine the laws of body and mind. The knowledge of Humanity therefore affects our conduct. Its laws inform our mind and its grandeur stirs our spirits. Both intellectually and morally we are benefited by it. Let us therefore put Humanity in place of God, and worship it: that is to say, entertain feelings of deep reverence and gratitude towards it.

This is what the Comtists mean by the Religion of Humanity. It is no religion; it is the very mockery of religion: and yet even here I make bold to say that Positivism is less atheistic than the current theologies of the day. Positivism, which tries to banish the idea of a god from our minds, and to replace it by the idea that our highest duty on earth is to elevate and ennoble the lot of our fellow men, and to help and encourage and feel grateful to those who toil for our good; the idea that we are a link in the vast chain of humanity, reaching back to an indefinite past and forward to an infinite future; that we are organically connected with the *tout ensemble* of humanity, and are bound morally and religiously to work for our race without any distinction of colour and creed—Positivism, I say, which teaches all this, however godless it may be, is surely nobler and even *diviner* than the creed which condemns all heathens to eternal damnation, and reserves paradise only for the elect few.

Now we shall see what Agnosticism says. Mr. Spencer is the most powerful exponent of this creed, and he has worked out his agnostic doctrine most admirably in his "First Principles." He too arrives at the same conclusion at which Comte arrived—the unknowableness of God. But there is this difference between him and Comte, that while the latter says that man need not trouble himself about a First Cause, and that after a time the idea of Divinity or First Cause will altogether die out of human consciousness, Mr. Herbert Spencer, on the other hand, says that man cannot help meditating upon a First Cause; that he is so constituted that the more he advances in knowledge, the more will he be made aware of the limits of knowledge; that the idea of "an energy from which all things proceed" instead of growing weaker will every day grow stronger; and that after all the outward forms and symbols of religion have died away, there will survive in man the consciousness of a mysterious Power which was before Humanity existed and will remain after Humanity has ceased to be. Thus, though Mr. Spencer believes in the unknowableness of the First Cause, yet he thinks that the consciousness of this mystery will always influence human conduct most powerfully. He says that Religion and Science are not really incompatible with each other; that on the contrary they help each other by a *division of labour*, the one studying the physical aspects of the universe, the other the spiritual. He says that the apparent antagonism which exists between the two may be reconciled, and "the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the universe manifests to us is utterly inscrutable." This is the agnostic creed; and is it not a noble one? Is not the admission

that God is unknowable more becoming to us than the assumption that we know the mind of God? My belief is that agnosticism is the true beginning of religion—that by awakening and deepening in us the sense of Mystery which pervades the universe it takes out of us the conceit of our knowledge, shows us the insufficiency of physical researches, and stimulates our minds to an inquiry after higher problems of life. Having sounded the depths of the universe and discovered the subtle properties of matter and mind; having wandered "through star dust and star pilgrimages"; having waded through deep waters of philosophical perplexities, and scaled the loftiest heights of thought; Agnosticism returns at last to the place whence it started, and taking its stand upon a weather-beaten crag beholds before it in the light of science "a deep sacred infinitude of Nescience," and thus made conscious of its own littleness before the profound Mystery which reigns everywhere, cries out

"What am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

This is Agnosticism; and is it not imbued with a true religious spirit?

At no other scientific doctrine has the word "godless" been hurled more frequently than at the doctrine of evolution. When Mr. Darwin's *Origin of Species*, which Professor Huxley calls "the veritable Whitworth gun in the armoury of liberalism," first came out, most fearful cries were raised, condemning it as the gospel of atheism. But what was in that book which deserved all this condemnation? The doctrine of evolution teaches us that all the higher forms of life have been developed out of some lower forms; that this development has been effected through the agency of natural selection and the struggle for existence. Some of the broad features of this theory may be given as follows:—There is a tendency in the animal world to extend itself beyond the means of its subsistence. Many more animals are born than can live, and this gives rise to the struggle for existence, in which only the fittest survive. There is another agency working in the animal world which helps this process—a law for which we can give no reason, but which is palpable to all, that like produces like, that the physical and mental traits of the parents are transmitted to their offspring. In the struggle for existence natural selection causes the survival of the fittest; and the law of heredity coming into operation makes the fittest transmit their qualities to their descendants, who to this legacy add such special adaptation as they may acquire in their own lives, and in their turn hand down their improved capabilities: thus every succeeding generation improves upon the preceding one, till after some time the development of the individual becomes the development of the species. Thus natural selection with the aid of the law of inheritance not only produces temporary results, but brings about the most wonderful transformations in the long run. These are the main steps in the theory of evolution which Mr. Darwin applied to

the origin and development of human species. In this theory I confess I find nothing derogatory to the dignity of man. That the struggle for existence among mankind has gone on and is still going on is an indisputable fact; and in this struggle the survival of the fittest seems to me a *moral* necessity. Those who shrink from facing this conclusion as "brutal," as the triumph of might over right, ought to bear in mind that after all strength, well understood, is the measure of all worth—that it is only the right which is strong and triumphs over everything in the long run. The law of nature is not mercy but justice. She rewards the deserving most generously and crushes the undeserving without remorse. Those who believe the legends of creation as told by Moses consider it very shocking to their sense of man's dignity that instead of being the degenerate descendant of a perfect Adam he is the descendant of a creature who many thousand years ago roamed naked in the forest, and was in a great many respects like the present ape. But they forget that the glory of Man as "the crowning act of creation" lies not in the fact that once so high he has fallen so low, but in the fact that having been so low he has risen so high. The doctrine of evolution teaches something which must be of special interest to the people of India. It rejects the six days' theory of creation; it denies the assertion that man is only six thousand years old; it considers the story of the Fall as libellous to the dignity of man; it sees no necessity for the idea that a special soul was created for man as apart from the brute. Far nobler are the teachings of Science. There has never been any creation; there was never a time when God said 'Let there be light' and there was light; in the chain of nature there has never been any break; there is one substance in the whole Universe, one mind common to all; matter and spirit are but two aspects of one substance of which we know nothing; the smallest mote which floats in the air is as eternal as the soul of man; man himself is but a bubble on the vast ocean of eternity; there is no death in the Universe, but, as Carlyle most beautifully says, "a Phoenix-fire death, a new birth into the greater and the nobler." Science admits no duality in the universe, no Satan and God, dividing the whole world between them. It believes in one substance, in one power, which, as a German philosopher says, "sleeps in the stone, dreams in the animal, and awakes in the man." To the eye of Science, all is Godlike or God.

This is the creed of Evolution; and is it not, as I said, of special interest to the Indians who are at all acquainted with their own systems of philosophy? Viewed in this light, Darwin's theory seems to me a necessary step towards the right understanding of the enigma of the Universe, and consequently a strong arch in the temple of the coming Religion.

Here the reader may ask, "What is the use of this long and prolix defence of Modern Science; and what has all this to do with Ancient Religion?" After having cleared my ground with the help of the foregoing criticisms, I find myself in a position now to answer this question. The heading of this article is "Modern Science and Ancient Religion," and my wish is to set forth in it the

claims which modern science has upon the thoughtful attention of the student of the ancient religions of India.

Very few of us know anything about the doctrines of our religion, and what we know are but the husks of religion. We know the fables invented by our priests; we read, as we read fairy-tales, the beautiful allegories which abound in our literature, but remain all the while perfectly ignorant of the profound truths which they symbolize. The lapse of ages has thrown over the doctrines of our religion a veil which we have no means of lifting. And, failing to lift it, we are driven in despair to one of two inferences. Some think that the veil is everything; and some that there is nothing behind the veil, and that Hinduism is but an effete superstition.

Now those who take the veil for the reality behind it are generally uneducated people. In their hands Hinduism has become one of the chief stumbling-blocks of our social, moral, and intellectual progress. Our priests are the veritable symbols of sinfulness and shame. The word Brahman has now lost its sacred significance; it no longer means 'the knower of Brahma'; it no longer means one who has conquered the passions of the flesh, extricated himself from the turmoils of this world and devoted his life to Divine truth. It means now too often only a creature of selfishness, a man of sin. Hence Hinduism is no longer the purifier of the soul and the inspirer of holy emotions, as of yore.

Now let us turn to another class of men, who are utter disbelievers in Hindusim. These are mostly youths who have received an English education—whose faith—if they have any faith—rests upon the teachings of modern science. It is these men who, as I said a little while ago, see nothing behind the veil, and have made themselves fully certain of the fact that ancient Hinduism was the religion of a semi-barbarous race, and as such is full of cruel and savage superstitions and rites, revolting to the refined and improved sense of the modern generation. Modern science is the *summum bonum* of human progress; Oriental religions but mines of myths and fables; all progress depends upon accepting the former and rejecting the latter. This is the faith of our educated classes. When any body tells them that Hinduism is not a mere heap of superstitions—that behind the veil of custom which Time has thrown over it, there yet shines a divine light, capable of enlightening the world once again, he is laughed to scorn, and told that science has exploded these myths for ever. Thus we see that a spirit of scepticism is daily growing among the younger generation, and this furnishes us with a clue to the apprehensions of some that India is drifting towards atheism. Hence, I suppose, some decry scientific teaching as atheistic in its tendency. But if we look closely into the matter we shall find that the cause of this growing spirit of irreligion in India is not scientific culture, but the want of scientific culture. Our young men decry the past because they know nothing about the present. They think that the ancients were a race of fools, because they knew not what the moderns have done. Plato's doctrine that all evil is ignorance is in the case of these men literally true. The evil

of religious indifference exists, because our so-called educated men are perfectly ignorant of the best results of science. The bigotry of the elder generation is intolerable, because it rests upon a most irrational faith; but the atheism of the younger generation is still more intolerable, for it rests upon a perfect ignorance of the materialistic teachings of the day. To believe that materialism is the acme of human thought because Huxley and Tyndall are said to be materialists is as superstitious as to believe that whirlwinds are the work of demons, because our priest tells us that he heard from his grandmother that her great-great grandfather knew a man who had seen a demon brewing a storm. Let us have a first-hand knowledge of science before we venture to dogmatise upon it; let us not be bigots with a doubt and persecutors without a creed.

We have indicated above what seems to us the high-water mark of modern thought; and now let us see for a while what our ancient Aryans thought of the greatest problems of Life and Religion. No one who has any knowledge of Hinduism can deny that it has always tried to impress six great truths upon the hearts of men.

First, that there has been no special creation. Even the most idolatrous Hindu believes in the eternal revolution of the universe. What does the theory of the never-ending cycles of ages mean, but that life had no beginning and will have no end? Let us listen to the noblest words that ever fell from the lip of man. The sage of the Upanishada says that "Self, the Knower is not born, it came from nothing, it never became anything. The old man is unborn from everlasting to everlasting; he is not killed, though the body be killed." Has science gone any farther than this, or does it in any way contradict the ancient sage?

Secondly, that there is but one substance common to all things—one eternal principle running through them all. This idea is held both by the philosophical Hindu and by the superstitious, though in different forms; and it will be interesting to cast a cursory glance at these forms. The popular Hindu belief is that the soul after death passes into the body of an animal or a man, according to its actions in this life; and this idea has such a powerful hold upon their minds that they are very particular not to injure the meanest worm that crawls on earth, lest it may be some human soul in that form. Another thing which must have struck every body in Hindu mythology is, that in it no distinction is ever made between a human and an animal soul; animals are spoken of as having the same feelings and passions as men. In fact, in a sense they are all human souls, occupying animal frames in penalty of their past sins. The bullock of Mahadeva, the lion of Bhagvati, the peacock of Vishnu, Kag-Busund, Sheesh-Nag, and the white horses of the Sun, are not mere animals in our sense of the word; they are minor gods in the form of brutes serving other gods, and can always take the form of man and act like man. Some will turn away in disgust from these silly stories; but to the student of religion they are of the highest importance. They teach that the Hindus have never had any idea of two souls—the one human and the other brute—but thought that the life-principle was

always one, though it assumed new forms under different circumstances. The popular idea of the transmigration of soul is a distortion—or, rather an adaptation to the less-advanced faculties of men—of the ancient conception of the unity of life. Thus even the superstitious Hindu, while believing in the passing of dead souls into animal frames, believes in the real—and not merely the poetical—bond of brotherhood which exists between him and the beasts of the field and the fowls of the air and the creatures that live under the water—to him

"One touch of nature makes the whole world kin."

Now let us turn to the philosophical Hinduism. The Upanishadas say, "As the one fire, after it has entered the world, though one, becomes different according to what it burns, thus the one self within all things becomes different according to whatever it enters. As the sun, the eye of the world, is not contaminated by the external impurities seen by the eye, thus the One Self, within all things, is never contaminated by the sufferings of the world, being himself apart." Nor did Professor Tyndall do anything more than reiterate the words of the ancient sage when he in a beautiful discourse said "that not alone the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and lion, not alone the exquisite and wonderful mechanism of the human body, but the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery mould.....that all our philosophy, all our poetry, all our science, and all our art—Plato, Shakspeare, Newton, and Raphael—are potential in the fires of the sun."

The third thing which ancient Hinduism teaches us is that the universe is governed by eternal, immutable, invariable laws. The Hindu doctrine of the transmigration of soul is one of the grandest conceptions which have ever flashed upon the human mind. Our present life is the result of our past life; our future will be moulded by our present; we are a link in the vast and endless chain of beings; the tiniest star that gleams in the distance is as intimately related to us as we are to our brother; our meanest act affects as surely the whole course of events as the perturbation of the most distant stellar system affects our planet; our present actions derive their force as much from the forces which were in operation a million years ago as the tiniest blade of grass and "the meanest flower that blows in spring" derive their nourishment from the solar fire. Emerson's words express exactly the thought of the Hindu sage—"as the air I breathe is drawn from the great repositories of nature, as the light on my book is yielded by a star a hundred millions of miles distant, as the poise of my body depends on the equilibration of centrifugal and centripetal forces; so the hours should be instructed by the ages, and the ages explained by the hours." Thus to the ancient Hindu the universe was a continual revelation of the reign of Law. There was no anomaly in it—no need of miracles to make up for oversights in its order; everything was predetermined and preordained. This law held good in the spiritual world too—and a full explanation and application of the

fact is found in the theory of Karma. Modern Science and ancient Religion are at one on this subject :—

"Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

Fourthly, that man is capable of infinite improvement. The ancient Hindus, unlike the modern Christians, did not look upon man as the centre of the universe, as "the crowning act of creation", than whom nothing better existed; but as a wave in the infinite ocean of beings, higher than some waves, but also lower than many. Let us look at the popular as well as the philosophical interpretation of this idea. Popular belief is that man by leading a pure and virtuous life, by undergoing some penances, and sacrifices, can be raised gradually to the level of the gods. The constellation of seven stars that we see in India is supposed to be composed of the souls of seven Rishis, who a long time ago freed themselves from the chains of clay by the force of their piety and spirituality, and attained the rank of the immortals. On the other hand, the philosophical belief is that nothing is at a stand-still in Nature, that we are either going backward or forward; and that there are spheres of higher existences than we yet know of, and by our efforts we may rise to those spheres: and this is well proved by the theory of Karma, and by that spiritual theory (so admirably propounded in Mr. Sinnett's *Esoteric Buddhism*) which traces the track of the spiritual monad from an unknown source through mineral, vegetable, animal, and *super-animal* stages.

Fifthly, that of the origin and the end of things we can know nothing. Hinduism teaches us the indestructibility of matter and spirit, or of that substance of which these two are the opposite poles, and thus it drives away from our minds the idea of the beginning or the end of anything by rejecting the idea of creation. There is a story that once upon a time the gods started to explore the terminating point of the lingham of Siva. Some went to heaven, some to the lower world, and some remained on earth. They explored every corner of the universe; they soared as high as the throne of Indra, and dived down into the bosom of the universe even to the kingdoms of death (Yama,) but could nowhere find the end they sought. At last, they returned to Siva, ashamed of having failed in their enterprise. It is a very suggestive myth, showing how far beyond even the power of the gods it was to trace the source of the creative principle. The Hindus never imagined they had explained the problem of the universe by creating mythological deities. In the presence of their mythical gods—those bright creations of a poetic fancy—they felt the same "obstinate questionings" as Mr. Spencer explained nothing, but were the visible symbols of Niran-Kar-Joti-Saroop—the Infinite Light—the poetical names of

"Something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Sixthly, that righteousness is the highest religion. A very striking fact in Hindu religion is that it has no doctrine of exclusive salvation through the worship of any particular deity, as inculcated in Christianity and Mahomedanism. If you do not believe in Christ's miraculous birth, his divinity, and his mediation, or in Mahomed's divine messages and his special commission from God, you cannot be saved, however pure and pious your life may be. But Hinduism says what Christ said, "Blessed are the pure in heart, for they shall see God." Even according to popular belief you may or may not believe in Hindu incarnations, or in mythical gods, but if you lead a pure and upright life you will be saved. There are stories in our sacred books which tell us that sometimes men by the sheer force of their purity and piety have fought against the gods, and very often come out successful in the conflict. Then the philosophical Hinduism, which is Yog, takes no notice of gods and goddesses, rejects all theories of salvation, of heaven and hell; it does not even invoke God as the Pharisees do, but teaches us to find our salvation within ourselves. It says that the God is not without but within—His temple is not that built with hands, but a pure and upright heart.

These are the cardinal doctrines of ancient Hinduism; do they in any way clash with the teachings of science? My belief is that they have lost their significance to us, because we know nothing of science. The greatest service which scientific culture is in my opinion calculated to do to our people is to make them conscious of the scientific basis of their religion. We in our ignorance are apt to suppose that modern thought has found some better solution of the ultimate mystery than ancient thought, but a careful and impartial survey of the whole field will prove that Physical Science has arrived only on the verge of that impassable chasm which the Aryan mind explored more than three thousand years ago. It is in this light that modern science seems to me most intimately connected with our ancient religion; and thus it deserves the highest attention of those who want to understand the otherwise inexplicable past.

If we want to found our civilization on a solid basis, we must follow Europe and study religion from a scientific point of view, and try to clear away the clouds of superstition which have gathered around it. We fell because we ignored religion and made it the special profession of a certain class.

Priestcraft has always been the precursor of religious decay. But even the least examination of this subject would require a separate article; and it is enough for my purpose to say here that priestcraft—the hardening of religious truths into dead and dry formulas in the hands of priests—has been the chief cause of religious paralysis in India. So long as men thought that it was everybody's highest concern to attend to religion, Hinduism flourished, and, rising like the sun in the moral firmament of the world, imparted heat and light to the spiritual lives of men. But when, like the sun, it was invaded by those Rahos and Kaits (राहो व केत) whom we call our priests, a total spiritual eclipse was the result, and as in this utter

darkness the morning star of science has risen to light up our path, we think that it is all in all, unaware of the fact that it also derives its light from the sun hidden from our view. The greatest service which Theosophy can render to the cause of ancient religion is, first, to make men look at it from a scientific standpoint, and secondly, to impress upon their minds the most important of all truths, that it is not the priest's business but their own to attend to religion. It is my strong belief that if Indians take full advantage of the scientific culture of the day, and with the help of that culture try to understand the deepest problems of the Hindu religion; if they grapple to their souls "with hooks of steel" this truth—that God is not served by proxy, but if we want to worship him, we must do so with all our mind and all our soul; then they will soon find that science does not contradict but verify the speculations of the ancient sage; that what at present appears to us a mass of absurdity is in reality a mine of most glorious truths, from which we may dig out what will be more precious to us than all the diamonds of Golconda or all the gold of Ophir.

PANDIT BISHAN NARAYAN.

BAVARIAN SORCERY: "BLUE MILK."

IT is a fact known to almost every child among the country population in the south of Bavaria, that there is such a thing as the ruining of a farmer's dairy by "bewitching" the milk of his cows. This belief is so prevalent, and its consequences are so much feared, that in many places, especially in the vicinity of Dachau, each farmer mistrusts his neighbour and is in turn mistrusted by him, so that under no ordinary circumstances will they exchange or lend one another any article, be it a waggon, a tool, a household utensil or anything else; because they say that the magician who desires to bring an evil influence into his neighbour's house, must put himself into possession of some article which that neighbour has voluntarily surrendered to him. They also look with suspicion upon any stranger who enters their stable without pronouncing a blessing over it, and if such a stranger were to pat or touch one of the cows, wishing perhaps to express his admiration for their beauty, he would in many cases be ordered out of the place, or something worse might happen to him.

Two such cases have recently come within reach of my own observation. A near relative of mine, Count S—, resides on a farm within a short distance of Munich. One day one of his neighbours at the village of H— came to ask his advice, as the milk in the dairy of the latter had become "bewitched." It was found that the milk soon after having been deposited in the usual place became slightly blue, and within a few hours the blue colour deepened into a dark and almost inky hue. In every pan the layer of cream at the top of the milk exhibited zig-zag lines, such as the lightning describes in the sky, and soon the whole mass began to putrefy and to emit such a disagreeable odour that even the hogs refused to eat it. This state of affairs went on for several months, and everything was tried to find out the cause of the trouble. The stable

was thoroughly cleaned, the food of the cows changed, the old milk pans were replaced by new ones, and their arrangement was altered. At the request of Count S— samples of the milk were taken to Munich and examined by chemists; but all in vain. The trouble continued, and the farmer was in despair.

At last the Countess (my sister) went over to that neighbour's house to see whether she could not discover the cause of the trouble. She took with her a clean, new bottle, and filled it with the milk as it came fresh from the cows. This she corked and sealed, and took home with her, and deposited over night in her pantry; and from that day the trouble in the neighbour's house ceased, and the milk in the house of Count S— became blue instead.

Here, as at the former place, everything was tried that could be thought of to effect a cure, and when after about three months the nuisance became intolerable, the Count went to consult an old lady who was said to be well versed in magic, and who resided at K— (about two hundred miles away). He had never seen that lady, but as he entered her room, she told him who he was and the object of his errand, and said that she had expected his coming. She gave him a number of papers that were folded and sealed, and requested him to nail them over every opening in the stable, saying that in a few days something unusual would happen. The advice was followed. A few days afterwards at 4-30 A.M. the milkmaid attempted as usual to enter the stable, carrying with her a lantern and a pail. As she tried to open the door, she found that it resisted, and as she forced it open a current of air coming from the interior rushed out, and with it something that she described as a black, cat-like animal, which knocked the pail and the lantern out of her hands. After this the trouble gradually ceased and soon everything was all right.

At another place, belonging to another relative of mine, whom I will call Mr. K—, the milk also became blue. Here again everything was done to find out the cause of the nuisance, and at last a man who was said to know something of such matters, and who occupied the position of a railway guardian in the neighbourhood, was consulted. This man advised Mr. K— not to lend or buy anything from anybody for the next few days, and not to accept anything that might be offered to him as a gift or on sale. Mr. K— promised to do as he was told, and for several days he kept his promise, although during that time his place was visited by many people who made the most extraordinary requests and wanted to borrow all sorts of things. Thus for instance, a woman came from the village with a pot and wanted to borrow some beer—it being of course well known that beer was to be had at the village, but not at the house of Mr. K—. All were refused, but one day a man came and offered a beautiful watch-dog for sale. K., who is a lover of fine dogs, imagined that this would be just the thing he wanted, and in his eagerness he forgot his promise, and bought the dog. That night the best cow in his stable died without any apparent cause.

The railway guardian was therefore consulted again, and he now advised Mr. K. to collect some samples of milk from all the cows

in the stable, to mix it in a pan, and to boil it over a slow fire, and while the milk was boiling to whip it with a broom. But he cautioned Mr. K. not to allow all the milk to evaporate, as if he did so this would kill the sorcerer,—but to throw away the residue after having boiled it down to a small quantity. This was accordingly done, and soon after the trouble ceased; but now comes the most curious part of the story. A few days after this boiling and whipping, Mr. K. met the man who sold him the dog, and found that his face was covered with red streaks and scars, as if he had been struck in the face with a broom, and being asked about the cause of it the man gave some evasive answer, and finally said he had fallen into a thorn-bush.

The above may seem impossible and absurd,—so in fact would it appear to me, if I had not investigated the matter at the place where it happened, and did not know the persons connected with it: but it is true for all that. These persons are all respectable and highly educated people, and about their veracity there cannot be any doubt. The explanation of these phenomena seems to lie in the unity of the spiritual principle, the evil as well as the good.

H.

INTRODUCTION TO ASTROLOGY.

THERE is probably not one subject which is so ill understood, which so many people pretend to know, and on which so many are prepared to express an opinion, as the subject of Astrology. The Indian proverb truly says that there is no man who is not a bit of a physician and an astrologer; and it is equally true that there is no subject which is so ill understood as these two. The fact is that the broad medical and astrological principles are so many that everybody of necessity learns a few of these, but experiences a difficulty in mastering all of them.

It would be interesting to note the various subjects with which astrology is confounded. Persons with well developed intuitions are often found to make correct predictions of events. The Yogis are persons of this description. Their peculiar knowledge is certainly not the result of any study of astrological works. We also find another class of men who imitate them, and also make striking statements. Birmingham gold is often taken for sterling gold; German silver for pure silver; and we have a variety of inferior stones, white, red and green, that are often mistaken for diamonds, rubies and emeralds. The world is full of this dual character of things. Every department of true knowledge has its inferior counterpart; and so we have a number of men who, possessing no occult powers, but securing the help of a few elemental spirits, practise imposition on the ignorant public. But the world is not without a touchstone to detect the hollowness of their pretensions: these men will give a few correct particulars regarding remote past events, a great many particulars regarding present events, one or two particulars regarding the immediate future, and no particulars at all about the distant future. I have known such men and tested the truth of their statements.

They pretend to be astrologers. Some of them carry no books at all and make amazing statements touching past events in prose and verse in an extempore, sing-song fashion and without the least effort, even though the questioner is a perfect stranger; while others show you some huge antique *cadjan* book and pretend to read from its pages. This was exactly the way in which Colonel Olcott's questions were recently answered by the Brahman Astrologer who pretended to read from the pages of the works of the Great Bheemakavi (vide the May number of the *Theosophist*). I am sure that neither Colonel Olcott nor his intelligent friends ever had a look into the book to see whether what was read out was really written there, and if so, whether the writing was not a fresh one. In all these cases the astrologer, if he is one at all, doggedly refuses to allow others to look into his book; for, he says, he is not permitted by the book deity to do so.* There is a still more wonderful man in Pondicherry at present, who pretends to read from the works of Nandikeswara. Such astrologers are making vast sums of money. The statements they make are really puzzling ones. But for these and the way in which they are made, the utter want of preparation and the like, I should have been inclined to discard the conjecture of the help of the elemental spirits. Let those who would object to this, examine the matter and then pronounce an opinion.

Nothing can be more amusing than to find young men taking up astrology as their first subject of attack in their public utterances. It is a subject to which they pay little or no attention except for purposes of ridicule. To all questions as to how they prove this statement or that, their one ready reply is that their common-sense tells them so. They forget that common-sense is a sense which changes in its nature as one advances in his study, and it changes so much that the common-sense of one age is different from the common sense of another age, the common sense of one nation or of one individual is different from the common-sense of another nation or individual. Where proof is advanced by a few, it is equally interesting to examine it. The proof is that such and such astrologers made such and such predictions, and that the predictions have failed—and *ergo*, astrology is no science! It is evidently taken for granted that the astrologer was really learned in the science, and that there were not those numerous errors of data to mislead him.

Another objection to the science is that astrologically the fortunes of two persons born at the same moment of time, but in the opposite quarters of the globe, must be the same, but that they cannot be and are not the same. Here is an ignorance betrayed regarding the elementary principles of the science. It is true that the planetary positions are nearly the same except for the small matter of parallax. But it is not the planets alone that go to shape one's fortunes. Time of birth, which is represented by the Lagna, or the rising sign, has a great deal to do with it. In other words, because the local times of the two places are different, the Lag-

* In Col. Olcott's case the book was not withheld from inspection, but the friends present who could read Telugu had frequent opportunities to examine the MSS, as is stated in the article in question.—Ed.

nas must be different; for when the twentieth degree of Leo, for instance, is in contact with the horizon here, the twentieth degree of Aquarius will be in contact with the horizon of our exact antipodes at the same moment. Our rising sign is their setting sign, and our setting sign is their rising sign; so that a difference of longitude gives a difference of local time and consequently a difference of Lagna. But suppose the places to have the same longitude. Take two places for instance on the same meridian, and therefore due north and south of each other. Now the question is whether the Lagna is the same for both the places. No; the Lagna is a point in the ecliptic which is inclined to the equator. The planes of the horizon of the two places are different and they cut different parts of the ecliptic. It therefore follows that a difference of latitude gives a difference in the Lagna. So that places with a difference of either longitude or latitude, or both, cannot have the same Lagna at the same time. That Lagna or mere time or space, irrespective of the planets, has a great deal to do with shaping the fortunes of a nativity will be a new revelation to most people. We will come to this subject presently. A horoscopic diagram or figure of the heavens represents both local time or Lagna and planetary positions.

What then is Astrology or Horoscopy? What is its nature and what its bounds? Here is the author's definition of horoscopy.

होरेष्वहोरात्रविकल्पमेके वाञ्छन्तिपूर्वापरवर्णलोपात् ।

कमोजितपूर्वभवेसदादि यत्तस्यपक्तिसमभिव्यनक्ति ॥

Horoscopy is stated to be the science of *Ahoratri* or the science of day and night—these being the broadest visible divisions of time—multiples of which give weeks, months, years, &c., and divisions of which give hours, minutes, seconds, &c. The first letter A and the last letter tri, having been dropped, the term has assumed the shape of *hora*, and the author says that *Hora* Shastra treats of the effects of the good and bad deeds of an individual in his previous birth; so that the moment a person is born, it becomes his lot to enjoy and suffer certain pleasures and pains for his past good and bad deeds—seeds cast into the cosmic region in one birth begin to bear sweet and sour fruits in other births according to their quality.

In this connection we may say a few words touching the long disputed questions of fatalism *versus* free-will. Persons of the former school hold that even the minutest events of one's life are pre-ordained, and that man is completely a puppet in the hands of certain higher agencies. This error has evidently been the result of the observation of cases in which well-projected efforts in particular directions have been thoroughly discomfited. Again, men of the other school hold that a man is a free agent, and that there is nothing impracticable for him if only proper means are employed for the purpose. This error again has been the result of the observation of the fact that even ill-projected efforts in particular directions prove sometimes highly successful—the failures, if any, being accounted for by the insufficiency of the means employed. In the one case man becomes an irresponsible agent; and in the other he not only bootlessly grieves over his failures, but, repeats his

attempts; thus putting himself to trouble, expense and vexation only to fail again. Now, as regards the former position, it is held that man's present deeds are all the effects of his previous deeds. As free agency of any sort is discarded from the question, it would follow that these previous deeds are the effects of still earlier and so on, *ad infinitum*, or till we are brought to a state of cosmic evolution when differences of states and conditions were infused into human souls by the Creator. Such a condition of irresponsibility is opposed to reason, opposed to progress, and equally opposed to divine and human law. It is a doctrine pernicious in the extreme.

As regards the latter view, if man can wholly shape his own fortunes, how are we to account for the phenomena of suffering virtue and triumphant vice in certain cases—for the former reaping no rewards and the latter escaping punishment? The true explanation shows the former as being the effect of previous *karma*, and assures us that for the latter the man will suffer in his next life. Taking entire human life into consideration, our opinion is that man is a slave of the effects of his past deeds, but a free agent as regards fresh independent deeds—deeds which are in no way directed to thwart, to arrest, to alter, or in any way to modify or remould effects of his past *karma*. But if he wishes to move along with the current, he may do so, and the course will become more easy and more smooth. This view will account for three things: (1), the many apparently unaccountable failures of attempts even when the means employed have been good; (2), the easy success that had attended many an effort when the means employed were weak; (3) the success which in certain cases appears proportionate to labor. In the first case, the attempt was one aimed at moving against the current of fate; in the second case it was one of moving down with the current; and in the third case it was motion on still water, where alone free human agency can display itself.

Having premised so much, we may now proceed a step further and state that where the current is a weak one running with the course of a Leena, it may be opposed, and such opposition may be either direct or oblique, according to the fitness and strength of the means employed; but the task will become a difficult one if the course to be resisted flows with the course of a Tigris. The question is purely a question of karmic dynamics—effects of past *karma* as opposed to present *karma*. To oppose force, one must first possess a knowledge of its strength and direction of action, and secondly, a knowledge of the proper means to be employed for the purpose. The former knowledge is supplied to man by astrology, and the latter by such works as the *Karnavipaka* Grandha. The means prescribed in the latter consist of gifts, of Japa (psychic training or development), and certain fire ceremonies having an occult significance. Of course on the other hand where the current is irresistible the attempt to oppose it becomes futile. How can a person ever hope to win success in a field when he is ignorant of the direction of attack as well as the strength of his enemy? Astrology not only points out to him his enemies but his friends as well, whose help he might seek and obtain. By pointing out fields where there are friends and fields where there are

foes, astrology indirectly shows him neutral fields where man's free agency has its full scope of action and where success is proportionate to labor.

The next important question for consideration is the examination of the connection, if any, between the planets and human fortunes : where man suffers and enjoys the fruits of his past karma, the question asked is what part the *planets* play in such human suffering and enjoyment. Here again believers in astrology as a science are divided into two schools. The one admit active agency for the planets, and the other, denying it, state that the planets blindly and mechanically indicate the current of human destinies. In support of the latter view it is stated that if human suffering and enjoyment are directly traceable to man's previous karma, then to admit active agency on the part of the planets becomes not only superfluous, but inconsistent. If a man loses his son, it is because, they say, he suffers for his karma, which might consist in his having caused a similar affliction to somebody in his previous birth, and not because Mars occupied the fifth house from the ascendant, or Lagna, at the moment of birth ; and that therefore the planetary positions only *indicate* and do not *bring about* human suffering or enjoyment. These people from a human point of view cannot conceive the possibility of more causes than one for an event—each cause acting independently and with full force. Hindu literature is full of events each of which is the *immediate* effect of a number of causes. This peculiar combination of causes, quite incomprehensible to us, is a feature which distinguishes divine deeds from human deeds. We will quote an instance or two. Ganga was condemned to pass through a human incarnation ; the Ashta (eight) Vasus brought on themselves a similar curse : of the eight Vasus seven were allowed to return to Swarga immediately after birth ; Raja Santanu goes out on a hunting excursion, marries Ganga, whom he finds on the banks of the Ganges, on condition of her being allowed to quit him the moment he opposes her own mode of disposing of the issue of their union. Eight children are born in all. The mother throws the first seven of them into the Ganges ; the king puts up with this for the love of the lady. He can bear such inhumanity no longer, and so he resists in the eighth case ; and Ganga quits her lord, leaving the babe—the future Bheeshma of the Mahabharat. Again, King Dasaratha goes out to hunt and enters a dense forest ; hearing some gurgling sound in his neighbourhood, and mistaking it for that made by a wild elephant in the act of drinking water, he discharges his arrow in that direction and kills a lad who was dipping his bowl into the stream to carry water to his aged parents at some distance. The cries of the dying lad show the king his error, and he at once proceeds to the lad's father and entreats pardon. This venerable old man expires on the spot, pronouncing a curse on the king—or rather reading the king's fate—that in his old age he shall die a similar death from grief on account of separation from his own son. Meanwhile Vishnu himself draws on his own head the curse of a human incarnation, attended with much suffering caused by separation from his wife, on account of the sage Bhriku, whose wife he killed when she refused to deliver

up to his wrath an Asura who had sought her protection. The Devas, suffering much from Ravana and his giant hosts, proceed to Vishnu and entreat relief. As Brahma had granted to Ravana the boon of exemption from death from all creatures but men and monkeys, and as Dasaratha had prayed to Vishnu for the blessing of a son, Vishnu enters on his human incarnation as Rama, the son of Dasaratha. From family dissensions he quits his kingdom and enters the forest of Dandaka with his bride. Grieved at his son's departure, Dasaratha dies. Ravana carries away Seeta, and Rama is grieved at her loss. He proceeds to Lanka, slays his enemy, and recovers his wife.

Most of the eminent astronomers of the East and West believed in a double Sun, a double Moon, and double planets—the one being the Sthula, or the physical one, and the other the Sukshma, or the astral one. The difficulty in conceiving active agency as possessed by the planets when viewed in the light of huge inert balls will be removed when we suppose that each planet possesses a soul. Besides, there is nothing repugnant to our mind in the idea that the planets together form a body of executive officers charged with the duty of rewarding and punishing humanity for their past karma by the command of the Most High, who at the same time allows each man the chance to improve his own condition by making him a free agent in many matters. A man is beaten for theft by the order of the magistrate. He suffers for his karma—the deed of theft. But the whipping officer is an active agent. Take another instance : A man does valuable service to the state ; the sovereign commands a local officer to invest the person with the order of knighthood ; the officer obeys ; the officer no doubt is an active agent, though the honor was the immediate effect of the person's services. We therefore hold that planets not only indicate human destinies, but bring about such destinies. The world is a mixed field of honor, of punishment, and of probation. And the planets are the rewarding and chastising officers, and meddle in no way when man exercises his free will within its own sphere.

The same idea might be represented in another way : planetary activity is the total activity of a number of forces, some for good and some for evil, and while a man's karma leads him into the one force or the other, there are other forces by a knowledge of which man may benefit himself, though it may not be his lot to be drawn into any of them by his past karma. If this were not the correct view of the part played by the planets, a large portion of the science of astrology, in which man is advised to avail himself of such and such planetary positions for particular purposes, would become useless. The planets therefore can be made to do more than the work of jailors and rewarding officers. For instance, in the fourth chapter (Brihat Jataka) which treats of Nisheka (conception), a man is advised to avail himself of particular planetary positions if he desires an excellent issue ; Parasara, who was a great astronomer and astrologer, finding that such an hour for Nisheka had approached, joined a boatman's daughter in an island on the Jumna, and the issue was the great Vedavyasa. A Brahmin astrologer under

similar circumstances joined a potter's daughter, and the issue was the great Salivahana.

That man is not altogether a free agent is an idea caught by Shakespeare in one of his well known passages in "As You Like It :—

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages."

Again, while the heavens form the macrocosm, man is the microcosm. In other words, each man is a little world exactly representing the Universe. While all seems quiet without, there is an active world within. Such a world is visible to the inner sight of a Yogi. Occult science treating of this subject says :—

ज्योतिर्गणेशास्त्रपथातिवृत्तौ

यद्ब्रह्महत्यामुनयोवदन्ति ॥

नियग्रहाणामहरर्धकाले

निर्णयमेतत्परीक्ष्यदक्षैः ॥

If the Pranavayu (vital air) can be taken to the Sushmnanadi eight sorts of music will be heard, (clairaudiently) and fire, lightning, stars, the moon and the sun will become visible (clairvoyantly.) Again, in Chapter IV, already referred to, Varaha Mihira says that menstrual discharges occur in women when Mars and the Moon approach each other. In connection with this subject the author of Saravali says as follows :—

प्राणेषुष्मनांसम्प्राप्ते

नादोन्तश्रुयतेऽष्टधा ।

तनूनपाच्छट्चर

तारशतपनोपमम् ॥

"The Moon is water and Mars is fire; bile is the result of a mixture of fire and water, and when bile mixes with the blood, catamania appear in women."

इन्दुर्जलकुजोग्निः

जलमिश्रत्वाग्निरेवपित्तं स्यात् ।

* * *

एवंरक्तेक्षुभितेपित्तेनरजः

प्रवर्त्ततेस्त्रीषु ॥

So that with the change that is going on without, there is a change going on within, and every element or part of man's physical body has its representative in the heavens. Such being the case, there is a subtle connection, imperceptible because subtle, between the conditions of the planets and the stars above and those of man below.

N. CHIDAMBARAM IYER.

(To be continued).

Correspondence.

AURA OF TREES.

The following communication from G. N. C. should be compared with the article to which it refers, and with some further notes by Mr. V. Coopposwamy in Col. Olcott's article in the present number. The paragraph is from a communication by M. Louis Figuier to the *Année Scientifique* of 1878.

"In the September number of the *Theosophist* Mr. V. Coopposwamy has explained some of the Hindu customs on the theory that trees have an aura peculiar to them. In this connection it will be interesting to read the following quotation from the *Anrita Bazar Patrika*. A recent German publication contains a description of a new electric plant that has been christened *Phytolacca electrica*, which possesses strongly marked electro-magnetic properties. In breaking a twig the hand receives a shock that resembles the sensation produced by an induction coil. Experiments made on this plant showed that a small compass was affected by it at a distance of about twenty feet. On a near approach the needle vibrated, and finally began to revolve quite rapidly. The phenomenon was repeated in reverse order on receding from the plant. The energy of the influence varied with the time of the day, being strongest at about two o'clock P. M. and becoming almost nothing during the night. It was also greatly increased in stormy weather, and when it rains the plant seems to wither. It is said that no birds or insects are ever seen on or about this plant. The soil where it grew contained no magnetic metal like iron, cobalt, or nickel, and it is evident the plant itself possessed this electrical property." Those who are too ready to regard every custom of the Hindus as gross superstition will find much to learn in the recent discovery. Orthodox science refuses to admit the existence of the odic aura; but now that some species of plant have been found possessed of that sort of electricity which is recognised by it, our scientists would do well to examine the subject of this aura said to be given out by animals and plants, so well known to the Hindus."

On the high levels of the Organ Mountains in Brazil grow whole meadows of plants which seem endued with a sort of vital electricity. D'Assier reports that if one strikes with a whip those nearest his path a shiver will run over the entire meadow, as though every stalk were bending under the breath of a mysterious wind.

MOKSHA.

A. B. (Negapatam) sends us the following dialogue on the attainment of Moksha. Can a man attain Moksha without a teacher? No, he cannot. Where then is the teacher to be found? He is everywhere and is shining in our hearts. Can we see him or feel him? We cannot see him with our physical eye nor feel him with our physical body, but we can both see and feel him with the spiritual soul only. Why cannot we see him with our physical eye? Because he is formless, invisible spirit. Has he then no form? He has not any material, visible form, but is perfect wisdom, unlimited knowledge, great light, and eternal happiness. To explain his form or glory to another, Occultism teaches, is as foolish as for a man to attempt to cross a great ocean with the help of a small plank, and his form therefore is such as cannot be compared with anything in this world. When can a man then fully

know him? When he is one with the universal Supreme Soul. What is Moksha? It is becoming one with Brahman.

Yes, even the little knowledge which makes one understand that he is one with Brahman must be annihilated in the Universal Soul, and then only he becomes an Adwaitee. How can he become an Adwaitee? What is the way?

It is not possible to explain in a word or in a day, and you must therefore study Occultism well and find out the Secret Path, which is only practically known to initiates.

Are there any Adwaites who have obtained this Moksha? Yes, Adwaites or Sadhus are often seen in India, and there are many living eye-witnesses of this fact among Hindus, and therefore the Hindus considered the recent attack upon that respected Madame Blavatsky entirely unwarranted.

You tell me Moksha cannot be obtained without the assistance of a teacher. I understand from the foregoing explanations that Brahman itself is the teacher. How does he teach us? He will speak with our soul without mouth and our soul will hear him without ears, and this is a great mystery which is not to be commonly understood, but must be patiently felt after by the divine spirit within us. If we persevere one day the solution will come, bathing our souls in a flood of transcendent light.

"A Hindu" writes as follows on the same subject:—

Some say that in order to attain Moksha, we must find out the real path which leads to eternal happiness, and if we then travel along it, taking great pains and trouble not to go out of the way, we can surely reach our goal. There is no second or third party to assist or save us, and we therefore need not trouble ourselves about Divinity or Divine Law. There is no use in worshipping or respecting it. But it seems to me that these views are erroneous, and I will give two instances, one from our experience and another from our Shastras in order to point out the error.

Although a servant be duly paid his wages, yet if he neglect his work and show disrespect to his master, he will one day lose his employment; in the same way some Rishees who were in contemplation in Tharagavaram one day argued as follows:—

"From our labours alone we obtain Moksha, and if we take no pains there is no gain, and we are therefore neither assisted nor benefited by Divinity." Thereupon Iswara appeared to them in the form of most beautiful women, and as soon as the Rishis saw them, they lost their proper sense and followed them with evil intent in their hearts. In this way they lost their Thanam. This story is perhaps allegorical, but truth must be eternal.

CLAIRAUDIENCE.

THERE is a village called Chhatna about eight miles from the town of Bankoora. An old woman with her son (aged about 35 years), her daughter-in-law, and a grandson about 14 years old, lived there. This son went one day to collect rent from his tenants at a village about ten miles from Chhatna.

On the third night after the son left the house the old woman was suddenly awakened by groans and piteous cries for help uttered by her son. She immediately arose from her bed and told her grandson and others about the fact, and felt very anxious about her son's life and safety. Early in the following morning the grandson, escorted by a servant, was sent out to the village where the man went to collect rents, but they did not find him there, and the villagers all denied any knowledge of him. The boy returned home with the servant, but the old mother, mistrusting that something was wrong, caused information to be lodged at the nearest Police station. Strict search was made by the Police, and after nearly a fortnight the body of the missing man was found closed up in a gunny bag, and considerably decomposed. It had been buried near the bed of a small stream named *Joyponda* at a distance of about six miles from the village of his tenants, and nearly sixteen miles from Chhatna, where the old woman heard the cries. No trace of the perpetrators of the deed has yet been found.

BANKOORA, }
22nd April 1885. }

I. N. BISWAS, F. T. S.

Note.—A case of "clairaudience," or psychic hearing. In such instances it would be quite reasonable to anticipate that the sensitive mother should receive from her murdered son's *bhûta*, in due time, revelations as to the identity of his murderers. A good clairvoyant might also do the same by getting the necessary clue to the murdered man from the aura left by him in an article of clothing.—Ed.

Reviews.

FIVE YEARS OF THEOSOPHY.*

BABU MOHINI M. CHATTERJI has rendered a valuable service in compiling, from the first five volumes of the *Theosophist*, this portly book of 557 pp. 8vo, with a Glossary of Oriental terms, for the convenience of Western readers. The work has been done with judgment, and the selections cover a wide portion of the field of research with which our Society concerns itself.

INDIAN ROMANCE.†

THE three most efficacious aids to popularize the Sanskrit Revival in India, are Music, Romance, and the Drama, and our best wishes go with every worthy effort in these directions. The work before us is a vivid presentation, in the form of romantic story, of the stirring scenes in the life of Chandrahâsa, King of the triple Kingdom of Chendunavati, Kêvala and Kunthala. The anonymous writer depicts with true Oriental glow of imagery the ancient Aryan land, its people, and their social life. No Western pen, save a poet's, would have been likely to have written the following fervid description of awakening Nature in this Eastern clime:—
"Crimson suffused the East; the stars faded; a cool breeze stirred; the lotus expanded; the young bees hummed; the Chakka birds paired; the

* Five years of Theosophy. Mystical, Philosophical, Theosophical, Historical, and Scientific Essays, selected from the *Theosophist*. London: Reeves and Turner, 1885.

† Chandrahâsa, an Ancient Indian Monarch. A Romance. Madras: C. Foster & Co.

blue lily drooped; and the sun in radiant glory climbed the Eastern mountain, as if to see whither the encamped hosts of his enemy, Darkness, had fled!"

The same local colouring runs throughout the book, and the story is worked out so cleverly as to make the reader wish that the Author might devote his talent to the production of other similar stories of the olden time, when the Aryan Mother was still breeding heroic children.

LITERARY NOTES.

MR. TUKARAM TATYA'S reprint of Wilkins' Translation of the Bhagavat-gita is selling well, between one and two thousand copies having been disposed of. He will shortly issue the new and improved compilation of the Yoga Philosophy and cognate topics, with a Preface by Col. Olcott. Friends of Theosophy should do their utmost to promote the circulation of the good Mr. Tukaram's reprints, as the entire nett proceeds go towards the creation of a Sanskrit Revival Fund.

MR. C. C. MASSEY is contributing to the columns of *Light* a thoroughly scholarly translation of E. von Hartmann's *Der Spiritualismus*, which is itself—as will have been inferred from the notices that have appeared in these columns—perhaps the most masterly monograph upon the subject up to the present time. It is to appear, when complete, in pamphlet form.

A MARVEL of cheapness and utility is a Diamond Edition of the *Gita*, in Sanskrit in Devanagari characters—published at Bombay. Its size— $2\frac{1}{2} \times 3\frac{1}{2}$ inches—makes it most portable, while its durability and beauty are assured by its being stoutly bound in crimson silk. Best of all, the price is only 5 annas.

LA SCIENCE OCCULTE, BY LOUIS DRAMARD.

THE above is the title of the pamphlet in which M. Dramard has collected a series of articles on the Esoteric Doctrine that appeared in the *Revue Moderne*, the whole forming a masterly synopsis of the body of Eastern philosophic teaching which has been recently set forth by various Theosophists. After a short Introduction, M. Dramard gives an account of what is known of the Mahatmas, and then goes on to give a description of the Septenary Principle, the Law of Karma, etc.; ending his pamphlet with a section on Theosophy and the Theosophical Society. This work, brief as it is, forms a most valuable contribution to our literature, as the author, avoiding *ex cathedra* statements, is careful to show how the various theories put forward dovetail with the results of modern scientific investigation as well as ancient tradition; forming, as they do, the complement and completion of the one, and the explanation and justification of the other.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1885.

THE SANSKRIT REVIVAL.

The September number of this journal contained,—in the report of Babu Dina Nath Gangooly of Col. Olcott's visit to Berhampore, Bengal,—an account of a public meeting at that place to assist Babu Krishna Gopal Bhakta, in his proposed colossal work of translating the Eighteen Mahapuranas, comprising 400,000 *Slokas*, or verses. From that very eminent scholar Col. Olcott has received a letter of thanks for the address he delivered upon that occasion, in which the following passage occurs: "I feel quite inadequate to express my thanks to you for the kind interest you have shown in the advancement of my undertaking, in the proposed publication of the 'Ashtadas Mahapuranas,' and I hope with your wonted love for the Aryan Literature you will be good enough to see that success may attend the project, which represents a cause common to us both. Every one who has the least Aryan blood in him ought to be grateful to you for the good you have been doing to the country."

Another labor of the first importance has been undertaken by Mr. C. R. Sreenivasa Sastri of Chidambaram, who announces his readiness to bring out for the first time "the masterly and monumental work of the great Saiva Philosopher and Sage, Appaya Dikshitar, which contains the most extensive and exhaustive exposition of the Awaitha religion and philosophy. The publication will be brought out under the superintendence and supervision of the illustrious veteran scholar M. R. Ry. Raja Sastriar of Southern India." This name is a quite sufficient guarantee of the value of the proposed publication, as the Raja Sastriar is known as perhaps the greatest Pandit living of his school. The work will comprise 30,000 *granthams* (couplets) and involve such large expense that help is asked of all who are disposed to be patrons of Sanskrit scholarship. Sums of less than Rs. 10 will be treated as donations; to those contributing ten Rupees and upward the quarterly instalments of the work will be sent as issued. Publication to begin as soon as 200 subscribers' names are registered.

FRANCE.

The lamented decease of M. L. A. Cahagnet, the world-known veteran experimentalist and author of Mesmeric works, the sole surviving Honorary Fellow of the Theosophical Society in France, is already widely known. The collection of portraits at Adyar has been enriched by the addition of the photographic likenesses of M. Cahagnet and his wife, the very remarkable clairvoyant *ecstatique* "Adèle," through the kindness of M. L. Lechâud, F. T. S. of Paris. We are informed by M. L. B. Lecomte, Corresponding Secretary of the Swedenborgian Society of Argenteuil, founded in 1853 by M. Cahagnet, that a subscription is opened for the erection of a monument to the beloved deceased. Col. Olcott will be most happy to forward any sums sent him for this object. Friends in Europe should address themselves to M. M. Villot, rentier, à St. Leu Taverny, (Seine-et-Oise.)

MADAME BLAVATSKY.

As in India so in Europe, the attacks upon our esteemed colleague seem only to have strengthened the regard of our branches and scattered members for her. For a number of weeks past she has been visited by friends from different countries, who have vied with each other in marks of their sympathy and personal confidence. These facts seem to prove the wisdom of the unanimous recommendation of the late Convention that she should leave to time the vindication of her character, so cruelly and wantonly aspersed.

GORAKHPUR.

The following changes were made in the office-bearers of the Sarv Hitkari Theosophical Society at the meeting of 13th September ultimo:—*President*, Dr. Jagnewar Roy *vice* Thakur Ganesh Singh, retired on departure on leave; *Treasurer and Librarian*, Thakur Sankar Sifha, in addition to his duties as Joint Secretary.

RAMPORE (BEAULEAH.)

Babu Sirish Chandra Roy, Secretary, reports that at a meeting held on the 23rd August, 1885, it was resolved that during the absence of the President, Babu Kali Prasanna Mookerjee, Babu Baroda Prasad Bosa, V. P., shall officiate in his place. Also that Mr. P. Brühl shall act as Vice-President.

NOTES FROM GOOTY.

Mr. R. Jaganathiah, F. T. S., of Gundacul, delivered a lecture on "Aryan Wisdom" to the members of the Gooty Theosophical Society and the general public at the Sanskrit School hall on the evening of the 13th October. Mr. A. J. Cooper-Oakley, B. A., presided. The Chairman thanked the lecturer for his able and learned lecture, and wound up with an instructive and able address.

I beg to add a few facts in addition to the above. Col. Olcott, while here, distributed certain money-prizes—given by the well known and respected Mr. A. Sabapathy Mudaliyar, Rao Bahadur, F. T. S., of Bellary, in remembrance of his having presided at the Sanskrit school's first anniversary—to the boys of the school, in the presence of the Shastrees and Pandits of the place. The Colonel asked these influential personages to take interest in the school and patronize it, as they had a deeper interest than any mere laymen in a movement which aims to make Sanskrit Literature understood and appreciated by the people. The result of the Theosophical Society's work must, he said, result in helping to restore the class of Brahman scholars to the high respect in which they were held in those ancient days of the Aryan civilisation. Every Sanskrit school like this that the Society had opened brought that better and more glorious day-dawn nearer to us. His public lecture, on the "Duties of Man", has left a wonderfully deep impression on the mind of his audience, of course inspiring them with more love and zeal to work for the good of their country. The audience grew so enthusiastic over the lecture that they showered flowers by double handfuls on the venerable head of the Colonel, as a mark of their love and gratefulness towards him. On the 30th September he returned from Anantapur, when the members of the Branch met, and in touching words bade him adieu and requested that he might be pleased to visit our ancient town as often as he could. He was then decked with garlands of flowers and given a bouquet. The Venerable President-Founder replied in a few words of advice and departed to the Railway station to go to Madras. All the fellows of the Society escorted him as far as the station, and returned home with the feeling that they had enjoyed a blessing in the conversation of their dear and respected President.

P. KESAVA PILLAI,

Secretary, Gooty T. S.

THE ANANTAPUR THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at Anantapur on this 29th day of September 1885, the President-Founder in the chair.

I. It was moved by Mr. M. Vizairaghavulu Nayudu, and seconded by Mr. A. Gopalsami Naidu, that a Branch of the Society be formed under the name of "The Anantapur Theosophical Society."

Carried unanimously.

II. It was moved by Mr. K. Seshyia Chetty, and seconded by Mr. G. S. Abbayi Nayudu, that the bye-laws of the Parent Society be temporarily adopted and the following gentlemen appointed a Committee to draft bye-laws:—

Messrs. K. Seshyia Chetti, V. E. Sudersana Mudaliar, and M. Subbramaniam Iyer.

Carried unanimously.

III. The election of officers being next in order, the following were duly elected:

Mr. K. Seshyia Chetti, *President*; Mr. M. Subbramaniam Iyer, *Vice-President*; Mr. V. E. Sudersana Mudaliar, *Secretary and Treasurer*; Messrs. S. Kandyya Pillai, K. Srinivasa Rau, and A. Kachapasvara Iyer, *Councillors*.

The President-Founder then gave some instructions as to the working of the Association, and there being no other business, the meeting adjourned.

ANANTAPUR,	}	V. E. SUDERSANA MUDALIAR,
29th September 1885.	}	Secretary.

Approved. Let Charter issue.

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

RULES AND BYE-LAWS.

1. The objects of this Society shall be the same as those of the Theosophical Society of which it is a branch.

2. That the objects of this branch may be properly carried out, its management shall be vested in a Committee consisting of the following officers:—a President, a Vice-President, a Secretary and Treasurer, and three Councillors, all to be elected annually by the members of the branch. Each of them shall hold office for one year only and shall be eligible for re-election.

3. The President of the Society or, in his absence, the Vice-President, shall take the chair at the meeting of the Managing Committee, as well as the ordinary meetings of the Society, and shall deliver an address at the Society's annual meeting, giving a review of the past year's work and offering suggestions for the future guidance of the Branch. The President shall have the power to nominate any member to an office vacated by death or resignation, subject to the confirmation of the Society.

4. The Secretary and Treasurer shall keep a record of all the proceedings of the Society and shall have charge of all its correspondence. He shall also keep an account of the receipts and disbursements of the Society, and shall have the power to convene extraordinary meetings if necessary, with the consent of the President. He shall also have charge of the Society's library.

5. The general meetings of the Society shall be held on every Sunday at 6 p. m., when Theosophical books shall be studied and members shall communicate to each other any information of value which they may have acquired during the course of the week.

6. Any member absenting himself without sufficient cause for a period of one month from the meetings of the Society shall be reported, after due warning, to the President-Founder for indifference.

7. Every member shall pay a monthly subscription of not less than four annas to further the objects of the Society.

8. The rules of the Society can be altered at the annual general meeting of the Society, and also at extraordinary general meetings convened for the purpose, but at no other time.

9. Any member whose conduct is considered by the Society to be disgraceful, shall, after full enquiry on behalf of the Society, be expelled if found guilty, subject to the confirmation of the President of the Parent Society.

10. Any member desiring to sever his connection with the Society shall have the option to do so on signifying the same to the Secretary, but such severance shall in no way relieve him from the solemn engagements into which he has entered at the time of his initiation.

11. The Society shall admit as members only those that are already Fellows of the Theosophical Society.

12. The special and ordinary business meetings of the Society shall be open to Theosophists only.

13. Three members shall form a quorum for the meetings of the Managing Committee and five for the special meetings of the Society.

VELLORE.

The following have been elected office-bearers in this Branch :—

MR. C. RAMANJULU NAIDOO GAUROO, *President*.

„ V. SUBRAMIAH GAUROO, *Vice-President*.

„ V. SOOBRAMANIA SASTRIAR, *Secretary*.

„ G. SUBBU SAWMY IYER, *Assistant Secretary*.

SILIGURI.

This branch has adopted the same set of rules as the Cooanada Society (published in the July *Theosophist*.)

COLOMBO (Ceylon.)

In connection with the Buddhist Branch Theosophical Society of Colombo, a Library has been formed at the new and spacious Head-quarters in the Pettah, under the designation of the "Buddhist" Library. It is expected to be of great value to searchers after truth, and the assistance of sympathizers is earnestly solicited. Gifts of books and other donations will be announced in the Society's weekly Journal, the *Sarasavi Sandaresa*, and personally acknowledged by the Library Secretary, Mr. Peter de Abrew, F. T. S.

THE "THEOSOPHIST."

The change of size in our Magazine seems to give satisfaction. Mr. Tookaram Tatyia writes that "it is universally approved, and will induce many to subscribe." Other friends express the same opinion. The Press has been equally kind; as, for instance :—"It looks elegant in its new shape and may in appearance compare favourably with the British Magazines. There is much variety in the matter too. We wish our metamorphosed contemporary a long and prosperous career."—[*Tribune—Lahore*.] "The new size is that of the generality of Reviews and Magazines, and is certainly more agreeable to the sight, as also more handy for use than the old one. The Journal with this number enters upon its seventh year. Its prosperity is increasing with the spread of Theosophy. We wish the Magazine continued success."—[*Mahratta*.] "It appears in a new and more handy form, which is a decided improvement on the preceding numbers, and contains some purely literary articles that will well repay perusal. Besides these there is the usual number of contributions on the mystic sciences and other cognate subjects."—[*Statesman*.] "The proprietors of the *Theosophist*, have adopted a new and convenient size for their magazine. No. 73, Vol VII. contains fourteen articles, some of them being very useful and well written, besides correspondence and reviews on various subjects, and essays. It is altogether a very useful publication"—[*Nyāya Sudhā*.]

USEFUL BOOKS.

The prices of books named in these advertising columns include Indian postage. For the accommodation of our subscribers, the Manager of the *THEOSOPHIST* will procure any of these without additional charge, on receipt of price, but he particularly requests that all correspondents will give their FULL ADDRESSES, CLEARLY WRITTEN, in every letter that they send; illegible handwriting and imperfect addresses having in many cases caused much delay, trouble, and loss. All Money Orders to be made payable to the Manager at the Adyar Post Office.

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