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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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OCCULTISM IN MODERN LITERATURE.

PART IV.

BY MIAD HÓYORA KÓRAHÓN, F. T. S.

LET us now look at Dr. Macdonald's later works and listen to some of his word pictures of the same powers. It will, I think, be admitted that, whether his descriptions are creations of his imaginative faculties, or no, they read like those of an acute and close-thinking observer. He remarks significantly in "Adela Cathcart" (p. 120) that "it is amazing what virtue, in the old meaning of the word, may lie in a trifle. The recognition of virtue lies at the root of all magical spells, amulets, and talismans." And verily, it seems as if he has recognised in what the majority of men call 'trifles,' virtues,—or powers,—engines whose wheels are ready for movement, whenever an engineer is found who knows the right handle to turn.

Again, when in "Mary Marsden" (p. 194) he talks about "that education, for the sake of which, and for nothing without it, we are here in our consciousness,—the education which once begun, will soon or slow lead knowledge captive, and teaches nothing that has to be unlearned again because every flower of it scatters the seed of one better than itself." He gives the words a quite unintentional meaning, by, in the subsequent pages, suggesting to us that others—besides those we know of—have commenced that education, but failed to reach satisfactory results, because they have failed to comprehend that mastery is not to be attained by "any one road."

In the same book (p. 222) is to be found the following masterly sketch of how magnetic contact (rapport) is effected through the eyes. Some of us will be able to vouch for its absolute correctness in several particulars:—

"Sepia's eyes were her great power, she knew the laws of mortar practice in that kind as well as any officer of Engineers knows those of projectiles. There was something about her engines which it were vain to describe. Their lightest glance was a thing not to be trifled with, and their gaze a thing hardly to be withstood. Sustained, and without hurt defied it could hardly be, by man of woman born. They were large but no fool would be taken with their size. They were as dark as ever eyes

of woman, but our older poets delighted in eyes as grey as glass, certainly not in their darkness lay their peculiar witchery. They were grandly proportioned neither almond-shaped nor round, neither prominent nor deep-set; but even shape itself is not much. If I go on to say they were luminous, plainly the danger begins. Sepia's eyes I confess were not Lords of the deepest Light,—for she was not true, but neither was their's a surface light, generated by many physical causes: through them concentrating her will upon their utterance; she could establish a psychical contact with almost any man she chose. Their power was an evil, selfish shadow of original universal love. By them, at once she could produce in the man on whom she turned their play, a sense, as it were, of some primordial fatal affinity between her and him,—of an aboriginal understanding, the rare possession of a few of the grains made male and female. Into those eyes she could call up her soul and there make it sit, flashing light, in gleams and sparkles, shoals, coruscations,—not from great black pupils alone,—to whose size some there were who said the suicidal Belladonna lent its aid,—nay from eyeballs, eyelashes, and eyelids, as from spiritual catapult or culverin, would she dart the lightnings of her present soul, invading with influence as irresistible as subtle, the soul of the man she chose to assail, who, henceforward for a season if he were such as she took him for, had scarce choice but to be her slave. She seldom exerted their full force however, without some further motive than mere desire to captivate. There are women who fly their falcons at any quarry, little birds and all; but Sepia did not so waste herself: her quarry must be worth her hunt: she must either love him, or need him. Love! did I say? alas! if ever holy word was put to unholy uses, love is that word. When Diana goes to hell her name changes to Hecate, but love among the devils is called love still!"

This mode of establishing a Psychical contact, is by no means a rare occurrence, and it is this, that in many countries is at the root of the so-called superstition of "the Evil Eye." It may be mentioned in this connection; that, till very lately, in some parts of Scotland, it was a common thing for children to be anointed on the temples with "the fasting spittle;" (saliva of a person who has fasted for some hours) this was applied, by the *middle finger* of some friend who thereby hoped to frustrate any glances of the evil eye. The power of the application, we are told, was supposed to last seven days.

"David Elginbrod" is the work in which Dr. Macdonald has, perhaps, most clearly described the working of animal Magnetism. At the same time, it must be said that it is a book which must have gone to convince many of his readers, that they were quite right in thinking that Magnetism was a thing that all pious persons should avoid as a direct manifestation of the Evil one, through his servants on earth. The personages with whom we are principally concerned in this book, are a Miss Euphra Cameron,—who, by her description, might be taken for a Gypsy,—Hugh Sutherland, a young Scotchman; and Von Funkelstein, a soi-disant Bohemian. At some time prior to the commencement of the story, Von Funkelstein had acquired a magnetic control over Miss Cameron,—who, like Lady Alice in 'The Portent,' was a natural somnambule;—by means of which he forced her to masquerade about the house, (which was known as 'Armstead') for, apparently the sole purpose of stealing for him an ancient ring, then

in possession of the owner, her uncle. Sutherland, tutor to her young cousin, falls in love with Miss Cameron; an event which that young lady compassed for her own amusement, or other reasons best known to herself: Sutherland being quite ignorant of Magnetism.

Herr Von Funkelstein is represented as a student of occultism, who does not hesitate to make use of his knowledge for the most selfish purposes. He gives the party at Armstead some illustrations of spiritualism,—then a new thing,—and to do so, he manufactures a planchette, which he sets to work in a darkened room; but differing from most seances of this sort, he,—when fingers were first laid on the instrument,—made a remark in a “foreign tongue,” that “sounded first like entreaty, then like command, and at last almost like imprecation”. Whether in consequence of that ‘remark’ or not, planchette immediately began to write. Another similar remark was made at a further stage of the proceedings, but, unfortunately there is no further reference made to those very interesting sayings. Funkelstein’s little seances present no other unusual features; but, in the scene in which Miss Cameron confesses to Sutherland that she is a somnambulist, and that she stole the ring in her sleep; it being under his care at the time; the following hint at what I think is a little known law in Magnetic-Psychology is given:—

“I have no recollection,” says Miss Cameron, “of the events of the previous night when I have been walking in my sleep. Indeed the utter absence of a sense of dreaming always makes me suspect that I have been wandering. But sometimes I have a vivid dream, which, I know, though I can give no proof of it to be a reproduction of some previous somnambulant experience...”

Magnetists all know that when the controlled performances of a subject are not purposely obliterated by the controller, such ‘vivid dreams’ frequently take place, but not of necessity when the subject is asleep. In every-day life most of us experience in the shape of day-dreams, the partial reproduction of the proceedings of the higher consciousness, which is active during sound sleep, or when from any other cause the lower (animal) consciousness, is for the time in abeyance. Frequently too, these are much increased in vividness, by their being accomplished by a curious sensation of *not* seeing, thinking, or doing, the thing dreamt of for the first time.

It is the Psychic operation which gives rise to these two parallel effects, which I refer to as a little known law. Because if that law were known to the public, there would be no further doubt cast upon the existence of the higher phenomena of Animal magnetism, from clairvoyance upwards. It would at once remove the bar,—an almost insuperable one; to many uninitiated *auto*, and ordinary magnetists, and they would be at once enabled to decide to that large majority of the human race in whom (by reason of their suitable psychic development, and more or less suitable physical conformation,) phases of clairvoyant power are latent, what phase should be most easily attainable, and how attainable by each temperament. Perhaps the accomplished Editor can throw some light upon that law? Is it another phase of the eternal “Ebb and flow”?

An interesting part of ‘David Elginbrod’ is the relation of the steps taken by Sutherland to rid Miss Cameron of Funkelstein’s influence. To this end, he makes the acquaintance of a man called Falconer, who poses in a rather vague manner as an occultist (of a kind) making a right use of his knowledge. With his assistance, and a little clairvoyance on the part of Miss Cameron, Funkelstein is found. He was engaged in making a drawing of Miss Cameron “in order to intensify his will, and concentrate it upon her.” This was destroyed, and that gentleman was forced to give up the stolen ring. I can best illustrate that kind of concentration by a quotation from a different author. It runs:—

“It is related of Nimrod that he was once desirous of effecting an evil on a king; and for this purpose he had his portrait made

and placed before him. By continuously gazing upon this figure, and by the exercise of his “power of the will,” he so seriously effected the health of the thing that he would have died.”

The method pursued to free Miss Cameron from Funkelstein’s power, was to encourage her to resist it herself, and when she attempted to go to him in her sleep, to detain and make her go to bed. In the story this procedure had the desired result, but Miss Cameron died soon after,—worn out. There appears to be considerable reason to doubt that a powerful will could be defeated in this manner, and indeed the most effectual way, at once to free and save the life of the subject, would have been with the assistance of a beneficent and powerful Magnetiser. That Falconer did not assume that role, was doubtless because Miss Cameron’s death was necessary in the interests of the story.

The author puts the following definition of “séance room spirits,” into the mouth of Falconer, who also gives some information as to “Magic Crystals.” This testifies that Dr. Macdonald knows at least what the majority of the said spirits are! “Swarms of low, miserable creatures, that so lament the loss of their beggarly bodies that they would brood upon them in the shape of flesh-flies, rather than forsake the putrefying remnants.....It annoys me, Sutherland, that able men, ay, and good men too, should consult with ghosts whose only possible superiority consists in their being out of the body. Why should they be wiser for that? I should as soon expect to gain wisdom by taking off my clothes, and to lose it again by getting into bed; or to rise into the seventh heaven of spirituality by having my hair cut.....They are the canaille of the other world. It’s of no use to catch hold of their skirts, for they can’t fly. They’re just like the vultures,—easy to catch because they are full of garbage. I doubt if they have more intellect left than just enough to lie with.”

My Indian brothers will, I think, be glad to see from this that their views as to Pisachas and Bhutas are not entirely confined to their own fair land, and if Dr. Macdonald does not credit such entities with quite the same potentialities as they do, he certainly treats them (the entities) to fully as much honor and respect as they are known to deserve!

My last quotation from this author is from his ‘Donal Grant,’ (Vol. III, p. 38 *et seq*) and it will be found to be an interesting description of the doings of the *Poltergeist* in England. I am led to think this story is not an original one of the author’s, but one he has adapted to his purpose from the mouth of some friend; as, in a recent work by a different author, exactly the same story is told, in a slightly altered setting.

The story is told by the house-keeper of a gentleman who had leased a house on the Welsh border. She said,—“one night she was awakened by a terrific noise, coming apparently from the servants’-hall, which was situated directly below the room she occupied. It was as if all the chairs and tables were being violently tumbled out of their places and back again, while all the glass and crockery seemed to be thrown down with a crash. On going down to the hall, everything was found in the most perfect order. These noises occurred night after night, and most regularly on Mondays; till at last the owner of the property, who had been written to by the lessee, made his appearance, and thus explained the disturbances:—“I’ll tell you what you’ve been doing,” says he, “didn’t you find a man’s head—a skull I mean, upon the premises?” “Well, yes, I believe we did, when I think of it!” says the lessee, “for my butler came to me one morning, saying ‘Look here, sir!’ This is what I found in a little box close by the door of the wine cellar! It’s a skull!” “And you told him to bury it?” interrupted the owner. “I did. It seemed the proper thing to do.” “I had’nt a doubt of it,” said the owner, “and that’s the cause of all the disturbance.” Then they dug the skull up, and the owner went on to

tell the lessee "somewhere about 150 years ago, on a cold, stormy night, there came to the hall door a poor pedlar, who would fain have parted with some of his goods to the folk of the hall. The butler, who must have been a rough sort of man,—told him they wanted nothing he could give them, and to go about his business. But the man, who was obstinate, talked, and implored the butler at least to let the women folk look at what he had brought; till at last, the butler gave him a great shove away from the door, and shut it with a bang, going away without ever looking to see whether the pedlar fell down the steps or no.

In the morning, the pedlar was found dead in a little wood not far from the house. Then the butler was accused of murdering him. He was put upon his trial, and eventually condemned, and hung in chains, in spite of the endeavours made by his master,—who believed him innocent,—to save him.

Now you may be thinking that the ghost of the poor pedlar began to haunt the house; but nothing of the kind! There was no disturbance of that, or any other sort.

But the butler's master was quite certain that however rough he might have been, he had not meant to kill the pedlar; and he always blamed himself that he had not done more to save his old servant from being hung.

At length, the bones fell from the chains, and the master had them gently gathered together, and decently buried.

But from that moment there was no peace in the house. Clanking of chains, howling, smashing of furniture, &c., &c., went on intermittently for several years, rendering the house at times almost unfit to live in.

At last one day, an old gentleman came to see the master,—an old college friend,—and this was a man who had travelled greatly and was deeply learned. He saw his old friend was in trouble, and asked him what was the matter. Then he was told the whole story. "Well," said the learned man, if you'll take my advice, you will cause the head to be dug up, and keep it in the house with you, where it was so long used to be." This was done, and the disturbances ceased completely.

The owner carried the skull away with him, and from that moment no unusual noises were heard."

As to the causes which may have resulted in the disturbances above described, I for the present leave my readers to form their own conjectures; as I hope on a future occasion to have something more to say on the subject of 'Polter-geist.' And meanwhile, I beg to tender an apology to Dr. Macdonald, if on chancing to see these pages, he is displeased to find some of the above quotations not quite literal.

My readers too, will find many of that distinguished author's other works, not named in this paper; to contain much that will well repay perusal. And, if they will take the trouble to compare the occult as treated by Dr. Macdonald, with the same subject as handled by the late Lord Lytton, they will find that the latter—more or less *practical* occultist, as he was,—has, while not printing a tithe of what he undoubtedly knew, cast over it the semblance of the real sciences he had found grouped under that title; and for that reason it is, that the student for more than the ordinary novel reader, feels their irresistible attraction. On the other hand, Dr. Macdonald pictures the occult as it is truly known to, and can be most appreciated by, the vast majority of the public. The ordinary reader scorns alike the old legends so often skilfully made use of, and the more modern scene in which the Magnetist makes a striking figure; complacently thinking, that he is rather beyond the stage at which fairy-tales are interesting. But now and then, a reader, who does not revel so much in the interest of the "love-story," and, who is not quite so complacent on the subject of fairy-tales, finds him, or

herself thinking "I would like to know more about Magnetism," or "I wonder what really gave rise to that legend?" That is the person who, thanks to Dr. Macdonald,—if nothing occurs to deter him,—will soon find himself on the threshold of that house of learning that "teaches nothing that has to be unlearned again because every flower of it scatters the seed of one better than itself." And in this respect Dr. Macdonald's works are of more effect than those of Lord Lytton, because they are read by those to whom the latter author is practically unknown, and by whom, if known, the most important parts would be misunderstood.

A CURIOUS INCIDENT.

A PARIAN woman in my neighbourhood was said to be possessed,—for four months she had done nothing but rock her body to and fro, while her head swayed round and round. I had heard of this, but had not seen the woman till the day on which I was informed a man had come who had the power to dispossess her, and that at eleven o'clock he would begin operations. Accordingly I went down to the hut she occupied, there I found her, and some of her relatives about her, the master of the ceremonies was seated near her, the poor woman half sitting half kneeling, her hair dishevelled, her dress disordered, was, as described, incessantly working her head and shoulders round and round. The sorcerer took a coarse piece of rope, and tied it to her hair, next he took a formidable looking whip, and striking the ground with it angrily asked, "What was the matter with her?" Never for a moment ceasing her rocking, she replied "Nothing."

"Nonsense," he said "tell me this minute why you are acting in this manner."

"Oh, I'm very comfortable, she suits me exactly and I intend remaining."

"Who suits you exactly?" he asked.

"This woman, to be sure."

"Where did you find her?"

"I met her at Erode when she was returning from the feast, and as she suited I entered."

"But you shall not remain," he said, "you must cease tormenting her and go at once;" this in loud and commanding tones and striking his whip on the ground.

"That I shall not, unless you propitiate me."

"What do you want?"

"The blood of three chickens and twelve limes offered north, south, east and west; give me also a drink of arrack."

"Very well—you shall be gratified, but only on your undertaking never again to molest this woman."

"All right, I'll leave her."

"What sign shall we have that you have left?"

"Take the woman outside, let her lead you, she will pick up a stone, and carry it away on her head, she will select a spot, where she flings down the stone there sacrifice to me on the largest tree you see near you."

"Come on," said the sorcerer, speaking to the group assembled. "Now march" to her—the woman got up and with unsteady and floundering steps went outside, going very fast and dragging the sorcerer after her, she went up to a large stone and raised it on to her head; having got it into position, she started off *uphill*, a very steep hill, behind her hut, still running and floundering on, the man holding the string at full stretch and saying, "gently, gently, I cannot keep up with you," nor could I, though I had a good stick to help me. Having reached the saddle of the hill, she began to descend the other side even more rapidly, the ground was so steep that you had to descend as it were in steps, I found it so difficult to follow that I hesitated, and standing where I was, watched the party, expecting

every moment to see the woman fall and drag the man on herself—but no, unhesitatingly though so swiftly, she ran safely down and arriving at the bottom, flung the stone at the foot of a fine large tree growing there,—here all halted, the sorcerer caught the woman's matted hair in his hand and raising a long bunch of it, he took a couple of nails out of his pocket, and with a stone, handed to him by one of the party, he firmly nailed the hair to the tree, the woman then standing with her forehead leaning on the trunk of the tree, and so she stood, while he received three chickens from the hands of the woman's father—which, one after the other, he cut the throat of and held to the trunk—the blood spurting out upon the tree and running into her hair; next he cut the twelve limes into halves and muttering incantations, he flung three to the north and three to each of the other quarters of the globe; after this he produced an awful looking pair of blunt shears, with which, after some hacking, he cut through the woman's hair, she then being released, turned round and looking stupidly about her, like one just awoke, she said, "what is the matter, where am I, and what are you all doing?"

"Be off to your home and your duties," said the man, "you will be troubled no more."

I had by this time approached near, and I said "what guarantee have you that she will not be again under this possession?"

"Time, he said, will show,—but she must keep at home for forty days and avoid all feasts and crowds."

"And where is the evil spirit?" I asked.

"Up in that tree," he replied.

"I suppose he will go into some one else?" I asked.

"He may, but he is more likely to return to Erode where his decayed body lies."

I forgot to say that a bottle of water was produced before the woman left the hut—half was poured into a vessel and offered her by the man who said "here's your arrack, drink," she drained it off without remark.

This happened about six months ago and up to this time the woman has had no return; before that, night as well as day, she had been a torment to herself and all in her house, by her incessant rolling and rocking—doing nothing else—and quite incapable of attending to her ordinary avocations.

E. H. M.

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.

Now the Treatise proceeds to point out what *other* things are to be avoided by the disciple.

5. Kill out all sense of separateness.

6. Kill out desire for Sensation.

7. Kill out hunger for growth.

8. (A). Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal can aid you. (B). Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. (C). Grow as the flower grows, unconsciously, but eagerly anxious to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop the luxuriance of purity; in the other, you harden by forcible passion for personal stature.

These Rules form one group. Rule 5 is to be read with clause A. of Rule 8; Rule 6 with clause B of Rule 8; and Rule 7 with clause C of Rule 8.

* (Continued from page 210 of the *Theosophist* for the month of June 1885.)

As to Rule 5.—The elementary particles of which bodies are composed and the souls which inhabit the bodies, are all in one Supreme Soul; and the Supreme Soul is in them all. While Divinity has a divided and separate existence in each individual, it has also an undivided existence pervading the whole universe, including the souls individually and collectively. (Bhagavatgita VI, 29; and XIII, 17). So that this universal soul is said to be both finite and infinite,—being present, as well in the individual as in the universal. (Vyashte and Samishte Rupa.) See Vishnu Purana VI—V. It is therefore preposterous to suppose that any one individual is separate from the rest of mankind. Multitudes are nothing else but the aggregations of units. Men are to be viewed collectively; and when so viewed, no person can appear as anything but a part of the whole. As all that belongs to the realm of the mind is thus of a kindred nature, one can comprehend within himself, not only his own self, but all others; and in all these, comprehend the supreme likewise. Mr. Herbert Spencer observes that "every phenomenon exhibited by an aggregation of men, originates in some quality of man himself..... The characteristics exhibited by beings in an associated state, cannot arise from the accident of combination, but must be the consequences of certain inherent properties of the beings themselves."

Thus it is that the lot of one embodied soul is cast with all those who are similarly embodied; and the good or evil of the individual unit is the good or evil of the world as a whole. The *Karma* of one individual is thus inextricably interwoven with the *Karma* of all. The disciple should try to realize this idea very carefully. If he chooses to shun his less fortunate neighbour for no other reason than that he is a sinner in some respects, his vanity is simply unpardonable. Remember, O disciple, that the soul of your neighbour was primarily as pure as your own; its union with the body was brought about in exactly the same manner as that of your own soul with your own body; and the final goal which it ought to be his earnest endeavour to reach, is the same as yours. Hence, he is your brother pilgrim, struggling to push himself forward on the right path, although it may be that he feels weary of the miry way, and his progress in the great journey is retarded, owing to his conscious or unconscious violation of those moral laws, which it might have been your good fortune to obey and respect. He is therefore entitled more to your sympathy than hatred. Sin, which makes him the object of your dislike, might have been yours yesterday or might be yours to-morrow. Even were it otherwise; even if we are to suppose,—what our daily experience tells us to be a rare phenomenon, viz., that in purity and wisdom you were superior to all your neighbours in by-gone times, you are so now, and you will be so ever hereafter,—even then, consider how immeasurable is the gulf between you and those whom you recognise as your superiors; and how deplorable would be your condition if, on account of superiority alone, these should shun you. Take care lest by despising your inferiors, you should, in your turn, be despised by your superiors; besides bearing other consequences of your overbearing conduct—for, it is a fact to be steadily borne in mind that, if you allow the idea of separateness from any so-called evil person or thing to grow up within you, you will, by so doing, create a *Karma*, which will bind you to that person or thing, until such time as your soul shall come to recognise that it cannot be so isolated from the rest.

Even from another standpoint, it seems to me that it is utterly absurd to talk of one individual remaining isolated from all others.

This is what I said in my pamphlet on Theosophy in 1883:—"Nature requires that living beings should love one another, co-operate with and assist one another. The birds of the air and beasts in the forest all move about in groups large and small; and sympathize with their respective species in the most remarkable manner. Even the little ants and bees exhibit such strong attachments of brotherly love that, in their busy and hurried movements, they stop to exchange kind courtesies and friendly whispers to one another; they make a common home, store common food, and revenge the attack on one as the attack on all! And yet can it be said that man alone on the face of the earth is devoid of such brotherly feeling, or that he does not stand in need of sympathy from his fellow-creatures at all? No! Man,—boasting of being, as he is, the master-piece of the created

works, and of being endowed with rational and moral faculties, compares very unfavourably with other living beings in this respect. Unlike other creatures, man is utterly incapable of moving about for several years after he is ushered into the world; he cannot eat or digest raw food; sorely needs external covering and artificial dwelling; and urgently requires weapons of defence or attack. All this necessitates the application for help from numerous quarters; and nothing can be gained unless there is a cordial co-operation on the part of all.

A sense of separateness, moreover, engenders exclusiveness and selfishness, which are the most fertile sources of evil and misery; and hence the text requires that this sense should be killed out, as by so doing, the disciple benefits both himself and others. The sacred works enjoin the necessity of rooting out the evil of separateness, and of maintaining brotherly love among mankind without any distinction whatsoever—(vide Manu IV, 238-246; V, 46-47; VI, 75; Bhagavatgita; Mahabharata Anusasana XXIII, 28; &c. &c.).

But, while this line of conduct is the best that we can pursue in our concerns of worldly life, we ought not, for a moment, to lose sight of the fact that all this is worldly and therefore transient. Everything that is embodied has its end: even the enjoyment which such good behaviour would procure for us in the heavens is nothing but transitory, (Bhagavatgita IX, 21, &c.). Indeed the whole universe having once existed is again dissolved, and is again reproduced in alternate succession (*Ibid* VIII, 19). Consequently conduct like this, however certainly it may be beneficial to the extent of gaining for us a step in the ladder which leads us upwards, can never of itself afford a complete help—For, as stated in the text, “nothing that is embodied; nothing that is conscious of separation, nothing that is out of the eternal can aid you,” and this is quite reasonable. Man, that is the man who is true to himself, ought to look for happiness which is unchangeable, and such happiness can only proceed from that in which there is no change. If such a thing can be found, it is only thence that man can obtain an unalterable happiness; and it must consequently be the sole object of his aspirations and actions. What is that eternal thing? That alone is eternal which, upon the dissolution of all things else, is not itself dissolved.” (Bhagavat-gita, VIII, 20.) It is the soul. True, we do not find the soul in a sphere different from matter, but in the same. Nevertheless, as the soul shows itself in every respect absolute and independent, while matter is everywhere finite and dependent, we are compelled to consider the soul as the cause on which the existence of matter, in its various forms, depends. Hence we ought to look upon the soul as “dearer than a son; dearer than wealth, dearer than everything else; because it is eternal.” (Brihadaranyaka Upanishad I, IV—8.) It behoves the disciple therefore to “be always delighted with meditating on the great soul. Sitting fixed in such meditation, without needing anything earthly, without one sensual desire, and without any worldly companion, let him live in this world seeking the bliss of the next,” (Manu VI, 49).

This is what our Text (Rule 5) means when it says that the disciple should kill out sense of separateness; but at the same time stand alone and isolated, and live in the Eternal; that is, in other words, to love and respect mankind, and to endeavour to reach the Eternal. The former is Universal Brotherhood and the latter is Theosophy;—the former constitutes a step in the ladder, and the latter leads the disciple up to the top of the ladder.

The 6th Rule refers to sensation. As perception is a special kind of knowledge, so sensation is a special kind of feeling. Every sensation is a change in the state of the mind, produced by the impression made upon it through the medium of the organs of sense; and every such change in the mental state disturbs calmness of the spirit within, and leads to unfirmness, so fatal to spiritual progress. Not only should all outward impressions be unperceived, but should also be unfelt. (Bhagavat-gita, V, 21.)

We should further remember that sensation means not only the effect that outward actions produce on ourselves, but also the effect which our own actions produce upon others. As we avoid receiving any impression from outward objects, so we should avoid doing anything for the sake of

producing a sensation or an effect upon the minds of others. We should simply do that which is right, and that as a matter of duty, and utterly regardless of the effect which our action would produce on us or others. “A placid conquered soul remains the same in honor or dishonor, in pain or pleasure, in heat or cold. That person is distinguished, whose resolutions are the same, whether he is amongst his friends and companions, or in the midst of his enemies; amongst those who love or those who hate, or in the company of saints or sinners.” (Bhagavat-gita VI, 7, 8, 9.)

But sensation is not without some advantage. Whenever we see a display of sensation, we ought to observe it closely and draw a moral from it; for this is one of the best means of knowing human nature, and of trying to mould our own character by adopting all that is good and rejecting all that is evil in the world around us. “Even from poison,” says Manu, “may nectar be taken; even from a child, gentleness of speech; even from a foe, prudent conduct, and even from an impure substance, gold.” (II, 239.)

This is what our text means when it says that the disciple should kill out desire for sensation, but should learn a lesson from it. But he must, at the same time, be extremely cautious in this respect. Man is prone to imitation; and this propensity is strong in children, and even at a more mature stage of life, a spontaneous or deliberate imitation is experienced by all men, so that it has a very great influence on man's conduct; and hence great prudence and self-control are necessary.

The 7th Rule (with the last clause of Rule 8) requires the disciple to kill out hunger for growth; which means the growth of the body, power, rank, wealth, wisdom, and everything else. What is deprecated is that growth which has worldly things for its object. The remarks made in the foregoing pages with reference to desire and ambition, may advantageously be recalled to mind in considering the spirit of this Rule. It must also be borne in mind that the growth for its own sake,—and not for the sake of appearance, nor with a special object,—is commendable. Mark well the illustration of the Flower given in the text. A flower grows, but it is not conscious that it is growing, nor is it growing for the sake of show nor for any other cherished purpose. It grows, and grows most eagerly too, simply to expose its petals to the air as it were. The growth of the disciple must be somewhat similar. He should grow, in due course, as a matter of duty, without the least show or ostentation, but only to open his soul to the air of wisdom. As it is nature, and not a desire of growth that draws forth the strength and beauty of the flower, so it must be the eternal, and not a desire of growth, that should draw forth the disciple's strength and beauty, and increase them. All that is eternal is the source of pure bliss, and therefore when man's strength and beauty are drawn forth by the eternal, he develops them into the perfection of purity,—while on the other hand, when our strength and beauty are drawn out by a desire of growth in a worldly point of view, we desire only a most transient pleasure, which is not worth having, and which moreover, when repeated, has a tendency to create a habit of indulgence in strong passions which are highly prejudicial to real spiritual advancement—for “the mortal becomes immortal and attains the supreme, only when all the desires cherished in the heart cease and all the bonds of the heart are broken in this life.” (Katha Upanishad. VI, 14 & 15.)

Here we come to the end of the Rules (1 to 8) which declare what a disciple shall not desire, in order that he may be virtuous; but before proceeding to consider the other rules, it is, I think, necessary to impress upon him the circumstance that although some good results would flow from virtue, *however practised*, yet to become efficacious, the virtue must be practised *cheerfully*, and not with reluctance or pain. “All sense of restraint,—even if self-imposed is useless,” says an Oriental author, for whom we have a great respect,—“not only is all ‘goodness’ that results from the compulsion of physical force, threats or bribes (whether of physical or so-called spiritual nature), absolutely useless to the person who exhibits it, its hypocrisy tending to poison the moral atmosphere of the world, but the desire to be good or pure, to be efficacious, must be spontaneous. It must be a self-impulse from within, a real preference for something higher; not an abstention from vice because of fear of the law; not a elasticity enforced by the dread of

public opinion ; not a benevolence exercised through love of praise or dread of consequences in a hypothetical future life."

Nor is a disciple required to eschew his physical desires from any sentimental theory of right or wrong. The prohibition is grounded on the following good reasons as explained by the author from whom I have just above quoted :—"According to a well-known and now established scientific theory, man's visible material frame is always renewing its particles ; he will, while abstaining from the gratification of his desires, reach the end of a certain period, during which those particles, which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts. And while this is the particular result as regards certain vices, the general result of an abstention from gross acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the relative density and coherence of the outer shell (as result of its less-used molecules) ; while the diminution in the quantity of its actual constituents will be made up (if tried by scales and weights) by the increased admission of more ethereal particles."

Above all, the disciple should particularly remember what has been already hinted, namely, that the rule for the abandonment of worldly desires, refers, not only to deeds but more especially to thoughts. To use the words of the aforesaid author again, the disciple "must beware especially of impure and animal thoughts. For science shows that thought is dynamic ; and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The inner men, however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles of matter, and are still subject to the law that an action has a tendency to repeat itself ; a tendency to set up analogous action in the grosser shell they are in contact with, and concealed within. And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure thoughts ; hence to the state required for developing the supremacy of the inner man."

In a word, "it is of no use to abstain from immorality so long as you are craving for it in your heart ; and so it is with all other unsatisfied inward cravings. To get rid of the inward desire is the essential thing ; and to mimic the real thing without it, is bare-faced hypocrisy and useless slavery."

It is with conditions like these that a disciple is required in Rules 1 to 8 of our Text to *abstain* from certain desires ; and now the Text proceeds to declare what desires are to be *entertained* by the disciple. Here it is to be remarked that the desires prohibited are those which have worldly things for their object ; and that the desires sanctioned are such as have a tendency to purify the soul, and pave the way for the disciple's progress in his spiritual work. "Where the only desire is for the soul, and where there is no other desire, there is no grief." (Brihad-aranyaka Upanishad IV—III, 21). But the disciple must be cautious in applying this rule practically. The desire for the soul is as much a desire as the desire for a house or any other worldly thing ; both make man regardful of events ; and both must therefore urge him to adopt all sorts of measures to secure the desired object. If one desire is to be condemned, there is no reason why the other should be commended. The *Niralamba Upanishad* argues this subject with much force, and deprecates *all desires* indiscriminately ; declaring that a desire to remain immersed in worldly affairs, as well as a desire to obtain liberation from worldly concerns,—being both desires,—ought to be equally avoided by the disciple, as an ardent wish to accomplish either of those desires, or any other desire, at any cost and under any circumstances, cannot but produce highly prejudicial effects, involving the disciple into complications from which he could not easily hope to disentangle himself. On this principle, the said authority, humorously, though very correctly, asserts that even "a desire not to desire" is blameable. So that the disciple must understand that, whenever he is told that he shall desire such and such thing for the sake of the Soul, it is intended that he should adopt that line of conduct, which would, of itself, and without any desire or other application on his part,—lead to his spiritual

advancement ; and that therefore whatever good action is done, it must be done from a sense of duty, because it is appointed and necessary to be done ; and not with any desire or expectation of reaping any advantage ; (Bhagavat-gita. XVIII—9, and V—10, &c.) ; not even *Mokhsa* (final emancipation).

How, it may be asked, can one attain *Mokhsa*, if he does not desire it and does not ask for it ? The Rig Veda contains a complete reply to this question in the VIIIth Mandala (Sukta 49 and Mantra 12), where it assures us that a really deserving person obtains Moksha, or liberation from life and death, in the same manner as the *Urvāka* fruit liberates itself from its stalk. This fruit, it must be noted, is one of the species of cucumber ; and it separates itself and falls of *itself* from the stalk, the moment it is fully ripe. So then, man can attain the final emancipation, without asking for it—"The Supreme spirit attracts to itself him who meditates upon it, and who is of the same nature ; as the loadstone attracts the iron by virtue which is common to itself and to its products." (Vishnu Purana V—VII.)

With these explanations, let us try to understand the following Rules of the Text, as to what is *to be desired* by the disciple :—

9. *Desire only that which is within you.*
10. *Desire only that which is beyond you.*
11. *Desire only that which is unattainable.*

12—(a) *For within you is the light of the world—the only light that can be shed on the path. If you are unable to perceive it within you, it is useless to look for it elsewhere. (b) It is beyond you, because when you reach it, you have lost yourself. (c) It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame.*

These rules form one group. Rule 9 is to be read with Rule 12 (a) ; Rule 10 with Rule 12 (b) ; and Rule 11 with Rule 12 (c).

With reference to what has been already stated, that nothing which is not eternal can aid the disciple, these Rules, 9 to 12, require that he shall desire the eternal ; that is the eternal which is to be found within him, without him, and everywhere else, and which is unseizable. That which is to be desired and discovered in all these places is only One (Brihad-aranyaka Upanishad V—IX, 9), although in order to impress the fact of the universal pervasion of that One upon the mind of the disciple, it is described in these rules as that which is within and without and so on all, as will be seen from numerous sacred authorities.

So then, first of all, Rule 9, (with Rule 12a) asks the disciple to desire that which is within himself. It is the great Soul. It abides in our heart (Chandogya Upanishad VIII-1-1 ; Bhagavat-gita XVIII, 61 &c). It is the Truth of Truth (Brihad-aranyaka Upanishad IV—III, 6 ; Chandogya Upanishad VIII—III, 4). It is the great Light. (Ibid VIII-XII, 3). It will shine in the heart of him who reflects on it with fixed resolution. (Svetnasvatara Upanishad IV-7.)—He who knows the true nature of things, who has subdued his senses, who is calm, free from desires, enduring and composed in his mind, beholds the soul in the soul alone ; beholds the great Soul. (Brihad-aranyaka Upanishad IV—IV, 23 ;) and *that* is to be seen, heard, minded, and meditated upon. (Ibid, IV—IV, 5). This is what the Text asks the disciple to desire and find, as this is the only light that can be shed on the path ; and he should try to find it within himself, for if he feels unable to find it there, he can never hope to find it elsewhere ; whereas if he succeeds in finding it within himself, he will be able to find it everywhere else ; for, "by seeing, hearing, minding, and meditating upon what we find in ourselves, all the universe can be comprehended." (Brihad-aranyaka Upanishad IV—IV, 5.)—This is because "the light which is in man is the same light that shines outside man, above this heaven, higher than all, than everything in the highest world, beyond which there are no other worlds." (Chandogya Upanishad III—XIII, 7 ; & III—XVII—7).

Hence the next Rule, the 10th, requires that the disciple shall desire that which is without him. If he looks for it within himself and not outside, his work would be useless. He should remember that which is to be desired is the Eternal, the Infinite. "The Infinite is below, above, behind, before, right, and left ; and it is all this." (Chandogya Upanishad VII—XXVI. ?). "It is beyond" ; "beyond

everything" (Brihad-aranyaka Upanishad V.—IX, 9). Indeed, if it is not beyond the heart of one individual, or beyond a certain point, then it cannot be called the Infinite. When the disciple desires and tries to perceive that which is within himself, outside and beyond, then he loses himself in what is infinite, and then he is said to realize the grand idea of the Infinite; and then only can he hope to achieve success in his great undertakings—for, "the Infinite is bliss. There is no bliss in anything finite. Infinity is only bliss. We must desire and understand this Infinity." (Chandogya Upanishad, VII.—XXIII, 1).

Now as to Rule 11 (with Rule 12—c), let us remember the last words in the preceding paragraph, namely, that we must desire to *understand* this Indefinite; *understand* it and not *handle* it. For it is "unseizable" (Swetaswatara Upanishad I, 6 and Mundaka Upanishad Brih. A. Upanishad IV—IV, 22). Indeed, it cannot be otherwise. If you can seize it for any single moment, it becomes a finite object, limited by space and time; whereas that which you are to desire is not so limited, nor is it otherwise conditioned. But there is this fact to be noted, that although it is one which cannot be handled, yet, as it is Truth, Glory and Light, every deserving person can fairly expect to enter within its influence; within its light,—however unable he may be to touch the flame.

When the disciple begins to desire the One which is within him and without him, and which is unseizable, he naturally feels the want of means necessary for the achievement of the desired object. A desire without the materials for its realization is hardly worth being entertained. So, the Text tells him what more he is to desire and become possessed of in order to gain his ultimate end, in the following Rules.

13. *Desire power ardently.*

14. *Desire peace fervently.*

15. *Desire possessions above all.*

16. (a). *But those possessions must belong to the pure soul only; and be possessed therefore by all pure souls equally; and thus be the special property of the whole, only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit and life which is your only true self.* (b). *The peace you shall desire is that sacred peace that nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons.* (c). *And the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.*

Rule 13 should be read with Rule 16. (c); Rule 14 with rule 16 (b); and Rule 15 with Rule 16 (a).—

Rule 13 enjoins the disciple to desire power ardently. Indeed he *does* want power. "The deluded soul (*i. e.*, the individual soul), though dwelling on the same tree with the universal soul (*i. e.* both being in the same body,) is immersed in the relation of the world, and is grieved for want of power." (Mundaka Upanishad, III—1,2,—and Swetasevatara Upanishad, IV,7). But what is that power which the individual is in need of? Surely it cannot be that power which has reference to mundane matters, *i. e.*, a control over men and things, such as is possessed by the sovereigns we see scattered all over the world,—for the worthlessness of such power to a spiritual man is plainly apparent.

The following stanzas are said to have been chanted by Mother Earth in her mirth, as, wreathed with autumn flowers like bright smiles, she beheld so many great and powerful kings unable to effect the subjugation of themselves. "How great," the Earth is represented to have said, "is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave! Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes. Thus, say they, 'Will we conquer the ocean-circled earth' and intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself? Emancipation from worldly existence is the fruit of self-control. It is through infatuation that kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by selfish love of power, fathers contend with sons, and brothers with brothers, for my possession. Foolishness has been the character of every king who has boasted 'All this earth is mine:'

'every thing is mine; it will be in my house for ever'; for he is dead. How is it possible that such vain desires should survive in the hearts of his descendants who have seen their progenitor, absorbed by the lust of dominion compelled to relinquish me, whom he called his own, and tread the path of dissolution? When I hear a king sending word to another by his ambassador "This earth is mine; immediately resign your pretensions to it—I am moved to violent laughter; but it soon subsides in pity for the infatuated fool." (Vishnu Purana IV—XXIV.)

If this is the lot of the so-called Sovereigns of the Earth, what can be said of the power and possessions of an ordinary person, however wealthy and however great. "In acquiring or losing, or preserving wealth, there are many griefs, and there are misfortunes in friends, in wife, children, servants, house, land and riches, and whatever else is considered to be acceptable to man. All these contribute more to his misery than to his happiness, even in this world; and still more so in the next. Where could man scorched by the fires of the sun of the world, look for unmixed felicity, but in the shade afforded by the tree of emancipation (Moksha). Attainment of the Divine is considered by the wise as the only remedy for the three-fold class of ills that beset the different stages of life,—conception, birth and decay,—as characterised by that only happiness which effaces all other kinds of felicity, however abundant; and as being absolute and final." (Vishnu Purana VI—V.)

So, it is this kind of power, that the disciple should desire; that is the power which can secure for him that which is eternal bliss; and not the power over worldly matters. This is what our Text means, when it says (Clause C. in Rule 16), that "the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." For such power, as is desired by men of the world, can never remove the grief which the individual soul is suffering for want of power as stated in the extract from the Mundaka and Santaswatara Upanishads given above. "Such grief can only cease when the individual soul sees the universal soul within itself." (III. I, 2 and IV, 7. of the said Upanishads respectively). Hence the power which the disciple has to desire, is such as is calculated to enable him to behold the Supreme in all its infinite glory.

The first step towards the acquisition of such power is to obtain peace, *i. e.*, a perfect control over all our organs; unalloyed love for all; and unmixed devotion to the Supreme. The Text, (Rule 14 and Clause B of Rule 16) defines the peace to be, "that sacred peace that nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons." Those who are immersed in worldly affairs, and who take a pride in effecting worldly triumphs, can never hope to remain in that peaceful condition of mind, which alone can pave the way for the attainment of the eternal bliss. "As a mansion of clay is plastered with clay and water, so the body which is of earth, is perpetuated by earth and water, (*i. e.*, eating and drinking). The body consisting of five elements, is nourished by substances equally composed of those elements. But since this is the case, what is there in this life that man should be proud of? Travelling the path of the world for many thousand of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination (Vāsana). When that dust is washed away by the water of real knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births, is removed. While that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity which is undisturbed and unequalled." (Vishnu Purana VI, VII.)

And so all the *Srutis* tell the disciple to desire Peace (Syantam,) (*e. g.*, Amritabandu Upanishad, &c., &c.). And practically, how to acquire Peace, is well explained in the Brihad-arnayaka Upanishad, where, at the request of the Devas and other students, the great Prajapati told them what their duty was, in these words,—"Restrain your desires;" "Be liberal." "Be clement." And the same was repeated by the Divine voice, with the force of thunder,—namely, the syllables Da-Da-Da, meaning, "Dāmyata (Be restrained;) Datta (be liberal;) Dayādhwān (be clement). Therefore every person shall learn this triad of duty,—restraint, liberality and clemency. (V—II, 3).

The reader will perceive that these three divine precepts when closely analysed, will be found to embrace all the moral rules; and the observance of them, coupled with an

unmixed devotion to the Supreme, will secure for the disciple that peace which he is required to obtain.

And lastly, Rule 15 advises the disciple to "desire possessions above all." This is the outcome of the two preceding rules. When he acquires power and peace in the sense in which they are explained, he will be in possession of most of what may be necessary for his spiritual advancement; for such possessions belong to the pure soul. Let us remember what the Text says in Clause A. of Rule 16, viz., that the "possessions which a disciple ought to desire, are such as are possessed by all pure souls equally, and are thus the special property of the whole, only when united." This idea is well illustrated in the following speech of Great Prahlada. He said:—

"Whatever power I possess, Father, is neither the result of magic rites, nor is separable from my nature. It is no more than what is possessed by all those in whose hearts the Eternal abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin; inasmuch as the cause does not exist. But he who inflicts pain upon others in act, thought or speech, sows the seed of future birth; and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold the Supreme in all beings, as in my own soul. Whence should corporeal or mental suffering, or pain inflicted by elements or gods, affect me, whose heart is thoroughly purified by the contemplation of the Supreme? Love then for all creatures will be assiduously cherished by all those who understand that the universal soul is in all things"—(Vishnu Purana I—XIX.)

Such, generally speaking, are the Power, Peace, and Possessions which a disciple is required to desire and acquire; but in a special sense, they mean the possessions, peace and power, which a disciple would obtain by the practice of Yoga, which is essential for the attainment of the final goal. Some superficial thinkers consider that Yoga is prohibited by the Sage Veda-Vyasa, in his Brahma-sutra. (II. I., 3); but from the antecedent and subsequent passages, it is clear that what is forbidden is that kind of so-called Yoga, which has mundane matters for its object. Indeed, it is impossible that Yoga in its really spiritual sense should have been denounced by that venerable Sage; for Yoga, from the Sanscrit root *yuj*—to join,—means the attainment of the Supreme by the individual soul; and if this is condemned, then the whole foundation upon which the fabric of every true religion stands is destroyed; and no Sage like Sri Veda Vyasa can, for a moment, be presumed to have advocated such a course. On the other hand, numerous works composed by the same Divine Author, authorize, and strongly inculcate the necessity of Yoga in its highly spiritual form—vide Sri Bhagavata XI, XV; Vishnu Purana VI—VII; Markandya Purana, Ch. XXXIV., &c., &c., In the Bhagavat-gita (VI, 23), Yoga is defined to mean "the disunion from conjunction of pain from adherence to worldly things, and union with things spiritual"—and Sri Krishna ordains that Yoga shall be practised (*Ibid* II—48). Indeed authorities for the performance of Yoga are to be found in the Upanishads and the Vedas. In the course of time, different systems of Yoga have sprung up; and the disciple should consult the best of the teachers before he selects one for his guidance.

Generally, Yoga consists of eight parts or subservients:—1. *Yama* (forbearance of certain actions); 2. *Niyama* (observance of certain actions); 3. *Asana* (posture in which the Yoga-practitioner is to sit when engaged in meditation); 4. *Pranayama* (modifications of breathing during such meditation); 5. *Pratyahara* (restraint of organs from susceptibility to outward impressions, and directing them entirely to internal perceptions); 6. *Dharana* (abstraction; fixing the mind upon the Great One); 7. *Dhyana* (contemplation of this Supreme); and 8. *Samadhi* (unceasing and immovable concentration of thought on the supreme). This last stage is arrived at when the disciple obtains an accurate knowledge of the great soul.

I must leave the disciple to study the works abovenamed in order to understand the eight foregoing sub-divisions of this sublime Yoga-Vidya; but a summary of what is comprised in the first and second divisions (*Yama* and *Niyama*) is, I think, necessary for the purpose of these Annotations.

To be brief, *Yama* includes five acts of forbearance; and *Niyama* has five acts of observance. To the former class belong, 1st *Ahimsa* (Freedom from injury, and practice of active benevolence); 2ndly *Satya* (Freedom from all that is untrue; and practice of veracity); 3rdly *Asteya* (Freedom

from appropriation of what belongs to others, and practice of honesty); 4thly *Brahma Charya* (Freedom from sensual desires, and practice of continence); and 5thly *Aparigraha* (Freedom from interest, and practice of disinterestedness.) And to the latter part (*Niyama*) belong, 1st *Saucha* (purity of mind, speech and body); 2nd *Santosha* (cheerfulness and contentedness under all circumstances); 3rd *Svadhaya* (religious study); 4th *Tapas* (religious austerity), and 5th *Niyatama* (Firmness of mind). The disciple will find, on a careful analysis, that all these rules of forbearance and observance, are comprised within the Rules given in the present Treatise,—namely, Rules 1 to 16, and the preamble.

The disciple who applies himself to the practice of Yoga is called "Yoga-Yajuy." (The practitioner of Yoga, the neophyte); and when he attains the Divine wisdom, he is termed the "*Vinishpannasamadhi*," (one whose meditations are successfully accomplished, by his arriving at the last stage of Yoga, namely, the *Samadhi*,—i. e., the adept). (Vishnu Purana. VI. VII.)

Colonel H. S. Olcott has beautifully compared the Yoga with Mesmerism, in his Introduction to the Treatise on the Yoga Philosophy of Patanjali, in these words:—"Yoga is self-mesmerization. It differs from the practice of the ordinary mesmeric operator, in that the subject in this case is the mystic's own body, instead of another person. In both examples there is the development of a current of psychic aura, if the word is permissible, and its direction an operative WILL upon a selected receptive object. The mesmeriser throws out his current upon his passive subject, and in that organization provokes the result his mind had conceived and his will commanded. The Yogi develops the same potential aura, but turns it in upon himself. He firstly determines concentration, vanquishes the natural restlessness of the body and supremacy of the physical appetites; reducing the physical self to the condition of a passive subject. Then only, when his will has fully asserted its power, can he develop within himself those transcendental powers of intelligence which are fitted to observe the laws and phenomena of the spiritual world."

This process of self-mesmerization (Yoga) produces an extraordinary self-illumination, developing the higher faculties of man, hitherto lying latent and dormant; it fills his heart with a genuine feeling of compassion, sympathy and beneficence towards all beings, without any distinction whatsoever; and endows him with the knowledge of universal sciences; knowledge of the former state of his existences and knowledge of the past, present, and future events; besides powers to control the course of nature and change them; not to mention such comparatively small powers as clairvoyance, clairaudience and so forth;—all tending ultimately to enable him to behold the Great Soul within himself, without himself and everywhere. Such is the effect of the sublime science, *Yoga-Vidya*; and such are the powers and possessions which the disciple is required to desire and obtain.

Now, let us pause a while, and make a resumé of all that has been said from the beginning.

The preamble gives the preliminary rules calculated to ensure the purity of the disciple's heart, and the steadiness of his mind. Then the Rules 1 to 4 (referring to ambition, desire of life, and desire of comfort), show how a disciple should behave in respect of himself, in his individual capacity. The Rules 5 to 8 (relating to the sense of separateness, sensation and growth) describe the line of conduct which the disciple should follow in respect of others, in his social capacity. The Rules 9 to 12 (adverting to the desire of what is within us, without us, and unseizable), declare how the disciple should act in respect of the Great Soul, in his highly spiritual capacity. And lastly the Rules 13 to 16, (which refer to the acquisition of spiritual power, peace and possessions) are calculated to advise the disciple as to the best materials that he should furnish himself with for the purpose of accomplishing the journey to his final goal with safety.

When these Rules are properly understood and observed by the disciple, he will be in a position to proclaim in the words of a great personage referred to in the Chandogya Upanishad:—"I desire real glory, the glory of glories. I shall not, no, I shall never again,—enter the white toothless all-devouring slippery object (i. e., the womb). I shall proceed to the 'Sabha' (Hall) of Pradjapati, the Immortal universal Soul." (VIII, XIV—1.). That is the Hall of

learning, to which our Text alludes in the subsequent parts of this Treatise; and that is the Hall (figuratively of course) to which the Text requires the disciple to seek the way in the following 17th and other Rules.

(To be Continued).

THE BLACK ART.

THERE is scarcely a village in the Southern Districts without its representatives in the Black Art in some of its various features. They levy a sort of black mail on their neighbourhoods. Some of these people belong to the lowest caste and are considered so unholy that it would cost them their lives were they to allow themselves to be seen in any of the streets or public places in the village. Even to-day if a brahmin or other high caste man sees them, he must bathe and purify himself by various ablutions. The place where these people meet is some safe corner in the village, some lonely caves in rocks or hills not easily accessible to the ordinary people, or else unfrequented burning and burial grounds. It is not very difficult to gain initiation into these mysteries; but public opinion among the orthodox natives is so strong against them, that social ostracism would immediately be the fate of any one known to have had any sort of connection with these men of "Vama Marga" (left hand path). He will be disowned by his relatives and denied admittance to any public meeting of the caste men. As a necessary consequence of this, the very existence of such men and their nefarious acts is known only to but few in their immediate neighbourhood, although the sphere of their mischief is great. In all their ceremonies the oil extracted from a human foetus from five to seven months old, plays an important part. The foetus must belong to the first pregnancy and must have been born on a Sunday. The funicle that connects the navel of the foetus with the placenta, as well as certain plants endowed with magnetic properties are also used. At night the Chela must sit alone naked in a solitary place, with lamp burning in clarified butter, with a mystical diagram before him drawn on a copper plate, and recite certain mantras which vary according to the evocation of the different elementals. The time required for this is from seven to forty nine days. At the end of the fixed period, as well as at certain intervals, the Chela should offer fresh blood to the elementals, generally of sheep or cock or pig but in some rarer cases that of a cow is also used. After this, the elemental becomes objective to his sight. Henceforward he is the executor of the Chela's will and behests. But then, once the compact is made with the elemental, once he has been evoked, the unfortunate man must go on giving him work and keep him supplied with fresh blood. If he fails, the members of his family one by one, are killed by the elemental and when there is no longer any body left, he himself has to die. The black Chela may renounce humanity and pronounce the fatal words "Henceforth this my body exists to work woe unto all" and make over to the elemental, animal after animal belonging to other people, and even children and men—at first his enemies and when there are no longer any such left, any one he may chance to pitch upon at the time; but a time must come when his failure to satisfy the daily increasing demands of his former unhallowed tool, but now his inexorable master, will end in his self-immolation. Woe to the unfortunate man, who, in order to satisfy an unholy vanity by the display of unhallowed power, or in a temporary fit of revenge for some supposed or real transitory worldly wrongs, risks his eternal happiness by turning to the left hand path. Once having entered that path, no hand can save him. Chitragupta, the secret recorder (Karma) will fling him down to the bottomless pit and annihilation is his fate. The Isopanishad says, "All the murderers of their Atma descend into asurya (lit. without sun or light) birth enveloped in blind darkness." There are instances of men in whom the voice of the

pure spirit was only temporarily stifled, but not quite dead, and who have succeeded with great difficulty in returning to the right path, but this could not be done before they could find a fit disciple to whom to pass on the word, and so procure their redemption from bondage. Not unfrequently the Chela becomes proud of his powers; and his disregard for humanity leads him to excesses which his neighbourhood are unwilling to tolerate. The people conspire together, and whenever they can find the Chela unprotected and alone, fall on him and maim him by cutting a finger or abstracting a tooth, sometimes even killing him, it being the common belief that a black Chela cannot succeed in keeping up his relations with the elemental if he be thus mutilated. How far this is true, I cannot say, but the fact is certain. Many are now living who have suffered under this affliction and who have ceased to have such dealings. It may be they are so terror-stricken at their own atrocities that they can no longer command the requisite courage to strain their will to the necessary point. But this maiming does not disable them from prostituting the science of magnetism to base purposes with the aid of magnetic plants, hairs, waxen images, pins, &c., &c., but only debars them from compelling elementals to obey their nod.

There is also a very simple mode by which the spirit of any recently deceased person can be evoked without the aid of apparatus or dark rooms, known to these village people.

NATIVE, F. T. S.

NADI GRANTHAMS AND THEIR INTERPRETERS.

FOR sometime past I have been hearing of Nadi-granthams and their predictions. But the reports that reached me from various quarters regarding these marvellous books and the answers discovered therein to a variety of questions put by different people, gave me little or no information regarding their real origin and the plan on which they were constructed. Some said that they were written by Brahma himself, while others attributed their authorship to Vysa; a third account says that they were written by the presiding deities of too various planets by whose names they are called, while those that have no connection with individual planets are supposed to be the productions of a variety of authors, human and divine. Putting together all the various accounts received, it appears there are fifteen different kinds of Nadi-granthams:—viz. (1) Saryanadi, (2) Chandranadi, (3) Kujanadi, (4) Budhanadi, (5) Sukranadi, (6) Gurunadi, (7) Saminadi, (8) Rahunadi, (9) Ketunadi, (10) Sarvasaughrahanadi, (11) Bhavanadi, (12) Dhruvanadi, (13) Sarvanadi, (14) Sukanadi, and (15) Devinadi. There may be perhaps one or two more nadis, but all those generally referred to are included in the foregoing list. I may mention in this connection that the books attributed to the celebrated Bheemakavi of Vegidesa (Godavery District) may also be considered as another variety of Nadi-granthams. It is not possible to say how many volumes of palm-leaf manuscript books are included under each heading as the possessors of these grandhams are unwilling to give precise information on this point, but I have not actually seen with them more than one book of each class. It seems incredible, however, that fifteen palm-leaf books of ordinary size should contain detailed information regarding the horoscopes and the lives of every man and woman on this planet for any length of time, or give answers to any questions that may be asked regarding events past, present and future. I attempted therefore to ascertain whether the contents of these strange books have anything like limits with reference to time and space. Different astrologers have given me different answers. Those who professed to find in these books answers to any questions that might be asked by calculations made

with reference to the time of questioning, or "Arudhala-gnam" as it is generally called, and other circumstances connected with the questions and the incidents appertaining to the act of questioning, found it difficult to assign any reasonable limits to the range of information contained in their books. One of them said that the books referred to the occurrences during four yugas and that there were certain signs given therein to indicate the yuga in which any particular question was asked. Apparently any person coming from any part of the world may have access to the astrologer and ask him any questions he pleases. The authors of these works could not have written the books for the special use and benefit of any particular astrologer and confined their answers to the questions which would be put to him during his lifetime. But it is not admitted by these astrologers that the whole history of the human race for a period of 4,320,000 years is contained in these volumes.

We must therefore assume that the authors foresaw into whose hands their books would come during the four yugas, and knew perfectly well beforehand the circumstances connected with the persons who would put questions to these people, and that they therefore give just so much information in their books as would be actually utilized by the human race. Even if any such achievement were possible, one would naturally expect to find millions of volumes in the hands of these astrologers, as many of them are deriving a pretty large income every month from the fees paid by a large number of questioners during these few years of Kaliyuga. Even if we suppose that all the books which satisfied the requirements of past generations have been destroyed already, there must be a considerable number left for the benefit of future generations seeing that Kaliyuga has yet to run on for nearly 427,000 years more. But these lacs of volumes are nowhere to be found though stern logic sometimes compels these astrologers to admit that they ought to exist. It so happens however that each of these men has in his possession just the number of volumes required to meet the demands of enquirers that flock to him and does not trouble himself about the rest.

The astrologers who profess to find in these Nadigranthams the horoscopes of any people that choose to come to them and the predictions based thereupon, have now and then attempted to set a limit to the pretensions of their granthams, especially when the extravagance of such pretensions appeared to disturb the minds of enquirers and make them assume a sceptical attitude of mind. Some said that the horoscopes of caste people only would be found in these books, while others asserted that only the horoscopes of distinguished men would find a place in their mysterious volumes. One of them is of opinion that only a pious orthodox Hindu can expect to find his horoscope in their leaves, while another hinted that the horoscopes defined in these books related to a period of one hundred years, of which a considerable portion had already elapsed. Practically, however, I have ascertained, that every man who can pay handsomely for the search can expect to find his horoscope or some kind of description of it, whether intelligible or otherwise, in these volumes.*

I may further state here that the language used in these books is Sanskrit and that the technical phraseology of Hindu astrology is to be found in almost every Sloka. They are written in every variety of character, Nagiri, Telugu, Grantha, Kanarese and Malyalam characters are employed indiscriminately in transcribing these books. Judging from appearance many of these books seem to be very old; but this fact is of no importance whatsoever. Even if the book is a new one it will

always be asserted that it was copied from some old manuscript and no importance whatever is attached to any particular book.

From the foregoing description of the Nadigranthams it is clearly not a very easy thing to account for their existence and examine their foundations to see if they have anything like a scientific basis. A thorough knowledge of all the existing systems of astrology does not enable a person to find out the process by which they could have been written, much less to produce similar works on any limited scale. It is not alleged by these astrologers that they have any occult basis or that any occult powers are needed to interpret them. There is not even room for the supposition that by some mysterious occult process, these so-called astrologers ascertain the horoscope of an enquirer and the past, present and future incidents of his life and only use these Nadigranthams as a veil to hide their real secret and mystify the public. And moreover all the circumstances connected with them are calculated to create distrust in the mind of an honest enquirer. However, by reason of a few exaggerated and incorrect accounts of successful predictions the belief in these books is gradually gaining ground. In an article written by Mr. Chidambaram Iyer, and published in the issue of the THEOSOPHIST for June 1883, it was stated that these Nadigranthams were of considerable scientific importance and that it would be possible, by their help, to fix the first point of Aries from which the Aryanamsam is calculated. Nothing more has been heard since then regarding Mr. Chidambaram Iyer's investigations in this direction. These books have again been prominently brought to the notice of the public by an article, on "Indian Sibylline Books," published in the May issue of the THEOSOPHIST, and some fresh reports of wonderful predictions that have been circulated. I therefore thought it necessary to examine carefully one or two of these astrologers and ascertain the real value of these books—a determination strengthened by the request of my friend, Col. Olcott. The result of my inquiries is given for what it is worth in the following paragraphs.

It will be unnecessary for me to say anything about astrology in general in this connection; and I do not intend to advance now any theoretical considerations to show that these Nadigranthams cannot be genuine and that such books can by no possible means be composed. No such theoretical reasoning, however sound and convincing from a scientific point of view, will produce any impression on an ordinary mind which believes the statements made regarding these books on the strength of the marvellous reports of their predictions. So long as such reports are believed on hearsay evidence, all such considerations will be set aside on the ground that nothing would be impossible for a divine being or a Rishi like Vysa. The following account will however show that these Nadigranthams are not always trustworthy and that a strict investigation is absolutely necessary before they can be relied upon and recommended to the public as authentic sources of information. If these books are the spurious concoctions of men who are trying to derive some advantage from the credulity and superstition of the uneducated mass of people, every effort must be made to disclose their real nature to the public.

Before proceeding further I may mention here that the Telugu Brahmin astrologer alluded to in the article on "The Indian Sibylline Books" has not yet given me an opportunity of consulting his Bheemakavi's book or his Nadigranthams although I have made several attempts to obtain an interview.

The other astrologer with whom I had an interview on the 16th day of May is known by the name of Auritavak Balakrishnagoyulu and is at present residing in the Mint Street in Black Town. He has been living here for the last four or five years deriving a very good income by means of his Nadigranthams and is reputed to

* I am told that one trick of roguish astrologers is to insert in a Nadi extra leaves, specially prepared with reference to the expected client; such facts about his history as are accessible being etched on the leaves and an appearance of age given them by steeping them in paddy-water.
H. S. O.

be one of the most celebrated and learned astrologers of Southern India. Hearing of some of his predictions I expected to find out the real truth about these Nadigranthams by visiting him, and proposed to a well-known and respectable native gentleman here that we should both go to the astrologer in question on the date above-mentioned to consult his books. My friend sent an intimation to the astrologer that he would come and see him on the next day. We accordingly went to the astrologer's house and requested him to give us an opportunity of putting to him certain questions on payment of the fee usually charged. Not expecting me there with my friend, the astrologer immediately made some enquiries about me and made the necessary preparations for giving us a sitting. The walls of the room in which we sat were covered with pictures of gods and goddesses and a box full of Nadigranthams was placed on the left side of the astrologer. He began his discourse by complimenting us and pointing out the importance of his sacred Nadigranthams. He explained to us that an astrologer had to get by heart and retain in his memory thousands of signs and symbols and several thousands of Sanskrit verses before he could become a competent interpreter of these mysterious books. After favouring us with these remarks he proposed to send away all his servants to ensure privacy except a boy who was required to take down our questions. He then enquired about the offerings brought by us which consisted of betel-leaves, areca nuts, bits of saffron and plantains. After counting the number of things brought, with a great show of accuracy and explaining to us the method of selecting the nadi applicable to the enquiry in hand, he ordered the boy above mentioned to enter in a book the address of the questioner, the number of things brought by him and the questions proposed, after answering himself, however, that a currency note of 5 Rupees was placed in his hands which he was pleased to call an "Asurapatram" (Paper of the Rakshas or demons.) He appeared to be very particular about the point of time when the questions were declared though it did not appear what use was made of this fact in finding out the nadi or interpreting the same. He then asked me if I had any questions to put and when I told him that I would propose my questions after seeing the result of my friend's enquiries, he appeared to be dissatisfied and said that it would be very convenient for him if I were to ask my questions also immediately and pay down my fees. I did so, and the same process of calculation was gone through in my case. After these preliminary preparations were finished two books were taken out of the box and placed on a stand called Vyasapeetham. One of these books which appeared to be old was then opened; after looking at it for a while, the astrologer opened his box and took out a third book which appeared to be new, saying that the account in the old book began with the answers, but that the preface required had to be read from another book. My readers will be pleased to notice here that no calculation was needed to select this new book and that in all probability this single book contains the prefatory remarks to every answer given to every enquirer, as no attempt was made by the astrologer to select one book from a number of such books.

When the astrologer began to read from this new book we found that the scene opened in Vykuntham with Narayana sitting there with his three wives and a host of rishis. A considerable portion of the account was devoted to the description of the dancing of Apsarasas and planetary deities. I may here mention that in reply to one of my questions, the astrologer informed me that Vyasa was the author of the book from which he was reading. But Vyasa knew nothing about the third wife of Narayana who was introduced, as is well known, into the Hindu Pantheon by the Vaishnavite writers of Southern India in later times. The dancing or natyam of graham or Planetary deities is a

new idea which does not appear in any other Hindu book.

The account then proceeded to state that in the present year of Kaliyuga on the very date on which my friend's questions were asked, certain questions would be asked by a Madwa brahmin. The astrologer went on giving lengthy explanations of the meaning of the Sanskrit text until he came to the description of the questioner and the enumeration of the questions. After arriving at this stage he began to propose explanations and tried to discuss the subject with us for the purpose of ascertaining the real meaning of his text. My friend hastily produced his horoscope and placed it before the astrologer for his guidance. Seeing, however, the real difficulties of the astrologer's situation, and estimating at its true worth his anxiety to get his interpretation confirmed and cleared of all its ambiguities by the light of our statements, I requested him to go on reading the text to its end without taking the trouble to explain its meaning to us as we could understand it ourselves. This proposal was not quite agreeable to him, he however, proceeded to describe my friend and his antecedents. The description was extremely meagre and contained nothing more than what was known about him to a considerable number of people in Madras. The description was wrong however in stating that my friend was a follower of Vysarayamatham, while he was a follower of Raghanendaswamy's matham. It was also wrong in stating that his father was married thrice. I found that in four or five distinct and unambiguous statements made two were clearly wrong, and one of the mistakes committed was just the sort of mistake which a hasty enquirer would commit. As the majority of Madhavas are the followers of Vysarayamatham, Vyasa seems to have made a shrewd guess that the questioner would be a follower of the same matham. When he came to that part of the account which described my friend's horoscope, the astrologer had the advantage of having before him the diagram of the same and squeezed out of the senseless Sanskrit text some statements applicable to the horoscope under consideration. But it would be interesting to notice in this connection that nothing was stated which was not clearly visible on the very face of the diagram, and that whenever a word or phrase was detected by me in the obscure text which indicated a reference to the horoscope in question, I found a disturbance of the metre of the Sanskrit verse. I then asked him in what metre the text was composed; the reply given is significant. He told me that the verses had no settled metre, but that they were so composed that it would be impossible for even the greatest pundit to substitute one syllable for another, and that this fact was proved by him in an assembly of pundits at Sringeri. I need hardly say that this explanation is more damaging to the Nadigranthams than any thing else connected with this interview. After thus defining the questioner in a very unsatisfactory, ambiguous and suspicious manner, Vyasa took the trouble to point out at great length the articles brought by my friend and notice the additional articles which he ought to have brought but which he had omitted to bring. Vyasa also stated that my friend would bring Rakshasapatram (the same as Ausurapatram) thus showing that he clearly anticipated, five thousand years ago, the introduction of paper currency into India by the British Government, though the name given by him to an English currency note was not quite appropriate. It was further stated in this book that a boy would take down the questions proposed by my friend. It is astonishing to find that, while dealing with the history of the human race for several millions of years, the author of these books took the trouble to record such unnecessary details and trifling events.

When we approached expected answers, the old book was opened and the verses therein found were

ead. The first question related to the Theosophical Society. But unfortunately the astrologer was unable to understand the meaning of the expression. As might be expected under such circumstances, he was not very eager to give lucid explanations and comment upon the text as he did when dealing with the articles brought and the dancing in Vykuntham, in spite of my request that he should proceed with the text and not waste his time on such trivial things. The text was the most ridiculous rigmarole that I ever heard. Each verse contained three or four contradictory verbs of various meanings and a number of other words which seemed to refer to a puzzling variety of subjects. Their combination conveyed no meaning whatever and might be made to mean anything and everything, provided the interpreter was allowed to have his own way in the matter. But how could the astrologer interpret it in a manner that would connect his explanation with the question when he was unable to understand the question, though we allowed him a Sanskrit dictionary and grammar of his own choice? He tried his best to catch any remark that we might make and proceeded in a very cautious and guarded manner. I requested my friend therefore in English, not to make any remark which would, in the slightest degree, help him. The result, as might be anticipated under such circumstances, was a ridiculous failure. For a few more minutes the astrologer went on reading, now and then catching a word and looking at our faces to see if we would be foolish enough to suggest a meaning and soon dropping his eyes when his expectations were disappointed. I may notice in this connection an interesting incident that occurred. In one of the verses my friend noticed the phrase "Mayasakti" and expecting to find something in it, asked the astrologer what it meant. He interpreted it in the usual manner but my friend said that it had no connection with his question. The clever astrologer then said that it might have some other meaning in his books; so saying he suddenly opened his box, took out another palm-leaf book, appeared to find the expression in question in the twinkling of any eye and announced to us that it meant something else. He then threw the book aside and I found that it was neither a dictionary nor a glossary and that the pretended search for the proper meaning was merely intended to have a dramatic effect.

Thoroughly disappointed with the answers given, my friend hoped that we might be more fortunate in eliciting answers to my questions. When it came to my turn to get my difficulties solved, I requested the astrologer to omit that portion of the account which related to dancing in Vykuntham or Kailyasam and forthwith begin to read the answers to my questions. He however began his account with what appeared to be a description of the question and the position of the planets at the time of questioning. The astrologer said that I must first be assured that the answers related to the very questions proposed by me by the help of the description given of myself and my circumstances. I thanked him for his kind advice so frankly given and waited for the proffered assurance. I was, however, dismayed to find that the account related to somebody else as it did not at all harmonize with my environment. I pointed this out to the astrologer and suggested that he might not have selected the right portion of the book. He readily accepted the suggestion and after turning over a few more leaves, began to read again. But it appeared to me that so far as the astrologer was concerned the difficulty of getting at my horoscope remained as great as ever. I was asked whether I had my horoscope with me; but I was not willing to repeat my friend's blunder and consequently informed him that I had not my horoscope with me. In sheer despair, the astrologer wanted to get over the difficulty by a bold and fearless assertion. He then began to read a verse which stated that I was born when Leo was ascending, that my future

career would be prosperous, and that I would be a very shrewd and discriminative man or something to that effect. But here again the Nadigrantham was found to be blundering hopelessly. Leo was, not in my ascendant and consequently I informed the astrologer again that he was probably reading from the wrong page. My suggestion was again accepted and a few more leaves were turned over. This time the astrologer did not venture to meddle with my horoscope, but read something which pretended to indicate the time when I put my questions. He informed me that the horoscope of the questioner would not be given in every case and that, because the time of questioning was properly defined, I must infer that the answers which followed were intended to be replies to my questions. But a fresh difficulty presented itself to my mind. In two separate places in his book, the astrologer appeared to have found an indication of the time when my questions were made known to him, but it was clear that, at that particular instant, I was the only person that questioned him. Why was the same moment noticed, then, in two different places in the Nadigrantham and apparently in connection with two distinct personalities? If it should be asserted that at that very moment, some other person might be proposing questions to a Nadigrantham astrologer at some other place, and that consequently the second account might refer to him, then, it would be necessary to find a correct indication of time as well as a proper description of the questioner to assure one's self that answers were being searched for in the right place. If so, the description of the horoscope would be indispensably necessary in every case; if, on the other hand, it should be admitted that there could be but one questioner at a time, the discovery in two different places of the description of the same moment or Arudhalagnam would be altogether inexplicable and exceedingly suspicious. I plainly pointed out my difficulties to the astrologer and asked him for a satisfactory explanation. He was mute for a few seconds, then grew passionate and told my friend that I had spoiled the whole business. I expected that the affair would come to a disagreeable close if I should insist upon getting an explanation which, from the astrologer's standpoint, was clearly impossible. I therefore mildly told him that in putting such questions to him I was acting in conformity with his own advice and that he might proceed to read the answers without troubling himself about the matter. He then read some gibberish which had no meaning and which he was unable to explain. Fully convinced that we ought not to waste any more time with him and wishing to bring the matter to a speedy conclusion, I asked him to explain the last verse that he had read. He went on saying that the word "lokadhya" meant the people of the world or those who have the world and so forth. I was again obliged to point out to him that the verse had nothing to do with my question. He then looked at my question and found that it had something to do with Sankaracharya. Turning round he said that the word in question meant Sankaracharya; my friend contended that it would be absurd to force such a meaning into the context in an arbitrary manner after looking at the question, and suggested that in the following verses some unequivocal reference might probably be found to that great teacher; of course such reference was immediately found in the very next verse, into which an appropriate expression was introduced in defiance of grammar, logic and metre. When we came to this point even my friend lost all his confidence and was waiting for an opportunity to bring the interview to a decent close. For a few more seconds we had to wait during which time I could hardly suppress my laughter on finding the astrologer inform my friend that I knew "Vatarayana Yoga" and that I was a "Sakya" at heart, as the second question had something to do with Yoga. These words of course have no sense whatever. We prepared finally to depart and the astrologer noticing

our state of mind offered to act according to our wishes. We did not however claim back the fee paid by us but quietly took leave of him with our mind freed from all doubts regarding these notorious Nadigranthams.

T. SUBBA ROW.

A WEIRD TALE.

THE readers of this magazine have read in its pages, narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not in the writer's opinion containing anything extremely new, differs from many others in that I shall relate some things, I myself saw. At this time too, the relation is not inopportune; and perhaps some things here set down may become, for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all of my friends in India and Europe are aware that I have travelled often to the northern part of the South American continent and also to Mexico. That fact has been indeed noticed in this magazine. One very warm day in July 1881, I was standing at the vestibule of the Church of St. Theresa in the City of Caracas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this, a voice in English said to me "curious that they have preserved that singular ancient custom." Turning I saw a remarkable looking old man who smiled peculiarly and said, "come with me and have a talk." I complied and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and at once saw that here was not an ordinary Caracas house. Instead of lazy dirty Venezuelan servants, there were only clean Hindoos, such as I had often seen in the neighbouring English Island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterns. So I at once concluded that I had come across a delightful adventure.

Seating ourselves in a room hung with tapestry and cooled by waving punkahs that evidently had not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madame Blavatsky or of the Mahatmas, he constantly made such references that I was sure he knew all about them and had approached me at the church designedly. After quite a long talk during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Caracas when we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded although in 1812 an awful earthquake had levelled much of the town. The Venezuelans were rapacious and these men in India who knew the secret had sent him there to prevent any one finding the entrances. At certain

seasons only there were possibilities and discovery; the seasons over he could depart in security, as until the period came again no one could find the openings without the help and consent of the adepts. Just then a curious bell sound broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time filled with speculations, and as it was getting late and past dinner hour I was about to leave. Just as I did so a Hindoo servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as if through a long pipe: "Stir not yet." Reseating myself, I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not decipher. Accidentally looking at the opposite wall, I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose and there was reproduced the whole surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine, but just at that moment the sun dipped behind the houses and the figures were lost. All I could make out was that the letters looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying he had been far away, but that we would meet again. I asked where, and he said, "In London." Promising to return I hurried away. Next day I could not find him at all and discovered that there were two houses devoted to Joseph and Mary and I could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand which is said to be 2,000 years old. As I entered and gazed at the work, I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not help me. Then the attendant went out and he approaching me, said:

"Have you forgotten the house of Joseph and Mary?" In a moment I knew the expression that looked out through those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said, "no", and waited.

"Did you succeed in making out the reflection from the silver plate on the wall?" Here was complete identification of place but not of person.

"Well", I said, "I saw your eyes in Caracas but not your body." He then laughed and said, "I forgot that, I am the same man, but I have borrowed this body for the present and must indeed use it for some time, but I find it pretty hard work to control it. It is not quite to my liking. The expression of my eyes of course you knew, but I lost sight of the fact that you looked at the body with ordinary eyes."

Once more I accompanied him to his residence and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way.

"I was allowing myself to deceive myself, forgetting the Bagavat Gita where it tells us, that a man is his soul's friend and his soul's enemy, in that retreat in Northern India where I had spent many years. But the chance again arose to retrieve the loss incurred by that and I was given the choice of assuming this body."

At this point again I heard the signal bell and he again left me. When he returned, he resumed the story.

If I can soon again get the opportunity, I will describe that scene, but for the present must here take a halt.

W. Q. J.

(To be continued).

STUDIES IN SWEDENBORG, *

By H. C. VETTERLING, M. D.

IV—GOD-MAN THE DIVINE SUN, THE THREE WORLDS AND THEIR INHABITANTS.

To grasp with ease the teaching of Swedenborg to be presented in this article, let the reader familiarize himself with the following diagram :

GOD-MAN.

THE DIVINE SUN.

THE SPIRITUAL ATMOSPHERES.

I. The Spiritual World.

<i>The Grand Man.</i>		<i>The Monster.</i>	
The Third Heaven.	} Angelic, Subjective States.	The First Hell.	} Satanic, and Devilish, Sub- jective States.
The Second Heaven.		The Second Hell.	
The First Heaven.		The Third Hell.	

II. The World of Spirits.

A Semi-Subjective State of Good and Evil Men on their Way to the Heavens and the Hells.

III. The Natural World.

THE NATURAL SUNS.

THE NATURAL ATMOSPHERES.

The Planets and the Satellites.

Inhabited by men ; possible Angels and Infernals.

THE NATURAL WORLD.

In his spiritual writings Swedenborg has not much to say about the Natural Sun, except by way of illustration : "that the Sun of Nature, and its worlds, is pure fire (*ignis purus*), all its effects demonstrate... The nature of its heat, which is similar to heat from elementary fire ; the graduation of that heat according to its angle of incidence, whence proceed the varieties of climate, and also the four seasons of the year ; besides other things, from which reason may be confirmed, through the senses of its body, that the Sun of the "Natural World is mere fire and also that it is fire in its purity." Still, "elementary fire is respectively dead, and the Sun of the Natural World, forasmuch as it is fire, is dead ; and the case is the same with all that proceeds and exists from them." *Influx*, 9, 10. But, what is "pure fire," and "elementary fire?" In one place Swedenborg tells us that the Suns of Cosmos consist of created matters, the activity of which produces fire.

The Worlds, visible and invisible, are from God ; but they are not themselves God, they are His garment, His Infinity made finite. The extravagant notion that God created the Universe "out of nothing" is discountenanced by our Swedish Theosophist. To satisfy ordinary reason, he gives the following sketch of creation : "God first made his infinity finite, by substances emitted from Himself ; from which exists his proximate, encompassing sphere that makes the Sun of the Spiritual World ;

and afterward, by means of this Sun, He perfected other encompassing spheres [the physical stars,] even to the last [the planets and their satellites,] that consist of things quiescent ; and thus, by means of degrees, He made the world finite more and more." *True Christian Religion*, 33.

The atmospheres, which are three in the Natural Universe, and in the Spiritual, end in substance and matter ; that is, they decrease in descending, and become more and more compressed and inert, until they are no longer atmospheres, but, in the Natural Universe, matter, and in the Spiritual, substance. *Divine Love and Wisdom*, 302.

What is true of this planet is also true of the rest. They were formed in the same manner, and are inhabited. In his work, *The Earths in the Universe*, Swedenborg gives an account of his intercourse, in the World of Spirits, with spirits and angels from Mercury, Jupiter, Mars, Saturn, Venus, and the Moon, and from five earths in the "Starry Heaven," that is, earths of other solar systems.

There is nothing in his "inspired" writings to indicate that he had any idea of how the first man came into existence. In a prose-poem, entitled *The Worship and Love of God*, written before his illumination, he fancies him to have been produced through the fruit of a tree. But elsewhere he does not refer to this subject. He considers the soul perhaps a spark of divine fire that descends from God through the father into the mother, in whom it clothes itself with a physical body, and is born into the objective world. It is an inference of some of the most intelligent students of Swedenborg, that destruction of this divine spark, become individualized "at conception," even before its birth into the objective world, is impossible. God forms for Himself "at conception" two dwellings with the man, the Will and the Understanding ; the physical frame begun may be destroyed, but these, never ; hence man's immortality. The embryo, or foetus, may perish, but the soul enters the Worlds of spirits, as an undeveloped being ; is at once taken care of by "angels of the female sex, who in the Natural World, tenderly loved little children," is educated by them, and by masters, for heaven, into which state they come when they have been "imbued with love to the Lord and charity toward the neighbour," and in which they remain everlastingly as male or female angels. The exercise of that "divine gift," freedom, in a choice between good and evil, heaven and hell, is, in such cases, plainly out of question. It is not necessary to point out the many difficulties such a teaching gives rise to.

At birth man is not connected with any spiritual Society, because he is without will and thought ; but as these arise and increase, he connects himself with one and becomes, already in the flesh, a good spirit or a bad. He attracts to himself, according to the quality of his "sphere," or emanation, four spiritual companions, two good and two evil, and these, unknown to him and unknown to themselves, remain with him during his life in the Natural World. True, there is a frequent change of these invisibles, brought about by spiritual changes in the man ; still he is never without them. *Heaven and Hell*, 292. *Apocalypse Explained*, 1094.

"The man that thinks and wills evil, is actually in hell, and where he actually is when he lives in the World, thither also he comes after death ; he cannot come into any other place, because his spirit is formed and composed of those things that he thinks and wills ; wherefore, when he thinks and wills evil, he is wholly formed and composed of evil, so that he is his own evil in form." *A. E.* 86. Of course, the reverse holds good.

The doctrine of "Spheres," or emanations, plays an important part in the philosophy of Swedenborg. Everything in the Universe, animate or inanimate, has its own, peculiar "sphere," the quality of which is determined by the inner life and the outer, especially by the inner. Some "spheres" are divine and natural ; others, are

* ERRATA : In Article I, October, 1884.

Page 10, 1 col., 29 line from the top : "Spirit" for *Spiritual*.
Do. do 48 do "to heavens" for *to the heavens*.
Do. do 58 do "He" for *Ye*.
Do. do 59 do Omit "as a" before the Greek word.
Do. 2 do 46 do "flum" for *flaum* ; "substantus" for *substantus*.

In Article III, December, 1884.

Page 67, 1 col., 18 line from the bottom : "at least" for *at heart*.
Do. 2 do 23 do top : "mixed" for *miserable*.
Do. do 39 do "were" for *are*.

undivine and unnatural. The former arise in unselfishness and natural food; the latter, in selfishness and unnatural food. *Arcana Coelestia*, 1514, 1518, 1631, 5573. *H. H.* 485, 490, 577. The "sphere" is creative; indeed, so much so that he makes the remarkable statement that all animals and plants, on the subjective plane, and on the objective, were created through man: the good and useful in the Natural World, being the material embodiments of good affections and thoughts; the bad and the useless, of bad; and this not in a figurative sense, but in a literal. We see, our Author was not in every respect an evolutionist. His first "revelation" bears upon the subject in hand:

"I was at London, and dined late at my usual inn, where I had a room kept for me, that I might have the liberty to meditate in peace on spiritual things. I had felt myself pressed by hunger and was eating very heartily. Toward the end of the meal I perceived, as it were, a mist before my eyes, and saw the floor covered with frightful reptiles, such as serpents, toads, caterpillars, and the like; their number appeared to increase as the darkness did, but both soon passed away. After that, I saw clearly a man in the midst of a bright and shining light sitting in a corner of the room. I was alone, and you may judge of the consternation I was in, when I heard him say distinctly, and in a voice capable of striking terror: *Do not eat so much.* After these words my sight was again obscured, but the darkness was soon dissipated, and then I saw myself alone in the room..... I reflected seriously on what had happened to me, and could find no reason to suppose it to be an effect from chance or any physical cause." *Life of Swedenborg*, p. 17. (Cincinnati, U. S. A. 1827.)

Years afterward he wrote: unless man enjoys spiritual nourishment with the material nourishment, he is not a man but a beast; which is the reason that those that place all delight in feasting and banquetings, and daily indulge their palates, are stupid as to things spiritual, however, they may be able to reason about the things of the World and the body; whence, after their departure from this World, they live rather a beastly than a human life; for, instead of wisdom and intelligence, they have insanity and folly." *A. E.* 617.

In his last work he says that the noxious animals and plants that exist in the Subjective and Objective Worlds were not created by God, "for all things that God created and creates were and are good; but such animals and plants arose with hell, which exists from men, who, by aversion from God, after death became devils and satans." *T. C. R.* 78. *D. L. & W.* 339. *A. E.* 1201. Animals and plants have therefore their souls from God, through man. The souls of the former are of a higher order than those of the latter; still, they are far below those of men in spirituality; for let it be noted, "There are seven degrees of spirituality, and the [embodied] affections of an inferior degree, although viewed in their origin they are spiritual, are yet to be called natural, being similar to the affections of the Natural Man." *A. E.* 1201, 1203.

In the Inner World, the "spheres" are intenser than they are in the Outer; they are not only sensible but also visible, and this from the lowest, the devil-man surrounded by the fetid, smoky "sphere" of his passions, to the highest, the God-Man, surrounded by the balmy, glorious "sphere" of his divine love and divine wisdom. A few passages from Swedenborg will show how universal these "spheres" are:

"There is a magnetical sphere, around the magnet, a sphere of iron around iron, of copper around copper, of silver around silver, of gold around gold, of stone around stone, of nitre around nitre, of sulphur around sulphur, and a various sphere around every particle of the dust of the Earth, from which sphere the inmost of every seed is impregnated, and the prolific principle vegetates." *T. C. R.* 499.

"The sphere is made sensible by odor, because odor or smell corresponds to perception." *A. O.* 4626.

"From every man there emanates a spiritual sphere, which is of the affection of his love, and then of his thought, and it inwardly affects those that are in his company." *T. C. R.* 433.

"By the sphere that exhales from the spirit of man, even while he lives in the body, every dead, however secret, becomes manifest in clear light." *A. C.* 7454.

"The spiritual spheres around men are the cause of many things that they ascribe to some occult influence in Nature, or perhaps deny." *A. O.* 5179.

"In the Spiritual World, there is exhaled from every one the sphere of his love, which spreads itself round about and affects, and causes sympathies and antipathies; by these spheres, the good are separated from the evil." *T. C. R.* 331.

"The sphere is the image of the spirit, extended beyond the man indeed, it is the image of all that is in him." *A. C.* 1505.

"Evil spirits dare not make assault on the regenerate, because they instantly perceive a resistance from their sphere." *ibid.* 1695.

"Every spirit, and every Society, more so, has round him a sphere of his own faith and life; a sphere, that is, a spiritual sphere. From it, the sort of spirit, and of the Society more so, is found out; since it is perceived by those that are in a state of perception; sometimes at a pretty considerable distance; and this, although they are in hiding, and do not communicate by the thought or by the speech. This spiritual sphere may be compared to the material sphere that encompasses a man's body in the World; a sphere that is, the sphere of effluvia gushing forth from it, and is felt in scent by quick-scented beasts." *ibid.* 7454, 10130.

"The spheres of the angels compared with the divine, have but a slight extension; but the divine sphere proceeds from the inmost, and is all in all throughout the universe." *ibid.* 10,188.

"There is actually a sphere elevating all [that desire to be elevated] to heaven, which continually proceeds from the Lord, and fills all the Spiritual World, and all the Natural World." *T. C. R.* 652.

Passages like these might be multiplied; all of which would show that our Philosopher had a comprehensive knowledge of the subject of "spheres", or emanations. And, that these "spheres" may be manipulated by supermundane and sub-mundane beings for occult purposes, was as well known to him as to any student of practical occultism:

"Many of the Magi of Ancient Egypt had communication with spirits and hence learnt illusory arts, whereby they wrought magical miracles; but the Wise did not regard such things, but solved things enigmatical, and taught the causes of natural things..... the magic of the Magi was nothing else but perversion, and a perverse application of such things as are in order in the Spiritual World, whence magic descends." *A. C.* 5223. *Spiritual Diary*, 4525, 6030, 4541.

"In Ancient times various kinds of infernal arts, called magic, were in use, of which some are recounted in the Word (as in *Deut.* xviii, 9-11); amongst them were also enchantments, whereby they induced affections and pleasures which another could not resist; this was effected by sounds and tacit voices, which they either produced or muttered, and which, by analogous correspondences, had communication with the will of another, and excited his affection, and fascinated him to will, think, and act, in a certain manner. Such enchantments the prophets were skilled in, and also used, by which they excited good affections, bearing, and obedience, [white magic], and these enchantments are mentioned, in a good sense in the Word (*Is.* iii, 1-3, 20; xxvi, 16; *Jer.* viii, 17; *Ps.* lviii, 4, 5). But inasmuch as by such speeches and mutterings, evil affections were excited by the evil [black magic], and thus enchantments were made magical, therefore they were also recounted among the [black] magical arts, and severely prohibited (*Deut.* xviii, 9-11; *Is.* lxxvii, 9-12; *Rev.* xviii, 23; *XXII*, 15)." *A. E.* 590.

As a reason for the creation of the World and of man, Swedenborg assigns the desire of the Creator for something out of himself to love. The Natural World is the "seminary of heaven"; for all are created for heaven. He that goes to hell goes from choice. At his creation man is endowed with freedom to choose between good and evil; a characteristic distinction between him and the brutes; hence he is immortal, but they are not. *A. C.* 1633. "The Lord provides the good and permits the evil." Some have said that Swedenborg is a predestinarian; he himself says he abhors the doctrine of predestination. Let the curious consult his work, *the Divine Providence*, and judge for themselves.

Man has to work faithfully and unselfishly in this world, to develop in himself the "kingdom of heaven," for this "kingdom" does not come by favor, but by its "performance of uses." To perform "genuine uses," it is absolutely necessary to bear in mind the Supreme Being and the neighbour; to do the "use" for their sake, and not for self's. He that thinks of himself, his family, his friends, and his own interests, in the first place, and of the Supreme Being and the neighbour in the second, develops in himself the "kingdom of hell."

Many attribute the evils that befall them to an imaginary vindictiveness of God. Swedenborg teaches that God

does not punish any man, nor prepare a hell for him, but that every evil brings its punishment with it." *Apocalypse Revealed* 762. A. C. 965, 967. There is something of the doctrine of Karma in this. "Evil has its limit, which it is not allowed to pass; when a wicked person passes this limit, he plunges himself into punishment." A. C. 1857. This applies to nations as well as to individuals. Conquering nations must pay for what they conquer: every penny and every inch of land taken; every home made desolate, and every drop of blood shed, must be paid for. Look about; does not evil punish itself? A few years after the death of Swedenborg, Cazotte wrote to his friend Ponteau: "the good and the evil on earth have always been the work of men, to whom this Globe has been abandoned by the eternal laws." (*Le Diable Amoureux*, p. 70, Paris 1871); which words have in them the whole teaching before us. To wink at evil is to commit it: "Evils that a man thinks allowable, although he does them not, are appropriated to him; they become a part of him and react, sooner or later, upon him." D. P. 81. "It was observed, and also instilled into my mind, that everything a man has done, returns in the other life [and acts upon him]. S. D. 4109. As to the origin of evil we are told that it is from the abuse of the faculties that are proper to man, but not to beasts, and are called Rationality and Liberty. D. L. and W. 264. To show the seat of evil in man, let us look at his nature. He is not a homogeneous whole, but a heterogeneous. He is made up of "principles," "degrees," "minds," "parts," or "men." words used synonymously by Swedenborg, differing much in quality.

7. *The Inmost Man.*
6. *The Internal Man.*
5. *The Rational Man.*
4. *The External Man.*
3. *The Sensual-Corporeal Man.*
2. *The Limbus.*
1. *The Physical Man.*

(7) The Inmost Man is Emmanuel, *God with us*; his nature is beyond the grasp of human minds, even angelic. (6) The Internal Man is the highest man that can be opened in us; in which we can live a conscious life; he is free from the evil and the false; it is the *Angel* in us. (5) The Rational Man is the medium through whom the Internal Man and the External Man communicate. He can look upward to God, which he does when our heart is set on supersensual affairs, or downward to the World, which he does when it is set on sensual affairs. In the former case the state is orderly and sane, in the latter, disorderly and insane. The Rational Man that looks upward and receives love and wisdom from above is *the Man* in us. (4) The External Man is in direct communication with the World through the medium of the Sensual-Corporeal Man. When part of an undeveloped Whole he is full of the evil and the false; a wild *beast*, an omnivorous swine; but, when part of a developed Whole, he is full of the good and the true; a tame *beast*, a frugivorous ape. In the External Man, and in the Men below him, is seen and felt the result of the good and the evil, willed, thought, and done. (3) The Sensual-Corporeal Man is "the lowest natural man, proximately extant to the World." He is the procurer of the evil and the false that is in the External Man, and is the *Devil* of the unregenerate human nature. He may be subjugated, and, like the External Man, made subservient to the interior men: "Get thee behind me *Satan*; for it is written, thou shalt worship the Lord thy *God*, and Him only shalt thou serve."—*Matthew* iv. 10. (2) The Limbus is an aggregation of the purest substances of Nature, extracted from the physical body at death, and made to serve as a protective covering for the inner men. In form it is human. (1) The Physical Man is an aggregation of gross matter, void of life. His apparent life is the life of the inner men in him.

(7) A. C. 1940, 1999, (6) A. C. 1889. (5) A. C. 1702, 1707, 1732, 1889. A. E. 596, (4) A. C. 1577, 1587, 1594, 1718, 3913, 3928, 10156 T. C. R. 326, 340, 374, 455. (3) A. E. 513, 543, 556, 918, 4038. (2) T. C. R. 103. (1) A. C. 3741, 1815, 6716, 4523, 5077, 1718.

Man is conscious only in the parts of his nature that are "open," that is, developed. The large majority at this day have but the first four men opened; the rest are "closed," and admit influx of life from the Inmost Man, the Divinity, as it were, "only through chinks." There is just enough of life coming down into the first four men to sustain their low form of life. The struggles of the European nations; and of private persons, at this moment, for supremacy and possession, are the best possible confirmation of the degree of life they have attained; that they, to speak mystically, are not *God's* children, but the *Devil's*.

After death man lives a conscious life in the highest degree that has been opened in him. He may develop in this degree, but he cannot ascend and live in a higher.

As to the difference between the male man and the female man there is this to notice: he is an embodiment, or form, of intellect; she, of affection. Nevertheless, neither is a whole man; for a whole man is male and female; bi-sexual. He and she may, by union, become a whole man; but this only through super-sensual love; which love should not be confounded with the "love" (or fever called "love") that exists in the first four degrees of man's nature, inasmuch as it is predicable only of the Rational Man and the Internal Man, and comes by the elevation out of the atmosphere of "the world, the flesh, and the devil."

Man's worship of the Supreme Being is impersonal; woman's is personal. He looks into the ideal for his God, and finds Him there, reflected objectively from his Inmost Man; she looks into the personal, that is, into him, for her God; and, if mated "from the foundation of the world," she discovers the God he has found to be her God. Therefore, the God of every woman is a creation of a masculine mind. This, says Swedenborg, is according to "divine order." But, when a male man suffers another male man to create for him a God, to define a God for him, he is a fool. Hence, the definition of the God of fools is given in books and pulpits. Here is Swedenborgianism "pure and undefiled." *When the Lord appears, He appears according to the man's quality [to whom he appears], since man receives what is Divine no otherwise than according to his own quality.* A. C. 6832.

From what has been said it is evident that any discussion of the "inequality of the sexes," "woman's right," and the "wickedness of the superior sex," is out of order. Remove the present "disabilities" of the female man, and, others, worse too, will arise. When there shall be neither male nor female, but a Man, then discontent, bickering, and malediction will cease. "The internal conjunction, or the conjunction of souls, constitutes a real marriage; but this conjunction is not perceivable until man puts off the external and puts on the internal." *Conjugal Love* 49. Each sex has its appropriate "sphere of usefulness," beyond which is transgression. Man's "sphere," is found in the field, shop, and on the sea; woman's, at home. Our author is very "orthodox" in this respect; and his "orthodoxy" would suit even the missionaries. A. C. 568, 8994. C. L. 91, 175. S. D. 436, 1693, 3897, 5936.

The Pseudo-Christians are from time to time seized by rage against Swedenborg. In the paroxysm they assert that he teaches "immorality," that he is a "Mahomedan," a "Heathen." Let me put his "immoral" teaching in my own words: When you see a man in a deep hell, do not leave him there, lest he falls into a deeper; but extend to him a fraternal hand; and help him, if you can, out of hell altogether; but if not, into a hell less deep.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI
(SECOND SERIES.)

V.

Love.

ANIMALS are, by nature, subject to certain regularly recurring impulses which cause them to reproduce their species.

Man alone is capable of a sublime sentiment, under the influence of which, he chooses a companion. This sentiment we call love. Man is formed to love a single woman, woman to love a single man. Libertines of either sex are like brutes who herd but do not pair.

Love gives the human soul the intuition of the absolute, because it is itself absolute or it is no love. The awakening of love in a great soul is a revelation of eternity. In the woman whom he loves, the man sees and adores maternal divinity, and he gives his heart for ever to the maiden whom he hopes to raise to the rank of matron. Woman adores in man the creative divinity through whom she hopes for the crown of life—a child. These two souls thenceforward form but one which must be completed by a third. It is the one man in a triple love, as God is triply personified.

Our intelligence is formed for truth and our heart for love. This is why St. Augustine said: "Thou hast made us for thyself, O Lord, and our heart is in torments until it finds its resting-place in Thee." But the infinite God can only be loved by finite man through an intermediary; he is loved in man through woman and in woman through man. This is why the honour and bliss of being loved impose a divine greatness and happiness upon us. To love is to perceive the infinite in the finite. It is to have found God in the creature. To be loved is to represent God, to be his plenipotentiary by giving another soul a foretaste of paradise on earth. Souls live by truth and love. Without love and without truth, they suffer and perish like bodies deprived of light and warmth.

"What is truth?" was Pilate's contemptuous question to Jesus; with a more insolent disdain and a more bitter irony might Tiberius, Pilate's master, have asked, "what is love?" The madness of being incapable of understanding or believing anything whatever, the fury of not being able to love—this is the real hell—and how many men and women have surrendered themselves to its terrible torments!

Thence spring the wild passions for falsehood, thence those lies of love which lead the soul to the fatalities of madness; the necessity of always knowing, driven to despair by the unknown, and the necessity of always loving, betrayed by the impotency of the heart.

Would you penetrate the secrets of love? Then study the characteristics of jealousy. Jealousy is inseparable from love, because love is an absolute preference which demands reciprocity, but it cannot exist without absolute confidence which a vulgar jealousy naturally tends to destroy. This is because vulgar jealousy is an egotistical sentiment generally resulting in the substitution of hatred in the place of tenderness. It is a secret calumny against the object loved, it is a doubt which outrages, and often leads to the ill-treatment, and even the destruction of that object.

Love must be judged according to its works. If it elevates the soul, if it inspires devotion and heroic deeds, if it is jealous only of the perfection and the happiness of its object, if it is capable of sacrifice for the sake of the honour and peace of what it loves; then it is an immortal and sublime sentiment. But if it saps the courage, if it enervates the will, if it lowers the aspirations, if it causes duty to be mistaken; then it is a fatal passion, and we must conquer it or perish.

When love is pure, absolute, devoted and sublime, it becomes the holiest of all duties. True heroism will never hesitate between the death of the lover and the

degradation of his love, and will justify the words of Solomon "Love is stronger than death and more inflexible than hell."

True love is the startling revelation of the soul's immortality; to the man, its ideal is stainless purity; to the woman, it is generosity without weakness; it is jealous of the integrity of this ideal, and this noble jealousy may be called the type of zeal.

Impurity is promiscuity of desires. The man who desires all women and the woman who loves the desires of all men are alike ignorant of love and are unworthy of realizing it. Coquetry is the debauch of female vanity. It is allowable for woman to be beautiful, but she should desire only to please him whom she loves or whom she will love one day.

Perfect modesty in woman is the ideal of man, and is the subject of his legitimate jealousy. Delicacy and magnanimity in man are the dream of woman, and it is in this ideal that she finds the stimulus or the despair of her love.

Marriage is legitimate love; a forced marriage is a marriage of despair. The woman, who loves and who espouses a man whom she does not love, commits an unnatural act. To marry a woman who has given her heart to another, and whom that other has not abandoned, is to marry the wife of another. The strength of a human being is in his belief and his love.

Public abjuration of a belief without the conviction of its falsity is the apostacy of the mind; abjuration of love when one feels its existence, is the apostacy of the heart.

Loves which change are passing caprices, and those which cause us to blush are fatalities whose yoke must be shaken off. When Homer shows us Ulysses victorious over the wiles of Calypso, and the cup of Circe, binding himself to a mast to hear the Sirens' song without giving way to its fascination, he gives us a true picture of the sage avoiding the entanglements of the fatal passion.

True love is an invincible passion motivated by a just sentiment. It can never be in contradiction with duty, because it becomes itself the most absolute duty. Unjust passion constitutes fatal love, and it is this that we must resist though we have to suffer even to death.

Fatal love might be called the prince of demons, for it is the magnetism of evil armed with all his power. Nothing can limit or disarm its fury; it is a fever—it is madness. One feels as if being gradually consumed like the torch of Althea while none takes any pity on us. Recollections become tortures, unsatisfied desires cause despair. One seems to taste the pains of death and would often rather suffer and love than die.

What is the remedy for this malady? How can the wounds of this poisoned arrow be healed? Who will bring us back from the aberrations of this madness?

To cure fatal love the magnetic chain must be broken, and the victim must be precipitated into another current of contrary electricity that the fatality may be neutralized. Absent yourself from the person loved, keep nothing that can remind you of her, leave off wearing even the clothes in which she has seen you. Engage in fatiguing and manifold occupations; never be slothful or dreaming, exhaust yourself with fatigue during the day that you may sleep soundly at night. Seek out some ambition or absorbing interest to be satisfied, and, to find it, rise higher than your love.

Thus you will obtain tranquillity if not oblivion. Above all things, you must avoid solitude, that nurse of tenderness and dreams. Above all, you must think to yourself that the absolute in human sentiments is an ideal which is never realized on this earth; that all beauty fades and all joy palls, that all passes away with infinite rapidity, the fair one becomes first a toothless old woman, then a little dust, and all is over.

Any love that you cannot or dare not avow is a fatal one. Outside the laws of nature and society no passion is legitimate and any such must be stifled at its birth with the axiom; *that which ought not to be, is not.* Actions which reason cannot justify are not human actions, but partake of bestiality and madness. There are some falls after which we must rise and cleanse ourselves that we may not retain their stains; there are turpitudes which purified morality cannot admit, even to punish them.

For a heart that is worthy of love, but one woman exists in all the world; but the woman, that terrestrial divinity, is often revealed in several persons, as the divinity of heaven is incarnated in many avatars. Happy are the believers whose faith is never discouraged, and, who, in the heart's winters ever await the return of the swallows! The sun shines in a drop of water: it is a diamond, it is a world; happy is he, who, when the drop of water is dried up, does not fancy that the sun has ceased to shine. Each passing beauty is but one of the reflections of the eternal beauty, the one object of all our love.

I should like the wings of an eagle, that I might fly towards the sun, but if the sun comes to me, distributing its splendours in dew drops, I thank Nature, without feeling troubled because the diamond will soon disappear.

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THE PURSUIT OF PLEASURE: A DIALOGUE.

BETWEEN A MODERN ALCIBIADES AND ARISTOCLES,
THE SON OF ARISTON, A THEOSOPHIST.

—◆—

SCENE.—A crowded London drawing room. An unexpected meeting between the friends, who have not seen each other for some years.

ALCIBIADES.—My dear boy, how are you?

ARISTOCLES.—Why ask such a question? One should be indifferent to pleasure or pain, good or ill.

ALCIBIADES.—How can you answer me in such a way when we have but just met? Drop that jargon and talk sense. Come, sit down here in this quiet corner and tell me about yourself. Tell me, why do you stay in this country and not return to your own?

ARISTOCLES.—What do you mean when you say *you*? The *I*, as I understand it, has no relation to time or space, so that question is illegitimate.

ALCIBIADES.—As of old, you are metaphysical, or you are nothing.

ARISTOCLES.—Certainly. Without metaphysics what hope is there of forming a sound basis of thought on any subject?

ALCIBIADES.—Well, but surely I can ask you some question which will suggest to you a subject of thought which will not require a metaphysical basis. I will repeat my former question in another shape. You must have some reason for staying in this country; what is it?

ARISTOCLES.—This *I*, to which you will perpetually refer, is simply a bundle of cosmic energy, usually answering to the name of Aristocles; it has received a certain impact that has given it a tendency in a certain direction; and that tendency will continue.

ALCIBIADES.—A very neat way of saying "I shall do as I choose, and give no reasons." You are incorrigible. But honestly, dear boy, I want to know what I shall say to your friends when I see them?

ARISTOCLES.—Say that you met with a personality which has been accustomed to answer to a certain name; and that this particular personality exists still, and intends to continue in existence for some time longer.

ALCIBIADES.—I am sick of your nonsense, and prefer to say that I have met Aristocles, who was well, though he could not be induced to say so in plain language. So

you Theosophists profess to be a school of modern philosophers and mystics too; is not that so?

ARISTOCLES.—A Theosophist is simply one who recognises the great truth of universal brotherhood and the necessity of practising it for its own sake. Brotherhoods in the world are but sects and coteries, or at best but the brotherhood of this or that denomination—certainly not of humanity, unless indeed they be intended to commemorate the brotherly love that Cain had for Abel. Universal brotherhood, as you know, is a truth that is readily admitted, but not so easily carried out; yet there are men who are theosophical to the extent that they do both recognise it in theory and endeavour to carry it out in practice. If one's energies are not exhausted in this, it is like the overflow of a cistern; the waters rush into a smaller tank in the study of esoteric philosophy, which reveals the common basis of religious thought, and removes from the mind religious bigotry and rancour, the greatest enemies of all brotherly feeling among men.

ALCIBIADES.—Is that the end?

ARISTOCLES.—Do not use unmeaning words. There is no end. To desire a goal is to reveal your ignorance of the law of change, a law which is eternal.

ALCIBIADES.—I stand corrected. What then follows the study of philosophy?

ARISTOCLES.—If there is yet unexpended energy, there is yet another overflow, into a yet smaller tank. We come now to the study of the psychic powers latent in man.

ALCIBIADES.—Ah! there you have the true stronghold of the occultist. London society cares very little for metaphysics, but it can't resist the fascination of the phenomenal side of occultism.

ARISTOCLES.—That cannot be obtained alone; the thing must be intellectually apprehended first. Certainly the study of the mysterious side of nature has its charms; but it must be approached intelligently.

ALCIBIADES.—What do you mean when you speak of the study of the mysterious side of nature? Because, when you say that, I am no wiser than I was before.

ARISTOCLES.—Briefly, then, we believe that the classification of all existence by modern science into mass, motion, and energy does not exhaust nature. Nor is the domain of the five senses co-extensive with nature.

ALCIBIADES.—This is all very well, and it seems to me I have heard it before, some nineteen hundred years ago in Greece. But though it is a philosophy as old as the world, it has nothing to do with practical life. Why fling away your career for a mere intellectual will-o'-the-wisp?

ARISTOCLES.—There is no finality in nature, consequently no one is competent to judge what is important and what is not. Everything is important to the man who does it.

ALCIBIADES.—But, my dear fellow, do try and tell me what is your ultimate object?

ARISTOCLES.—My ultimate object is to pull myself inside out.

ALCIBIADES.—That sounds very funny; but I should like it explained.

ARISTOCLES.—I wish to exhaust the bundle of forces which constitute my personality.

ALCIBIADES.—Can you make it any plainer?

ARISTOCLES.—I mean that I wish to extract the notion of *I* from this personality, and to allow my interior self to take its right place in nature.

ALCIBIADES.—The notion of *I*; you want to extract it, do you? Now really that seems to me the one solid and agreeable possession we have.

ARISTOCLES.—I is simply the short title of a bundle of cosmic energy with definite tendencies to work out in the evolutionary process.

ALCIBIADES.—But the *I* very positively wills to live.

ARISTOCLES.—The will is the resultant of those definite tendencies. The first step in the occult life, the acceptance of the truth of universal brotherhood, involves

the surrender of personality. When that is surrendered the selfishness of man is gone and the shams of life disappear. The initial effort of the occultist is to attain to a condition in which his motives are absolutely unselfish; this is only possible by the surrender of the personality.

ALCIBIADES.—What do you mean really by that favourite phrase of yours?

ARISTOCLES.—I mean the detachment of the interest from the limits of the personality.

ALCIBIADES.—But when that is accomplished it would appear to an ordinary mind like my own that all interest is gone.

ARISTOCLES.—Exactly. That is why to the man of the world *nirvana* appears to be annihilation. To the occultist the horizon widens as he escapes from the limits of his personality. The study of the great science of Theosophy, or Wisdom-Religion, opens up vistas of a great and splendid future for the individual. We see for ourselves that the masters under whom we study, and who have escaped from the delusion of personality, have fields of action, emotion and experience too vast for us to realise.

ALCIBIADES.—Who are your mysterious masters?

ARISTOCLES.—The few giants of the race who have, by the practice of ethics, converted metaphysics into physics. They are willing to teach the great science to those who are ready and fit to learn. Such students are not many.

ALCIBIADES.—I should think not. Well, I have listened patiently, and I believe you have done your best; but I don't think I am any wiser. I'm a dancing man you know, and I must go to my duty, or my hostess will be indignant. Do come and see me some day, dear boy; I've a sneaking weakness for you in spite of your folly, and I am interested to see how you succeed in the task of extracting the notion of I from yourself. But I don't propose to set about it on my own account just at present.

ARISTOCLES.—No! Before you can see reason you will have to discover that pleasure is the true will-o'-the-wisp, being absolutely impermanent; and that you are wasting your career in pursuit of it. Good—bye!

They separate. ALCIBIADES goes to the ball-room, while ARISTOCLES is carried off by his hostess to be introduced to a fashionable lady who fancies she desires to understand the nature of nirvana.

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THE MODERN THEORY OF EVOLUTION.

DR. LEVERSON has sent us an able paper on this subject, read by himself before the Society for Theosophical Research (of which Dr. Leverson is the President), San Francisco. The paper gives a synopsis of the views of Mr. Herbert Spencer on the evolution of mind. The final summary is as follows:—

First.—That life is the continuous adjustment of internal relations to external relations.

Second.—That mind consists of feelings and of relations between feelings.

Third.—That feelings and relations between feelings invariably follow and are proportioned to nervous organizations and experience in their exercise.

Fourth.—That the strength of the tendency which each state of consciousness has to follow any other depends on the frequency with which the two have been connected in experience: in other words, on the frequency with which certain molecular changes have been set up in the nervous organization.

These four positions connect what we call mind and its manifestations so closely with—so apparently inseparably from matter that it is difficult to conceive the room for any spiritual hypothesis outside of it; though as will be presently seen they leave certain phenomena wholly unaccounted for. It will however be convenient first to note certain difficulties in the way of all spiritual hypothesis of intellect, before

proceeding to observe these phenomena for which the evolution theory, as at present expounded by Western science, does not account.

First.—Mr. Spencer has traced with an amount of probability which approaches certainty the growth of intellect from its dawn in the action of the amœba to which I have before referred, to the highest operations of human intellect and which he shews to be invariably the concomitant of molecular disturbance of the nervous system, while its progress has been through differentiation and increasing complexity. Destroy this nervous organization and intellect disappears at least to our ken. Feelings and relations between feelings cease alike (so far as we are able to know) not only with the disappearance of matter, but with the cessation of continuous adjustment of internal relations to external relations; where then is the evidence or even room for the continuance of consciousness?

Secondly.—Let the nervous organization become impaired and the intellect of a Newton falls below the brute. What becomes of the soul or spirit of the sage when a blow on the head, disturbing the grey matter of his brain turns him into a drivelling idiot?

Thirdly.—What is the spirit or soul of a child and how does it become that of the adult?

Fourthly.—Where, from the effects of old age, the sage falls into senility, does he possess the same soul or spirit which guided him in his days of wisdom?

Fifthly.—A child of honest parents may be thoroughly dishonest—a klepto-maniac or otherwise depraved.

Physiological research may be able to trace the cause to some accident to the mother during pregnancy, or to a special condition of the father at the time of conception,—it may find the depravity of the child accompanied by a certain condition of a particular part of the grey matter of the cerebrum which may thus, from one point of view, be regarded as a cause of the depravity. How comes the child to be endowed with a soul or spirit adapted to the defective organization instead of a soul appropriate to one begotten of upright parents?

These are some of the difficulties which have beset me during many years that I have observed with more or less attention, and more or less continuously, certain phenomena heretofore generally disregarded and even treated with contempt by most devotees of science; but those phenomena are facts, and though fraud and imposture have but too often availed themselves of the mystery in which they are shrouded through our ignorance of the laws which regulate them, to prey upon and plunder alike the willing dupe and the earnest and scientific investigator, there are enough facts established upon irrefragable testimony to render certain the existence of something whereof the theory of evolution has not up to the present time furnished any solution to Western Science, and which it does not seem to me to be able to include within its hypotheses (though by no means opposed to them) as at present understood by Western Science. It may well be that this arises from our yet insufficient understanding of the full field of evolution or because that theory is but an approximation to the truth, and the researches which this and kindred societies are intended to undertake will, it is hoped, serve to throw light upon this subject.

But besides such phenomena, the evolutionary theory as thus far developed by its ablest exponents leaves wholly unsolved the most common material phenomena.

Gravitation and all other attraction—remain unexplained by it. Even if it be granted that what we call mind is to be traced to its earliest beginnings in the sensitiveness or unstable equilibrium of the highly compound atoms which compose the primordial cell—yet when we decompose those atoms, and set before our imagination the ultimate simple molecule, the question remains—why does it combine with any other molecule? Why does it possess weight? What is the force of attraction which the materialist admits is inherent in it?

Surely this force must be a part of the universal life of which we are as far as ever from an explanation. Thus alike in seeking an explanation of these phenomena which, under the name of spiritualism, have during the past thirty years and more attracted so much attention in the West, as in seeking to account for the most fundamental phenomena of matter, ample reason exists for the prosecution of those studies for which this society is established.

I have now endeavoured, but necessarily in a very imperfect manner, to present to this society a summary of the development theory as represented by one of its ablest teachers.

Of course for its thorough comprehension the whole of Mr. Spencer's works, as well as those of Darwin, Huxley, Wallace and others must be studied; but I trust the summary I have placed before the society will be sufficient to prevent the acceptance on insufficient proof of theories which may or may not explain difficult phenomena, but for which the theory of evolution may be found to account with scientific precision. It seems to me that it is rather in the extension and development of a theory which already embraces and explains so large a number of facts than in the formation or acceptance of some improved and, perhaps, improvable hypothesis that true progress is to be made. Let it not be forgotten that as the evolution theory suggests the development of all our senses out of the primordial sense of touch, so the continuance of the same process going on for countless ages may develop beings with a new sense, to whose mental ken there may be opened a world as immeasurably vaster, grander and more beautiful than that we are now able to perceive, as that is to the universe as it appears to the amoeba.

Let us try and picture to ourselves the world as it appeared to Laura Bridgman before the noble Dr. — opened to her a knowledge of the universe as known to the possessors of the senses pertaining to normal humanity of which she was lacking, or think what it is to the simple deaf mute before the like instruction is imparted to it, and we may possibly conceive an idea of the infinite fund of knowledge which may be hereafter available to the beings in whom the new sense shall become developed.

Is it possible that already such a sense, in the direction of a magnetic sense, is being developed in a few favored individuals of our species and that Baron Reichenbach's researches indicate the persons in whom that sense is tending to be established?

To this question I am unable even to suggest the answer — all that we can do is to seek to "prove all things and hold fast that which is good."

M. R. LEVERSON, DR. PH.

The hypothesis on which the above is based is that consciousness is dependent upon nervous organization; when the latter ceases to exist, the former must do so likewise, thus implying that the consciousness of the ego is limited by the material organism.

Now Dr. Du Prel has shown (see *Theosophist* for April, p. 150, &c.) that there exists in man a transcendental consciousness, the limits of which are not identical with those of the sensuous consciousness. He also shows that the evolution of the individuality cannot be confined to a single earth-life. Mr. Mohini, in his paper on "Transcendental senses" (see *Theosophist*, p. 217), gives fresh grounds in support of Dr. Du Prel's conclusions. Then again we have the evidence of the higher initiates as to the persistence of consciousness in the projection of the double and the recollection of past births.

From all this we conclude the consciousness of the ego is not limited by the material organism, but has its seat in some region transcending that organism.

Again all esoteric philosophy teaches us that man is a septenary entity, that matter is also septenary and it also teaches the doctrine of *Karma* and re-incarnation.

The evidence in favour of these postulates depends on the testimony found in the oldest sacred writings, based upon the results of the study and experimental research during thousands of years, by the wisest and most developed of mankind and supported by the appearance of phenomena which are to be accounted for on no other hypothesis.

If these postulates be allowed, it is plain that Mr. Spencer has been endeavouring to solve his problems without taking some of the most important factors into account; and if these additional factors exist, no solution can have any value which leaves them out of consideration.

Mr. Spencer's admirably reasoned conclusions show the final inferences attainable from the premises with which he starts, but these premises are insufficient to cover the whole of the ground which has to be traversed.

The modern theory of evolution does indeed hold out the prospect of a higher development for the race as a whole, but unless we admit the occurrence of re-incarnation and the operation of the law of *Karma*, there is no room for the further existence, let alone the progress of any individual, after physical death has taken place.—*Ed.*

GIANT SKELETONS:—A splendid haul of giant skeletons is reported from Homer, in the United States. The district is a prolific field of Indian mounds, and important discoveries are continually being made there. On the 4th ultimo, beneath a small mound at five feet below the normal surface, five gigantic skeletons, with their feet to the east, were found in a grave with a stone floor. Remnants of burned bones and charcoal were plentiful in the grave, together with numerous stone vessels and weapons. The skeletons were those of veritable giants, and no mistake; the head of one being the size of a wooden bucket. Each of the giants must have been at least nine feet in height. Among other striking articles in the grave was a beautifully finished stone pipe, the bowl being large and polished, and engraved with figures of birds and beasts. This is especially interesting, as showing that the use of tobacco does not always, as alleged by some medical authorities, stunt growth.—*Madras Mail.*

ESOTERIC PHILOSOPHY IN TAMIL LITERATURE,

BY

NARAINA IYER, B. A. & B. L., F. T. S.

TAMIL is one of the oldest languages of India if not of the world. Like Minerva of old, it seems to have come into existence fully developed. Its birth and infancy are all enveloped in mythology. As in the case of Sanskrit so in the case of Tamil, we cannot say when it became a literary language. Various stories are told regarding its origin. The oldest Tamil works extant, belong to a time about two thousand years ago, of high and cultured refinement in Tamil poetical literature. The life of any of the modern European languages is a veritable span compared with the enormous periods during which Tamil has continued its existence.

A student of Rajayogam once remarked that, of all the various languages now spoken in India, it is Tamil that is the most philosophic in its structural elements and composition. It is the only language in India that has all the majesty of Sanskrit and all the mellowness of Telugu without its effeminacy. As a spoken language, it is *par excellence* a language that taxes the lungs least. According to Hindu philosophy, the life of a man is made up of a determinate number of *in-breathings* and *out-breathings*. A *Yogi* must control his breath if he wishes to prolong life. It is a physiological fact that the more the lungs are taxed, the greater the number of breathings to that extent the sands in the hour glass are run out; a *Raja Yogi* cannot fritter his energies away, but has every motive to economise his life as much as he can. But this is by the way.

All the religious and philosophical poetry of Sanskrit has been translated and become fused into Tamil. The original works on occultism are as extensive in Tamil as in Sanskrit. Tamil contains a larger number of popular treatises in occultism, alchemy, &c., than even Sanskrit. And it goes without saying that it is the only spoken language in India that abounds in occult treatises on various subjects. The popular belief is that there were eighteen brotherhoods of adepts scattered here and there in the mountains and forests of the Tamil country and presided over by eighteen *Sadhus*, and there was a grand secret brotherhood composed of the eighteen *Sadhus* holding its meetings in the hills of the *Agasthya Kudam* in the *Tinnevely District*. Since the advent of the English and their mountaineering and deforestation, these occultists have retired far into the interior of

the thick jungles on the mountains and a large number have, it is believed, altogether left these parts for more congenial places in the Himalayan ranges. It is owing to their influence that the Tamil language has been inundated, as it were, with a vast number of works on Esoteric philosophy. The works of *Agastya Muni* alone would fill a whole library. The chief and only object of these brotherhoods has been to popularize esoteric truths and to bring them home to the masses. So great and so extensive is their influence that the Tamil Literature is permeated with esoteric truth in all its ramifications; that, even in these degenerate days, esoteric philosophy is ringing in the bazaars and streets of the Tamil country; to those that can raise the symbolic veil and can understand the grand truths "Wisdom crieth in the streets." In no country in the world has occult philosophy become so much diffused among the masses as in Tamil India. The very lullabys sung by old matrons to soothe and lull to sleep a crying child, (for instance the கடுவெளி சித்தர் பாடல்—Kaduvali Siddar's Works) the seemingly unmeaning songs sung by boys in play (1. கிச்சகிச்ச தம்பலம், சீயாகீயா தம்பலம், &c. 2. சுக்குச்சுக்கு வெள்ளைக்காரன் &c. 3. யாரார் தலையிலே ஆட்டுக்குட்டி மேய்கிறது, &c. 4. மாது மாது மன்னவன் தங்கையை கோது கோது கொழுந்து வெற்றிலை &c. and many others, even the abuses uttered by the people have a deeper and inner meaning for those who care to learn and to know. Is there any Hindu in Southern India who has not heard the ஞானகும்மி (Gnanakumi), சிவவாக்கியர், (Sivavakkiyar), குதம்பை சித்தர்பாடல் (the Works of Kothambai Siddar), எக்காலக்கண்ணி (Yekkala Kanni), பாராபரக்கண்ணி. (Parapara Kanni) அங்கயற்கண்ணி (Angayar Kanni) &c., &c., &c., sung in the streets and bazaars by begging mendicants. The begging class in Southern India is a peculiar class, quite dissimilar to the similar classes in other countries. A man can learn the whole philosophy of the Hindus by hearing any of the innumerable Pandarams that idly stroll about the streets, reciting songs and ballads as they go from door to door. The philosophical poems of Thayumanar, of Pattanathu Pillay, Avvayar (the great lady adept), have become household songs.

As to the works of the great Sadhus, their name is a legion. The works of *Agastya Muni* stand preeminent; they range over all the branches of Occult philosophy. He is looked upon as the father of Tamil poetry, and indeed, of the Tamil language itself. The chief treatises of his which are read by the people of the Tamil country, are அமுர்த்தலைக்கியானம் (Amoortha kalakgnaniam), சொளம்மியசாரம் (Sovamiya Sagaram) ஞானம் (gnanam), &c., next to *Agastya Muni* come a host of Tamil Rishis மச்சமுனி, சட்டமுனி, ரோமரிஷி, திருமுலர், &c. &c., who like *Agastya*, have written a large number of treatises on alchemy, philosophy, on *Yogam* and its methods, on *Sidhis*, and how to obtain them, on medicine in its higher aspect.

EARTHQUAKES AND VOLCANOES.

AFTER a rest of some ten years, *Vesuvius* has again begun its activity. Several months ago the characteristic signs of an impending eruption began to manifest themselves, consisting in a bright flame emanating from the crater, which, especially at night, was visible at long distances, illuminating the clouds above the mountain with a roseate hue, until on the evening of the 1st of May, the molten lava rose to the edge of the crater and overflowing began to run down the mountain towards the side of *Pompeii* in two fiery streams. The phenomenon was accompanied by occasional slight shocks of earthquake and an almost continual subterranean noise, resembling the rumblings of the wheels of a heavy waggon on a paved street.

This renewed eruption again draws our attention to an investigation of the cause of such phenomena, and it may, perhaps, interest some of the readers of the *Theosophist* to examine into their causes and to see whether

they could not be prevented from doing any serious damage in the same manner as the action of other elementary forces has been brought within human control.

In a review of a work entitled *The Hollow Globe*, which appeared in the *Theosophist* some time ago, it has been sufficiently demonstrated that the old theory, which seeks the cause of earthquakes and volcanoes in an imaginary liquid mass of molten granite, with which the interior of the globe was said to be filled, has no real foundation. It is therefore useless to discuss this theory any further; but there is still another theory that is more plausible and which seeks the cause of such phenomena in the existence of subterranean caves of immense extent, where some combustible material, such as coal, gas or petroleum, has become inflamed either by spontaneous combustion or has been ignited in some mysterious manner. This explanation leaves much to be desired from a scientific point of view; especially as any amount of carboniferous deposits, on matter how large in size, would undoubtedly be exhausted within a certain period of time; while we know that *Vesuvius* has been active for many centuries, and the great eruption that destroyed the city of *Pompeii*, occurred as far back as the 24th of August, A. D. 79.

We are therefore forced to abandon this theory as being applicable to an explanation of the general causes of earthquakes and volcanoes; moreover the earthquakes that often precede or accompany the eruption of a volcano, are spread over such a vast region as to preclude the idea of the existence of subterranean caves of corresponding dimensions. The earthquake of 1883 which accompanied the destruction of a part of the Island of Java, was felt not only at Singapore and Hong-kong, but the wave extended even beyond San Francisco. Such extensive caves would indeed be a perpetual terror to humanity, not much less than the exploded theory which made of the earth a hollow shell, filled with liquid metal in a state of incandescence. But why should we hesitate to ascribe all such phenomena to the action of electricity, which is abundantly adequate to explain them?

It is not long since an advanced thinker proposed a very rational theory of the cause of thunder, lightning and rain. He called the attention to the fact that as hydrogen gas is of the least specific gravity of all known gases, it must naturally rise to the surface of our atmosphere, and as there is a constant supply of hydrogen formed by the decomposition of organic substances, it is very probable that the outermost layer of our atmosphere consists of a layer of hydrogen, which at the place of contact with the more concentric layers of oxygen, forms, as every chemist knows, an explosive compound. If the electric tension between the two layers reaches a certain degree (in consequence of the friction caused by the revolution of the earth or otherwise) an explosion follows, the hydrogen combines with the oxygen and descends in the form of rain, hail or snow.

In a similar manner earthquakes may be explained. It is a known fact that electric currents exist in the interior of the earth, as well as in the atmosphere, and it is also a known fact, that certain materials in the earth are good conductors for electricity, while other materials are non-conductors. This need not be demonstrated, as every telegraph operator knows that he cannot telegraph from one city to another unless the ends of his wire are connected with the earth. It is furthermore known, that if a strong current of electricity meets with a certain amount of resistance caused by a bad conductor, heat and even incandescence, sufficient to melt minerals, follows. Let us now suppose, that a strong current of electricity passing through the earth along a vein of mineral, or some other conducting material, meets with the resistance offered by a body whose capacity for conducting is less, it naturally follows that great heat is developed, the surrounding material becomes incandescent or melts, the earth crust expands and cracks, the

water from the surface penetrates to the depths, is decomposed into oxygen and hydrogen by the action of the electricity and in other places reunited by explosion; the gases find vent through the crater of the volcano and the lava follows, propelled by the hydraulic pressure resting upon it.

But if this theory is true, and the known fact, that the water-wells at *Torre del Greco* and *Rezzia* become dry on such occasions, supports our theory; then it does not seem to be impossible that the consequences of earthquakes could be rendered comparatively harmless in the same manner as the effect of lightning can be modified by artificial means.

If instead of sending lightning rods up to a sufficient height, we would send them *down* to a sufficient depth to act as conductors for any superabundant accumulation of electric energy, the problem would perhaps be solved and at least certain localities might be protected.

H.

According to an abstract of a paper by Professor Prestwich, given in a recent number of *Nature*, the latest scientific hypothesis about the composition of the earth is that it consists of a "thin crust on a slowly moving viscid body or layer, also of no great thickness and wrapping round a solid nucleus." According to this theory the various depressions and elevations of the earth's surface, as well as volcanoes, are due to the action of this viscid magma compressed between the two solids, expansion in one part being usually followed by a corresponding depression elsewhere. The professor considers that the primary cause of volcanoes is accounted for "on the old hypothesis of a secular refrigeration and contraction of a heated globe." This view of the composition of the earth is substantially in agreement with the teachings of esoteric philosophy, according to which, the solid centre, plastic surrounding and solid crust correspond with the three lowest principles of human body. These views do not however contradict the theory propounded by our contributor.—*Ed.*

Letters to the Editor.

PRANKS OF THE FIRE ELEMENTALS.

SIR,—I offer for what it is worth the following account of personal observation of the phenomenon of the apparently causeless house-burnings at a village named Vallam, seven miles south-west of Tanjore in the Tanjore district. The village in question is situate on an elevated rocky ground with, of course, a natural drainage from it on all sides; quartz pebbles, such as are used for spectacle glasses, abound in the neighbourhood. From time out-running the memory of the oldest villager, the place has been the scene of the phenomenon, I am about describing. Almost every year, without exception, I am told, one or more of the thatched houses takes fire spontaneously and without apparent physical cause. The houses do not differ in character or construction from those in the villages all around; the walls are of clay and the roofs are of palmyra leaf thatch. The villagers are quiet hard-working agricultural labourers and the fires cannot be ascribed to their carelessness. One day I was sitting in the pial or front entrance of one of these houses, when an alarm of fire was given. No cooking was going on in the cabin. We ran inside and saw a smouldering fire burning in the roof. Water was dashed upon it by some, and others attempted to pull down the thatch. No sooner had we extinguished the fire than it bursts out simultaneously in various other parts and the dwelling was quickly consumed. On the same day similar fires occurred in other streets of the same village. It was the season of hot-weather when, the thatch being thoroughly dry; the best conditions for combustion are offered. One who had not been an eye-witness, might suppose the burnings due to carelessness in the first instance, but this theory does not explain the sudden outbreak of fire in many different dwellings simultaneously, nor the sudden appearance of smouldering fires in various parts of one roof after the first fire has been extinguished, and under the very eyes of sundry persons, and in a house where no domestic fire had been lighted. One very peculiar feature of the case is that these fires have been occurring for more than a generation in this particular village only; and never in the adjacent villages, which do not differ from it, either in the character of the

inhabitants; the nature of the houses, or the physical surroundings.

Some of the above circumstances would appear to indicate a low order of intelligence as at work; a mischievous, praukish, occult agency. The villagers ascribe the incendiarism to a nature spirit, or goddess which is supposed to inhabit an ancient temple situate at the northern edge of the village. She goes by the name of Avāri Amman. She is said to be a sister of Kali and I believe that this is the only temple where she is propitiated. The local belief is that the persons whose houses are burnt are so punished because they must have done something to offend her; and another alleged fact I have learnt is that the fires never break out until the time of the year has past when the annual sacrifice of a buffalo should have been made at the shrine of the goddess. The villagers are almost abjectly poor, and despite the experience of an innumerable fiery warnings, put off the evil day of the celebration of the costly worship as long as possible. After the buffalo is sacrificed, no more fires occur that year.

The animal for the sacrifice should be a fullgrown bull-buffalo. He is brought to the temple, bathed with water from the tank, garlands of flowers are hung over his neck, two men hold the horns, a third the tail, and the sacrificer severs the head with a stroke of the sacrificial sword. This weapon is about as long as a man's leg and thigh, the blade as wide as a hand slightly curved, the back, thick and heavy, and the edge, keen and sharp, the handle is about a cubit long and the blow is delivered with both hands grasping the handle. If the head is not separated at a single blow it is considered an evil portent. The blood is not gathered up but allowed to soak into the ground.

Each family has brought rice and other materials for the preparation of a dish, also a pot to cook it in. The buffalo being sacrificed, they take water from the tank, boil their rice, take a portion upon a piece of plantain leaf and lay it before the goddess with the remaining food beside it in the cooking-pot; a small lamp is moulded out of dough filled with ghee (clarified butter), a cotton wick is inserted and lighted, the Pujari (priest) burns incense, the people prostrate themselves, partake of some of the food in their vessels, then remove all that they have offered and go to their homes where the assembled family consume the food. The temple cooked food is believed to have acquired a mysterious (magnetic?) virtue which brings the partaker under the friendly protection of the goddess. The sacrificer is always a pariah, and only at the time of this ceremony can he approach people of caste; throughout the year he may not even enter the streets of the village. He holds the office for life; it is not hereditary, but when a sacrificer dies, his successor is indicated by a dream sent, it is said, simultaneously to the Pujari and some of the village headmen. The will of the goddess being thus indicated, the new sacrificer is formally elected by the villagers, and at the time of the next puja the sword of sacrifice is taken from the temple and placed in his hands. I have read that European executioners trained themselves for their ghastly office by chopping off wooden heads with their sword. The sacrificer of Vallam goes through no such preparation, but being the goddess' own choice and only her instrument, she makes him decapitate his first buffalo as though he had followed the business of a butcher from boyhood.

S. KRISTNASWAMY, F. T. S.

TANJORE, 26th May 1885.

A HINDU THOUGHT-READER.

SIR,—Since the question of Astrology is under discussion, I shall, with your permission, give some account of my personal experience with a man by name Govinda Chetty, who resides in the village of Valangiman, about six miles from Combaconam, Tanjore District. He is a weaver by caste and unacquainted with Sanscrit, but practises as a *josāi*, or Astrologer; casting horoscopes with the help of books written in Tamil. But what distinguishes him especially is a natural gift of thought-reading and "conscious clairvoyance." The moment you come into his presence as a client, he will read the thought you have in your mind. It matters not whether you are thinking of some subject or object known to him or in his language. For example, I, with five of my F. A. Class-mates and friends, went one day to test his powers upon an agreed plan: one person only was to ask a question—mentally—

and it was to be about something which there was no possibility of an unlearned man like himself guessing at. I was chosen questioner and I thought of *Chlorine*. Our party being seated and I being designated to him as the questioner, the thought-reader bent his head forward and appeared to be meditating. Presently he looked up and told me to select some number less than thirty; I did so, whereupon he counted out from a pile of cowries that number of shells and put them aside. He again meditated, again made me select a number, again counted out so many cowries and added them to the first heap, and so on, perhaps, ten times. At last he fell to making some calculations and then scratched something with a style upon a palmyra leaf, twisted it into a roll and handed me the writing. Before I could unroll it, he told me to mention the name of some king, philosopher or some great man. One of my friends anticipated me by calling out "Newton." The thought-reader motioned me to open the scroll and read what I should find there. It was as follows:—"Chlorine—a gas, with different colours. (குளோரின் அநேக வர்ணமுள்ள வாயு.)" Then followed this proof of his clairvoyant prevision: "As another proof, I tell you, you will presently pronounce the name 'Newton.'" He gave us no satisfactory explanation of this mental phenomenon; if you can do so, you will oblige a number of students of this place.

COMBACONUM, }
29th May 1885. }

A. SRINIVASA IYER.

SIR,—At Col. Olcott's request, I have pleasure in adding my own experience of the thought-reader, named Govinda Chetty of Valangiman. I was a candidate for the Pledership Examination held in February 1885. Even some days before the examination time, I was so very ill-prepared for the examination that I thought of not appearing at all. I believe it was on the 18th February that I was talking to a respectable relation of mine, a vakil of the High Court, in his house. The thought-reader, Govinda Chetty, happened to come there on his own business. I had heard of him and seen him, but I was not well acquainted with him. I therefore requested, half in jest and half in earnest, my friend, with whom the Chetty seemed to have some business, to ask him to prognosticate the result of my examination. The Chetty could not possibly have overheard my request. My friend then told him to say what was passing in his mind. For about half an hour, the thought-reader was making some calculations in arithmetic, mentally, from numbers given by me and some of my friends, who were sitting by him, as we chose, and he placed in small heaps a number of groundnuts which were procured at his request. After finishing these calculations in which he seemed able to add and subtract numbers without the slightest effort of mind, and after making some of us pronounce the name of a flower or of a place, as we liked, he wrote on a piece of paper that my friend thought of an examination which would enable him to plead before a court of justice; that he would get a pass in the second class; that two European examiners would refuse the requisite number of marks to place him in the first class; that the maximum number of marks was 1,500, but he would be wanting 35 marks to secure a place in the first class. He seemed to express his surprise that my friend whom he had known as a vakil of the High Court should have thought of going in for such an examination. He said that it was to him unaccountable. He said that he would have given the number of marks in each subject, but that he was not able to do it then, as he was in a hurry to go away.

I made up my mind to go in for the examination at least to see whether the prediction would prove correct. I appeared for the examination with the encouraging hope held out by Govinda Chetty. I may admit here that I knew something of law before I sent in my application, and that I studied hard during the examination time. With this preparation I was able to answer the papers pretty satisfactorily. I passed the examination in the second class. The two subjects in which I answered very unsatisfactorily, happened to be the subjects in which two Europeans were the examiners. The maximum number of marks is, as is well known, 1,500. But the last prediction as to the exact deficiency of marks turned out incorrect.

I may further add another instance in which he foretold the date of the death of a friend of mine. Though I was not present when he said this, still I went to see my friend

when he was sick. I was then told that he had got alarmed at the information given by the Chetty a few months before. Though I tried my best to encourage him to get him the necessary medical aid, he died just about the time predicted.

This Govinda Chetty was a friend of the late Sub-Judge of Tanjore, Mr. Aranachala Iyer, who had a great regard for him on account of his marvellous powers of foresight. The present Tahsildar of Combacorum is well acquainted with him, and has tested his powers on many occasions.

COMBACONUM, }
30th May 1885. }

C. S. RAMASAWMY IYER.

ZOROASTRIANISM.

SIR,—Some time ago I wrote to you a letter containing several questions, which I have no doubt, will receive your attention at convenience. One of these questions relates to the occult significations of the Ameshaspentas of the Zoroastrian religion. As upon the solution of the meanings of the Ameshaspentas, depends, to a very considerable extent, the true explanation of the Zoroastrian philosophy, the following notes I have thought fit to lay before you and I hope they will be of use to you and to your learned contributors.

According to the Patels which are of later date, and not written in Zend,—the various evolutions of the world are represented thus: Ormuzd represents man; Bahman, cattle; Ardibehest, fire; Sherever, metal; Spendarmud, earth, Khordad, water; and Amerdat, trees. These representations will not, I think, be of much value or finding out the meanings of the Ameshaspentas.

According to the marriage prayer, which also is of later origin, the worldly fruits obtained from the several Ameshaspentas are as under: Ormuzd gives gifts; Bahman, thinking with the soul; Ardibehest, good speech; Sherever, good working; Spendarmud, wisdom; Khordad, sweetness and fatness; Amerdat, fruitfulness.

Dr. Haug gives the following meanings: Bahman, is good mind; Ardibehest, best truth; Sherever, abundance of every earthly good; Spendarmud devotion, piety, angel of earth; Khordad, wholesomeness, integrity; Amerdat, immortality. I think that Dr. Haug leaves out of consideration the interpretations applicable to macrocosm; the above refer solely to microcosm, i. e., man. He further states that Khordad and Amerdat together represent the preservation of the original uncorrupted state of the good creation, its remaining in the same condition in which it was created by God.

Thomas Taylor, in his introduction to the *Parmeindes*, states that Plato divided Gods into six classes. 1. Intelligent; 2. Intelligent and Intellectual; and 3. Intellectual. The other three are: supermundane, liberated and mundane gods. These classes are considered as the same as those of the Orphic and the Chaldaic theologies. I think that these orders represent the two triangles of the ancients; and represent, according to the Hindoos, 1. Universal spirit or Intelligence, Light; 2. The primitive particles of matter; 3. The all-pervading eternal endless space or Mahakasha. Their other triangle stands for creative, preservative and destructive (or recalling) energies. According to a book on Raja Yoga, the powers are creative, preservative and destructive of the descending part and blessing, embracing and becoming of the ascending part.

Elsewhere Thomas Taylor gives seven orders of Gods, three of which are supermundane and four are mundane. The first produces essences; the second, Intellect; the third, soul; the fourth fabricates the world; the fifth, animates it; the sixth harmonizes the different natures; the seventh guards and preserves when harmonized.

"The perfect way", gives the *Blohim* the attributes as under: 1. spirit of wisdom; 2. the spirit of understanding; 3. the spirit of counsel; 4. the spirit of power; 5. the spirit of knowledge; 6. the spirit of righteousness; 7. the spirit of divine awfulness.

In the *Theosophist* for January 1882, Mr. Subba Row gives the following description of the seven principles of the Hindoos:

1. Atma.—Emanation from the absolute.
2. Brahma and Sakti.—Budhi or the seat of Boddha or Atmabodha. One who has Atmabodh in its completeness is a Buddha.
3. Brahma and Prakriti.—The entity in which the mind has its seat or basis.

4. Brahma, Sakti and Prakriti.—Universal life principle which exists in nature.

5. Sakti. This power can gather Akasa or Prakriti and mould it into any desired shape. It has very great sympathy with the third principle (*i. e.*, Brahma and Prakriti) and can be made to act by its influence or control.

6. Astral body.

7. Prakriti.—Basis of Sthulasariram. Prakriti, in its original shape, is Akasa. Sakti is the power evolved by the union of Brahman and Prakriti.

The following is my note from the *Theosophist* for April 1884.—Subject.—Secret system of a society of unknown philosophers :

The whole system is based upon three-fold division. The divine, the intellectual and the sensuous. The divine square is the seat of divinity; the intellectual square compasses the various orders of spirits, and the sensual square contains all that belongs to the visible world. The Editor to the *Theosophist* remarks, "Had they spoken of two triangles and one square, they would be nearer the occult classification."

Mr. Hargrave Jennings in his book "The Rosicrucians" page, 89 says: "The Rosicrucian system teaches that there are three ascending hierarchies of beneficent Angels (the purer portion of the First Fire or Light) divided into nine orders. These three-fold angelic hierarchies are the Teraphim, the Seraphim, and the Cherubim. This religion, which is the religion of the Parsees, teaches that on the dark side, there are also counterbalancing resultant divisions of operative intelligences, divided again into nine spheres or inimical religions, polluted with splendidly endowed adverse angels who boast still the relics of their lost, or eclipsed, or changed light." I fail to find in Zoroastrian books any mention of nine orders of angels. By the three ascending hierarchies, Mr. Hargrave Jennings probably refers to the three orders of the Chaldeans *i. e.*, the Intelligent, the Intelligent and the Intellectual or to the three orders of the ten Sephiras of the cosmogony of the Old Testament. Vide the *Theosophist* for May 1884. I think that if you will refer to Bleek's Translation of Spiegels' Avesta—Yasna 17, you will find that the days or rather the names of the angels are in four orders. Is it not reasonable to suppose that these four orders refer to the four Regions, *i. e.*, the Intelligible world or Supramundane Light, the Empyreum, the Ethereum and the Elementary.

DJIUNJEBHY JAMSETJEE,

MEDHORA.

AHMEDABAD, 9th June 1885.

P. S.—The only English version of the Zend Avesta which can assist one in finding out the true significations of each of the seven Ameshaspentas is the translation of Bleek from the German of Spiegel. Its importance lies in its being a literal translation and in its having been compared with the Huzvaresh and the Goojeratee translations. There may be minor errors and differences in these translations, but the main features of the Zoroastrian doctrine as understood and believed by the translations in Huzvaresh and by the Zoroastrians themselves must be taken as correctly expressed by them. It is from such translations and from such alone—that esoteric meanings and a systematic philosophy of the religion can be traced out. Dr. Haug's renderings are free and led away by philosophical considerations, but the modern Indian students know full well that however much philological skill philologists may bring to bear upon Aryan philosophies, they will never be able to trace out the real interpretations underlying them. We know, moreover, what an amount of harm European Orientalists have done to Aryan religions and philosophies by not confining themselves to strictly literal translations in harmony with various systems. By taking all sorts of liberties with the interpretations, some guided by philosophy, some by rationalistic views, others considering no other religion or philosophy to be true but Christianity and others again thinking that all the Aryan sages had no other basis but the knowledge of the phenomenal world, for their various systems of philosophies and religions, they have simply murdered the Aryan literature and devolved considerable labour upon modern students. To revert, then, to the object of this letter, I should think that, to arrive at correct interpretations, one must read the entire text of the Gothas (Yasnas 28 to 71) as contained in the translation of Bleek and judge by the contexts and by the light of the esoteric science what meanings should be attached to the several Ameshaspentas.

D. J. M.

Reviews.

GLIMPSES, IN THE TWILIGHT.*

Under this title, Dr. Lee has published a number of stories of the kind called "Supernatural;" some of which are of considerable interest to the occultist, as well as to the ordinary lover of ghost-stories. The Reverend Doctor has already acquired, by the publication of his opinions upon the "Supernatural," a notoriety which is no doubt very pleasing to him; and to judge by the way in which, in the beginning of this volume, he has quoted parts of several scarcely complimentary reviews on his former works, it would appear that he has intended to show his readers the exact amount of success obtained by his endeavours to teach the public, the reality of the continued divine and diabolical intervention in mundane affairs.

He has very kindly given extracts from the 'objects' of the Society for Psychical Research, and the Theosophical Society. I say 'kindly,' because he says on the next page, that he considers the labors of both these societies "quite a work of supererogation," "for there can be no reasonable doubt of their (Supernatural occurrences, witchcraft, mesmerism, magic, spiritualism, &c.) only too true reality, power and activity." But, his true feeling towards the former Society is more obvious when (at p. 323) he says "In the *Standard* of September 13, 1878, was printed an account of a new Religion, then recently founded in France by a M. Pierart, under the name of "Esseno-Druidism." This enthusiastic person endeavoured to establish at St. Maur, a regular "School of Sorcery." It was to be "a spiritualistic seminary, a field for pneumatological and thaumaturgical experiments, a college of prophets and illuminati"

A somewhat similar institution,—to inquire into the authenticity of facts which all save Atheists, Materialists, Agnostics and Darwinites acknowledge to be true,—has been established in England, under the shadow of "Westminster Abbey." It would seem that the Rev. Doctor knows rather more about the Society for Psychical Research, than its members are themselves aware of. Again (at p. 343) he quotes p.p. 61—63 of "The Occult World," and he gives the following definition of the "Brothers" therein mentioned; which cannot fail to be interesting to the members of the Theosophical Society. They are, says Dr. Lee, "a band of persons who duly study the practice of magic, and have introduced their so-called "system" into Paris, Vienna, Berlin, and London."

Dr. Lee appears to have come to the very "Christian" conclusion, that everything not Christian is of necessity Satanic. But, I am sorry to note that the majority of his stories are not illustrative of events which could be called exactly christian miracles. This—(although it is suggestive of some hope of truth in them, to a deluded heathen like myself)—has recommended them to Dr. Lee, because he evidently thinks that, if he can prove the existence of a devil by relating his miracles, the belief in those of God will follow as a natural sequence. Nothing comes amiss to Dr. Lee; from the basket, and flowerpot tricks of Indian Jadu-wallas, Roman Catholic "miracles" at Lourdes and Knock, spiritual seances, and dreams about winning horses, to Haunted Houses, and the invisible postal arrangements of Madame Blavatsky. Anything in fact, that can, by any stretch of fancy, be "nick-named Supernatural," does he make use of to bolster up the superstitious and moribund belief that all and every physical incident which does not happen to occur under the *aegis* of the church, is, if not the direct action of His Satanic Majesty, at least the work of a necromancer or Black magician. It is not a little significant of the holy and charitable feeling borne by the Vicar of All Saints, Lambeth, towards sundry of his fellow mortals, to find him (at p. 238) complaining that the laws against witchcraft have been "foolishly and short-sightedly repeated"! Woe to the "modern necromancers," as he dubs spiritualists; and Theosophists, and Psychical Researchers, whom he classes with sorcerers, should the day ever come when Dr. Lee and his friends can "raise sweet savours" unto the Lord by reinstating the auto-da-fe! In a man, who from his bigoted prejudice and unlimited self-assurance,—a Christian clergyman too,—dares to make such a complaint, much good taste, or consideration for others, cannot be looked for: but a sample of Dr. Lee's is given

* By F. G. Lee, D. D., Vicar of all Saints, Lambeth, Edinburgh: Blackwood & Sons, 1885.

in his comment (p. 4) on the circumstance, that at the Summer assizes in July 1884, Sir Watkin Williams dispensed with the old fashioned attendance at church, and the reading of the "proclamation against vice and immorality." "It is a remarkable fact", says Dr. Lee, "that this Judge died of heart-disease at Nottingham on the 17th of July, during the circuit of the Judges referred to." Did not this brave exponent of the will of the "Almighty"—from his point of view,—see that it would have been a still more remarkable fact if the unfortunate judge had not died? It is to be hoped, in the interest of humanity, that now Judges are being corrected, Loviticians will not be overlooked!

Dr. Lee warns his readers generally, and societies "for the investigation of Mesmerism, Magic," &c. in particular; that experiments in spiritualism, &c. occasionally end "with a state of possession" by torturing spirits, which not unfrequently ensues, * * * * * in the suicide of the experimentalists." It is however to be noted, that he attributes these effects,—not to the causes which have been pointed out from time to time in these pages, but,—to "the frightful and almost unbearable unrest of unbelief;" can it be that he is unaware that at least half of the victims were "believers"? and how does he account for the fact, that the millions outside the pale of christianity,—nay Protestantism,—do not supply so much as one per thousand to the ranks of spiritualism?

Among the most interesting of his stories, are the two which refer to the 'Haunted House in Berkeley Square.' The precise number of the house is not given; but these stories relate that it was forsaken because several occupants,—men, women and dogs,—at different times,—of a certain room, were found, after having passed midnight in it, lying in the floor, in "strong convulsions," with the eyes fixed "with a stare of expressive terror, upon a remote corner of the chamber." Some were found dead, as if they had been strangled, others, died from the effects of the fight after a few hours' survival. But, none of the latter could or would say what they had seen, and none of the persons who found them in the above described position, could see anything remarkable. Though not explaining the cause of the "haunting", the following quotation is of great interest. "The house is still under the influence of the magic spell thrown around it by its late occupant, who practiced for years her magic tricks in the rooms on the first floor. This tenant was a lady of high family, who had lived in *solitude and celibacy*, spending her whole life in the pursuit of forbidden knowledge. She is described at great length in the memoirs of a French adept, who came over to England to assist in the work on which she was engaged—that of extracting from a deceased minister the secret motive which had actuated him in a certain Parliamentary measure, by which the career of a member of her own family had been ruined. "Miladi", says the Adept, "was a little woman, verging on old age, but full of life and vigor, her eyes were black and sparkling with fire. When conversing rapidly, they seemed to throw out sparks from beneath her broad, black, bushy eyebrows, over which fell in disorder thick masses of hair, white as the driven snow." "After a visit of some days with the lady, and many seances, to one of which Sir Edward Bulwer (Lytton) was invited, the object was accomplished, but imperfectly,—" and says the adept, "the bitter exclamation which fell from her lips on becoming convinced of her failing power, touched me to the heart's core. 'Too old, too old!' she cried, as the instrument she had been using in her invocation dropped from her hand, and she sank against the wall". "His impressions of the house in Berkeley Square, supplied Bulwer Lytton with materials for his story, "The Haunted and the Haunters," in "Blackwood's Magazine," (August 1859.)"

Eliphas Levi was the "adept" referred to; and he mentions that lady in his "Evocation of Apollonius of Tyana." In the "Pictorial World" (of London) of 15th December last there appeared a paragraph which mentioned "The 'restoration' of the ghost house in Berkeley Square deals a blow at one of our most cherished superstitions; * * * * * there is every prospect of its being inhabited by a substantial tenant before long. It is said that a satisfactory explanation has been given of the forlorn condition in which it remained for so many years, but it is difficult to imagine any explanation plausible enough to rob it of its weird repute." Perhaps

some member of the society for psychical research, or some other London friend, will be kind enough to favour us with that "explanation"?

The author relates three cases of "ceremonial magic" which occurred in the last century (at p. 249 *et seq* and at p. 349 *et seq*) in two of which it appears that the experimenters died from the effects of their intercourse with the spirits they evoked. In the first case—from internal evidence—it appears that the ritual followed was that of Peter de Abono; and in the second, it is stated that "the book which T. Perks made use of in raising spirits * * * * * was the fourth book of Cornelius Agrippa's 'occult Philosophy'" in which the above author's *modus* is incorporated. In the third case, the experimenter "had the character of being a sober serious man, much given to mathematical and other studies, that he died, to all appearance, of old age, and without anything extraordinary attending his death." This is what he did. The magician,—a man called Coal—refreshing himself one evening at a small house, "sat down in company with * * * * * six or seven other persons, amongst whom was the landlord of the house, who had been joking and laughing at Coal about his pretended art of conjuration * * * * * Upon this, Coal told the landlord and company, if they were willing to see a specimen of his art, and would sit still and quiet while he was performing it, he would soon convince them by causing a tree to grow up before their faces, and men, too, to come in and cut it down. That they promised to sit still; upon which Coal retiring to a corner of the room, with his back towards the company, seemed to take something out of his pocket; but immediately afterwards * * * * * the whole company saw very distinctly by the light of the candle in the room, a small tree, an inch or two thick, gradually rise out of the stone floor of the room, to the height of three feet, with branches and leaves, and in all respects like a natural tree; that when it was thus grown up, * * * * * two little men, each about one foot high, dressed in short jackets, with caps on their heads, their complexion sunburnt, and bearing their axes, began to cut it down with great celerity, the chips flying about at every stroke; that the tree seemed to fall with great force, and as soon as this was done, the tree, chips, and the little workmen went from their sight; they knew not how, leaving all the company in a great consternation, except this informant," who however "wished he had been elsewhere." That he (informant) observed one of the little workmen, during the gathering up of the chips, to look about very angrily, and that Coal observing the same also, said that he was sure some one of the company had taken away and concealed some chips of the tree, but whether it was so, * * informant * * * does not now well remember."

This narrative will be seen to have a very close resemblance to similar ones hailing from the east, but very unfortunately no clue is given as to the source of Coal's occult knowledge.

The author makes mention of a Calcutta "magician," called Burah Khan, who appears to belong to the common jaduwalla fraternity; and also, (p. 353) a "wizard who dwelt amongst the tribes to the South of Chaibassa," (Singbham, Chutia-Nagpur, Bengal) who "could arrest the footsteps of the most dangerous wild beasts, and compel them to remain at a distance." Of him the author heard in 1875, that "He used no instruments, but merely uttered certain *formulas* or incantations, spreading out his hands and lifting them upwards, or kneeling down with his face to the earth, and, with groans and heavings of the body, seeming to hold conversation with spirits of the earth." Space does not permit me to quote the performances of this 'wizard', but as more than one member of our Society are resident in the Chatia-Nagpur district, it is not unlikely that we may hear more of him.

Little as we may credit the proofs of divine or diabolic intervention, that Dr. Lee thinks to adduce from such narratives; Theosophy owes him some thanks for their publication, and finds in them 'proofs',—if such were needed,—of the existence of sciences long antedating the sect, which in the person of the Reverend Doctor, thinks them "forbidden knowledge" and which, if it had the power as it has the will, would condemn all students thereof to the stake as it would every other person who feels unable to credit its worn-out and undemonstrable dogmas.

THERAPEUTIC SARCOGNOMY.*

One of the most important works that have been published on modern science, which is undoubtedly destined to give in the course of time the greatest impulse to a complete revolution in medical practice and to overthrow that system of modern quackery called "Medical Science," is *Professor T. R. Buchanan's Therapeutic Sarcognomy*. It is a work which has long been promised and expected, and will be welcomed not only by every practitioner of animal magnetism and electro-therapist, but by every intelligent and progressive physician all over the world. Professor J. R. Buchanan is too well known as the founder of Systematic Anthropology and discoverer of Psychometry and Sarcognomy, to need any eulogium; his *Journal of Man* had but one fault, if it may be called a fault—namely, it was too much in advance of the times and therefore read and understood only by comparatively few; but since the time when it ceased to appear, the walls of medical superstition and bigotry have begun to crumble, and his new work on *Therapeutic Sarcognomy* will undoubtedly fall on more favorable soil and receive a wider welcome.

Professor Buchanan's new system professes to give a scientific exposition of the mysterious union of the body, the brain and what he calls the "soul." We will not enter here into a discussion of Professor Buchanan's conception of "soul;" whether he wishes to imply by "soul" a certain distinct entity, and whether such a thing can have any independent existence; but at all events Professor Buchanan demonstrates that the organic processes of the body are guided by certain invisible (so-called "spiritual") influences, which are concentrated in certain parts of the brain, from whence they flow to the different organs of the body, supplying these organs with strength and vitality, and that therefore each organ stands in intimate relation with a certain centre in the brain, and can be acted on through that centre either by the hand of the magnetiser or by the application of electricity.

The Hindu philosophy has recognised this fact long ago; but they go still farther, and instead of recognising the brain as the only centre of life, they accept seven such centres, whose respective seats are 1, in the top of the head; 2, between the eyes; 3, at the jointure of the nose and the upper lip; 4, at the root of the tongue; 5, at the sternum; 6, at the navel; 7, in the pelvic region. However that may be, there can hardly be any doubt, that the brain is the principal seat of life, and that through this centre the various organs may be acted upon by means of the nerves and the ganglionic system in the same manner as an operator, in a central telegraphic station, may send his messages to all the various telegraphic stations all over the world, whether these stations are of greater or lesser importance.

We have often seen practitioners of magnetism exhausting their strength as well as the endurance of their patients, by attempting to cure diseases without intelligently applying their powers. The relationship between the different parts of the body was unknown to them,—they worked the wrong wires, and could therefore produce no important results, and this fact—more than any other—has given a powerful weapon into the hands of those who oppose the treatment of disease by animal magnetism and electricity.

However this impediment is now fortunately removed. Professor Buchanan demonstrates the fact, that the mere intelligent application of the hand at the proper place will produce much more beneficial results, than if the operator exhausts his strength by applying his powers at random, and the author indicates these corresponding places and teaches how to find them.

There is, indeed, no scarcity of books treating of animal magnetism and its application for the cure of disease. Volumes after volumes have been written, describing favorite methods of making passes upward and downward; but we have as yet vainly searched their pages for a rational and scientific demonstration of the principles regulating the method of application; these we find clearly and fully explained in the book before us, and we hope that it will have the success it so eminently deserves.

F. HARTMANN.

* By Professor Joseph Rhodes Buchanan, M. D. (published by the Author, 29, Fort Avenue, Boston.)

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SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Barmah, China and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:—

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Vol. I. of the Supplement to the "Theosophist" or, as it is called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," wherein appeared the first eleven numbers of the translations of Eliphas Levi's writings—now continued in the *Theosophist*—can be had for Rs. 2 (India); and six shillings (Foreign).

Subscribers for the Second Volume (October 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £ 1 in Africa, Europe and the United States. Vol. I, being now reprinted, is ready for sale, and can be obtained for Rs. eight (India); and £ 1 (Foreign): Single copies, one rupee (India); and two shillings (Foreign).

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Vol. IV. do.

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Branches of the Society.

THE PRESIDENT'S TOUR.

Colonel Olcott left Madras on the 3rd of June by S. S. Tibre for Calcutta. He proposes to visit the Branches in Bengal and Behar; the length of his tour is uncertain.

SANSKRIT LITERATURE.

We are informed that there are in existence vast collections of Sanskrit works on architecture, sculpture, botany, mathematics, astronomy, &c., and that many of these are in the hands of owners, who set but little store by them. We would therefore urge upon our members the advisability of making a search for such works in their respective districts, and forwarding any that are obtainable to the Head-Quarters of the Society, where they will be taken care of in the library, and some use made of their contents. According to all accounts, there is a perfect wealth of knowledge stored up in these books, and apparently it is not only sadly neglected but is in a fair way of being lost to the world for ever. We shall be glad to receive communications on this subject from any of our members who have any knowledge thereof.

ESOTERIC BUDDHISM.

The thanks of the Theosophical Society are due to Mr. A. P. Sinnett who has presented it with 150 copies of his well-known work.

FRANCE.

Mr. Mohini M. Chatterji is spending a few days in Paris, at the invitation of the French Branch of the T. S. He is the guest of the Duchesse de Pomar, President of the Society.

We would call the attention of our French readers to the *Antimaterialiste*, published at Avignon by M. René Caillet. This is a bi-monthly journal and often contains valuable Theosophical contributions.

Articles on Theosophy are also appearing in the *Revue Moderne*.

The work in France goes on quietly but very steadily, though the difficulties are greater in this country than elsewhere.

There is a strong nucleus of earnest and devoted Theosophists whose influence cannot fail to make itself felt more and more as time goes on.

SILLIGURI.

Colonel Olcott founded a new Branch at this place on the 18th ultimo. The following were elected officers:

Narasunder Mezmunder	President.
Pronath Banerjee	Vice-President.
Vishnuachunder Das...	Secretary.

BOMBAY.

The returns of the Theosophical Society's Homœopathic Dispensary in this city show that 3,666 cases were treated during the last two months. At this Dispensary mesmeric treatment is combined with homœopathy, and all the patients are tended gratuitously.

TRICHINOPOLY.

OUR President-Founder came here on the morning of the 24th of May at 1 a. m. and was welcomed by our brother-Theosophists who had been up all night to meet him at the platform. He was taken from the Railway station to the Traveller's Bungalow which had been prepared for him, where he received constant visits from one or other of our brothers. Our President-Founder was thus occupied, talking to, and explaining the difficulties set by, our brothers, and at 4-30 p. m. he drove with some Theosophists to the Town Hall where a large body of the educated gentlemen of the town were present. Here he received an address of welcome from the "Sanmargha Sabah, Trichinopoly," the Aryan League of Honor founded by our brother P. N. Muthuswami Naidu who spoke for the Society. He also introduced to the President-Founder the students of the Hindu Sunday-school (a school where religious and moral instruction was given gratis by our brother P. N. Muthuswami Naidu every Sunday and which had also been established by him) who read an address to our beloved Colonel thanking him for the great interest he manifested in their moral improvement and religious instruction. They also ascribed—most justly—their receiving those instruction on Sundays to him. The Colonel replied at length to these addresses, giving much salutary advice for their guidance and ended by hoping that all the students present might one day become great men who would regenerate their native land.

The Colonel was then asked by one of the audience present to lecture on the Ideal and the Real. The President-Founder then ably spoke on the subject prefacing his discourse by an explanation of the objects of the Society and what Theosophy was. He also proved scientifically the necessity of the existence of adepts and closed his instructive and interesting address by an exhortation to the gentlemen present to act in a manner befitting the nation to which they belonged. The enthusiasm of the audience broke forth in round after round of applause. Garlands were then presented by the Local Branch and by the students of the Hindu Sunday Religious School. After the public meeting, we had a special meeting of our Branch where the Colonel spoke of many things, mixing instruction with advice, to the satisfaction of all.

The next day some of our brothers were constantly in attendance on the Colonel, and as it had been arranged that a public lecture was

to be given to the people in the temple at Srirangam, he drove there in company with two of our brothers and was received by all the leading gentlemen of the place and the assembled crowd announced his approach by loud cheers. There were a thousand people present, among whom were the *female relations* of some of our brother-Theosophists and a few other ladies. Here he spoke at length on the principles of Hinduism amid enthusiastic cheering and ended after an address of one hour.

He left this station at 1-30 a. m. on the morning of the 26th and he was till the last moment of his departure attended by some of our brothers. His visit has done a great deal of good to the people and to the cause of Theosophy.

P. T. S.

THE "NERBADA THEOSOPHICAL SOCIETY," HOSHANGABAD.

1. With a view to establish a Branch of the Theosophical Society at Hoshangabad, a Meeting of the local Members of the Society, and such gentlemen whose applications for admission into the Society were already approved by the President-Founder, was held on the 17th instant, at 5-30 p. m.

2. Mr. Prayagchand Chowdhri, F. T. S., was voted to the chair.

3. After the initiation of the new candidates by Mr. N. B. Atreya, it was unanimously

Resolved.
I.—That a Branch of the Theosophical Society be established at Hoshangabad under the name of the "Nerbada Theosophical Society," Hoshangabad.

II.—That the objects of this Branch shall be similar to those professed, and carried out by the Parent Society.

III.—That the following gentlemen be appointed office-bearers for the current year:

Mr. Prayagchand Chowdhri... *President.*

„ N. B. Atreya *Secretary.*

IV.—That a Committee, consisting of Messrs. Jaganath Prasad, Grish Chandra Mitter and N. B. Atreya, be appointed to draft a set of Rules and Bye-laws for the proper management of the Society.

V.—That in the meantime the Rules of the Parent Society be temporarily adopted.

VI.—That a copy of the Proceedings of the Meeting be submitted for President-Founder's approval and for publication in the *Theosophist*.

The Meeting dissolved with a vote of thanks to the chair.

N. B. ATREYA,

Secretary,

RULES OF THE NERMADA THEOSOPHICAL SOCIETY, HOSHANGABAD.

At a Meeting of the Nermada Branch of the Theosophical Society, held on the 24th instant, the following Rules were unanimously adopted for the proper government of the Branch.

1. The Branch of the Theosophical Society formed at Hoshangabad, shall be called by the name of the "Nermada Theosophical Society," Hoshangabad.

2. The objects of the Branch are:—

(a.) To endeavour by all legitimate means to promote the declared objects of the Parent Society.

(b.) To disseminate Theosophical knowledge, as far as possible, through vernacular.

3. The Branch is open to all persons of good character, without any distinction of race or creed.

4. The candidates must, before being admitted, pledge themselves to endeavour to the best of their power to live a life of temperance, morality and brotherly love.

5. Any member, who may be found to lead a life inconsistent with the dignity, rules and objects of the Society, will be at first warned, and, if he still persists in his course, his case shall be reported to the Parent Society, whose decision shall be final.

6. The officers of the Branch shall be a President and a Secretary.

7. The officers of the Branch shall be elected annually from among its members.

8. The members who have been elected once as officers of the Branch shall be eligible for re-election any number of times.

9. The ordinary Meetings of the Branch shall be held on every alternate Sunday at such convenient hour, as the Branch may, from time to time determine.

10. The Secretary is competent to summon a special meeting at any time with the previous consent of the President or any two members.

11. The presence of at least more than half the members of the Branch, including the office-bearers, is necessary to decide questions regarding the management at the Branch.

12. (a) To defray the expenses of the Branch a monthly subscription, which shall not be less than four annas, shall be levied on every member of the Branch.

(b) The Secretary will receive, spend and keep accounts of, the Society's funds.

13. Should any member be too poor to pay the subscription, the Society may, at discretion, either reduce it or exempt him altogether from the payment of the same.

14. The collection of subscription shall be appropriated for payment of postage, printing and contingent charges, and establishment of a Theosophical library, &c.

15. Subscriptions shall be paid one month in advance.

16. The Branch is competent to revise these Rules subject to the approval of the Parent Society.

17. The Proceedings of the Branch shall be conducted in Hindi.

N. B. ATREYA
Secretary, N.T.S.

RULES OF THE COCONADA THEOSOPHICAL SOCIETY 1885.

I. The branch of the Theosophical Society formed at Coconada will be called "The Coconada Theosophical Society."

II. The objects of this Society are similar to those of the Parent Theosophical Society.

III. All the members of the branch form the General Committee.

IV. The affairs of the Society shall be managed by a Managing Committee consisting of a (1) President, (2) a Vice-President, (3) a Treasurer, (4) a Secretary and a Joint Secretary, and also of any other members, whom the General Committee may, if it so think fit, nominate at its annual meeting—all to be elected by vote annually.

V. The Managing Committee may appoint a Librarian and as many servants as it thinks necessary.

VI. The Managing Committee may, at its option, meet once a month or oftener if necessary; or the Secretary may carry on the business by obtaining in writing the opinion of the other managing members.

VII. The Vice-President in the absence of the President, and the Joint Secretary in the absence of the Secretary, shall have the powers and perform the functions of the President and the Secretary; and in the absence of the President and Vice-President, the members present in meeting may elect one of them as a chairman.

VIII. Should any of the office-bearers vacate his seat by reason of transfer from the station or any other cause, the members, in general meeting assembled, shall elect any other member for the vacant place.

IX. The Secretary shall keep a book for entering therein the names of the members, the proceedings of all the general meetings and the resolutions adopted at such meetings.

X. The Secretary shall carry on the correspondence, convene all the meetings and give effect to the decisions of the managing and general committees, perform everything necessary for the efficient working of the Society.

XI. The Secretary shall send for such of the Theosophical books and periodicals as may be selected by the Managing Committee or by a majority of the General Committee, and he shall be the custodian of the books and other properties of the Society.

XII. The Treasurer shall keep a regular account of the moneys received and disbursed on behalf of the Society.

XIII. The Secretary shall not be at liberty to spend any amount without obtaining the permission in writing of the Managing Committee, except for contingencies to the extent of Rupees 2 per month.

XIV. The Treasurer shall, through the Secretary, submit his statement of the financial condition of the Society for the information of the members at the annual meeting.

XV. The Treasurer shall from time to time invest in the Government Post Office Savings Bank in the name of the Society any sum which he may have in hand in excess of Rupees 20 to be utilized for current expenses, and he shall have the power to withdraw the moneys so deposited, the permission of the Managing Committee in writing having been previously obtained.

XVI. The books and accounts kept by the Secretary and Treasurer will be open to any member at any time in the premises of the Society.

XVII. A general meeting of the members shall be convened fortnightly on every alternate Sunday for lecturing on or discussing any subject bearing on Theosophy, ancient Aryan literature and science as also for carrying the general purposes of the Society. The subject for consideration at each meeting will be named by any member, the General Committee having the power not to approve of the same, if it so think fit.

XVIII. The annual meeting of the Society shall be held on every Telugu New year's day or on Sunday as the President may appoint, when the annual report as regards the working of Society and its financial condition will be submitted by the Managing Committee through the Secretary and the office bearers for the next year elected, the accounts passed and any improvements for the guidance of the Society, adopted.

XIX. The Secretary may at any time, of his own accord or, shall, on the requisition of the President or any two members, convene an extraordinary general meeting for the consideration of any particular subject giving previously a due notice thereof.

XX. The Secretary shall carry out the decision of the General Committee, any decision of the Managing Committee

notwithstanding; provided that the majority of the General Committee differing from the opinion of the Managing Committee exceeds in number that of the latter.

XXI. All questions at the meeting shall be decided according to the opinion of the majority of the members present, the President or Chairman having the casting vote. Any three members will form a quorum at the general meeting except on occasions calling into question the decision of the Managing Committee, or the character of any member of the Society, when the quorum shall be not less than six.

XXII. None but Theosophists shall be admitted to the meetings of the Society, but persons learned or proficient in ancient sciences or philosophy, may be allowed to attend, provided they are recommended by the President or at least two members of the Society.

XXIII. A Library, consisting of useful books bearing on Theosophy, ancient Aryan literature and science and such other works will be formed for the use of the members.

XXIV. Every member shall pay ordinarily in advance a monthly subscription of not less than four annas, to meet the general expenses of the Society, but the President or the majority of the members present at the general meeting may, for special reasons, exempt any member from such payment.

XXV. The members or sympathizers will be at liberty to present the Society with any donation of cash, books or any other article as property.

XXVI. Any fellow of the Parent Society or one of its Branches may be admitted as a member of the Branch by the President or by the majority of the members present at the general meeting.

XXVII. Every candidate (who is not already a member of the Parent Society or any of its Branches) for admission, shall be recommended by two of the Fellows of the Society. Admission can only be made at a general meeting.

XXVIII. Any member conducting himself in a manner inconsistent with the rules and objects or dignity of the Society, shall in the first place be warned by the Society, and if such warning be unheeded, such conduct will be punished with expulsion or dealt with otherwise as to the Branch may seem fit—the decision which should always be of the General Committee being, of course, subjects to be approved of or set aside by the Parent Society.

XXIX. The Managing Committee may for its guidance frame any rules not inconsistent with these bye-laws.

XXX. The General Committee shall have power to add to, alter, modify or annul these rules as may be found necessary.

OBITUARY.

MR. G. MUTHUSWAMY CHETTIAR.

We copy the following account of our late brother's life from the Madras Mail of the 11th of June. The deceased was an active member of the Theosophical Society, and took a keen interest in its proceedings:—

We regret to hear of the death from carbuncle, of Mr. G. Muthuswamy Chettiar, late 2nd Judge of the Madras Court of Small Causes, which event took place at Madura yesterday morning. The deceased was an old and faithful servant of Government, and was in his sixtieth year, having been born about the 13th June 1825. He first entered Government service as an English writer in the Collector's office, Coimbatore, where he served from 1843 to 1846, when he was appointed a Foujdari translator in the Civil and Sessions Judge's Court, Salem. He was made head writer on 6th April 1850, and became a Sheristadar at the end of 1853. He was appointed Sheristadar of the Principal Sadr Amin's Court, Ootacamund, on 7th February 1856. He was transferred to Salem on the 1st of June that year. On his return from three months' privilege leave in June 1858 he was appointed Sheristadar, in the Civil and Sessions Court of Trichinopoly. In June 1859 he was appointed District Munsif of Shivagunga, Madura District, and was promoted to Fourth Class Deputy Collector, Inam Commission, in 1860. He came to Madras in 1861 and was appointed Registrar of the Government office, Revenue Department, and in 1864 he was sent to Madura as Principal Sadr Amin, where he remained till February 1872. He was then transferred in the same capacity to Tinnevely and then to Tranquebar. He was promoted to the Bench in July 1874, being appointed the Subordinate Judge of Tuticorin. In September he was transferred to Negapatam, where he remained about a year, and was then sent as Sub Judge to Madura in August 1875. In May 1878 he was appointed Acting Magistrate of Police, Madras, and was confirmed in that appointment on the 1st April 1880. On the 8th October 1883 he was elevated to the Bench of the Small Cause Court of Madras, where he served till 1st March 1885, when he retired from the public service. On his retirement, he was succeeded by Mr. T. V. Poonosawmy Pillay. Intimation of his death was received in Madras last evening, and Mr. P. Srinivasa Rau, the Second Judge of the Small Cause Court, (vacation Judge) closed his Court to-day in respect for the memory of the deceased.