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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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FACTS AND IDEATIONS.

THE current of public attraction runs toward psychic phenomena and is becoming in Europe stronger every year. Even German science and philosophy are beginning to feel interested: Professor Virchoff of Berlin—once the sternest opponent of the claims of mediumship and the personal enemy of Dr. Slade, is said to have fallen a victim to evidence, and is preparing to investigate psychic manifestations with scales and crucible. On the other hand the well known philosopher, E. Von Hartmann has just published a new work, called “Der Spiritismus.”

The writer of these lines is not yet acquainted with the views held on spiritualism *proper* by that distinguished disciple of Schopenhauer; but the probability that he attributes most of its phenomena to “illusion,” is very great. The evening takes its character generally from the day that has preceded it; hence the “Philosophy of the unconscious” should find itself reflected in “Der Spiritismus.” Phenomena will not be denied, but their objective and subjective, their physical and mental manifestations will be grouped together, and crammed within the narrow boundaries of that philosophy of negation that would see in our notions of matter the “mere illusions of our senses”—in each and every case.

However this may be, we would bring to the notice of those of our readers who are interested in the question, several new cases that have been mentioned in European papers; and which, having been thoroughly investigated and found as authentic as undeniable, have greatly puzzled some learned materialists, who refuse to account for them.

It is difficult to find a man or a woman who has lived and died without ever having experienced some feeling of presentiment, generated with no visible cause, yet justified after days, weeks, or perchance long years. The book of Futurity, which is said to have been wisely closed to every mortal eye, opens, nevertheless, its pages to many among the sons of earth; to so many, indeed, that an impartial observer may find it awkward now to regard such cases as simple exceptions to the rule. As Wilkie Collins so justly remarks—“among the workings

of the hidden life within us, which we may experience but cannot explain, are there any more remarkable than those mysterious moral influences constantly exercised either for attraction or repulsion, by one human being over another? In the simplest, as in the most important affairs of life, how startling, how irresistible is their power!” And if no biologist or physiologist can as yet explain to us, in accordance with the canons of his science, why it is that we prophesy so often and so truly to ourselves “the approach of friend or enemy just before either have really appeared;”—or another daily and quite a common occurrence even among the most sceptical—why we become convinced “so strangely and abruptly—at a first introduction, that we shall secretly love this person and loathe that, before experience has guided us with a single fact in relation to their characters.” If the causes of such frequent mental phenomena are left unexplained by our latter-day philosophers, how shall they account for the following facts, that are now being commented upon in all the St. Petersburg and Warsaw papers?

A poor seamstress living at St. Petersburg had, by perseverance and hard work, become a clever dress-maker. Finding her only baby troublesome and an impediment to her work, and unable to hire a nurse to take care of the little girl, she entrusted the child, for a small remuneration, to a friend who lived in the country. During the eighteen months of the child’s stay in the friend’s family, the poor mother visited her occasionally, and remained each time very well satisfied with the care her baby was receiving. She had meanwhile worked harder than ever, and during that period had succeeded in her business so well that she had already begun to contemplate the possibility of taking her child home once more.

About the end of April last, a few days after one of her country trips, which she had decided would be the last one, as she had now the means of hiring a nurse,—she was visited by two acquaintances. Happy in having found her little girl so rosy and healthy, she was sitting with her two friends at her afternoon tea, talking merrily with them about her intention of fetching the child home. A lady had dropped in, a rich and well known “patroness” with an order for a costume to be made without delay. These are the three witnesses—the wealthy aristocrat, and the two poor seamstresses—who, later on, vouch for the truth of the strange occurrence that took place in their presence.

The mother was at the window, with the rich material brought by the lady in her hands, measuring it and discussing with her customer the mysteries of its transformation into a Spring attire, when the door-bell was suddenly rung. Mrs. L.—(the name of the dress-maker) opened the door and let in a little old woman, modestly dressed in deep mourning, and very delicate in appearance. All those present were struck with the livid pallor of her face and the great sweetness of her tone and manners. The new-comer was evidently a lady.

"Are you Mrs. L—?" she asked, addressing the dress-maker, and upon receiving an answer in the affirmative, added:—"I have brought you some work. Here is a piece of fine white muslin—You will kindly prepare out of it a little cap and a long gown for a dead child, a baby two years old, one of my many grand-children."

"Your order, of course, has to be executed immediately and I have other work to do, that cannot be put aside"—remarked the dress-maker sympathetically.

"Not at all" was the quick answer. "I shall not need it until this day fortnight, not one hour earlier. My little girl has been taken ill with measles to-day, and *will not die before that time.*"

Mrs. L— could not help smiling in answer to the rather amused looks of her rich customer and her own female friends, at such a careful preparation in anticipation of a possible future event. But she said nothing and undertook to prepare the order for the day named.

Two days later she received a letter informing her that her own child had been taken ill with measles, and on the very morning of the visit of the mysterious old lady in black. The disease had become serious and the mother was summoned in all haste. Thirteen days later the child died, *just a fortnight after the order received* for the funeral clothes. But the little old woman never came to claim them for her grand-child. A month passed, and "the little cap and long gown" are there still as a living remembrance to the bereaved mother of her own loss and sorrow.

This weird event reminds one of the story told of the way in which Mozart's "Requiem" came into existence—remarks the correspondent of *Suzyet*, a Russian paper.

Another puzzling fact which attracted attention, owing to its principal hero having belonged to the highest nobility, is copied by all the principal papers of Germany and Russia.

A well known resident of Warsaw, the rich Count O—of B—, finding himself in the first stage of consumption, and when there was as yet no immediate danger to his life, called his friends and relatives into the house of his parents and declared to them that he was going to die on the following day at 12 o'clock precisely, notwithstanding the protests of those present. He coolly gave an order for a coffin to be made and brought into his room on that same night. After that, he sent for a priest, and paid him in advance for a certain number of masses and *requiems*; made his will, and ended by sending printed letters of invitation to his own funeral to a number of his friends and acquaintances. The black-bordered cards were addressed by himself, in his own hand-writing, and appointed the exact date and hour of the solemn ceremony for the transfer of the body from the house to the cathedral; as also the day of the burial. On the next day, as foretold, he dressed himself in a black evening suit, white tie, and gloves which he carefully buttoned, after which, placing himself in the coffin a few minutes before the clock struck twelve, he *laid himself out* in prescribed form, and—expired at the appointed hour. The case appeared so strange to the authorities, that an autopsy was ordered: but no traces of poison or violent death by other means were found.

Was this *provision*, or a consequence of a fixed idea; of an imagination so strongly overexcited, that death had to become subservient to the thought? Who can say?

The first symptom of approaching death—Wakley tells us,—“is, with some, the strong presentiment that they are about to die.”

Then, the author mentions Ojanam, the mathematician, who, while in apparent good health, rejected pupils, “from the feeling that he was on the eve of resting from his labours.” He expired very soon after of an apoplectic stroke.

Mozart wrote his "Requiem" mentioned above under the firm belief that this *chef-d'œuvre* of his genius, was

written for himself; that it would be heard for the first time over his own remains. When death was fast approaching he called for the *partiture* and addressing those present, musingly asked: "Did I not tell you truly that it was for myself that I composed this death chant!" The order for the latter was given to him as is well known in a strange vision or dream, and Wakley thinks that John Hunter has solved the mystery of such presentiments in one sentence—"if mystery it can be called" he adds sceptically. "We sometimes"—says the great physiologist, "feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the brain."

To this Wakley also adds that certain circumstances when health is failing, are often accepted as *omens*. He says, "The order for the Requiem with Mozart, the dreams with Fletcher, turned the current of their thoughts to the grave." But forthwith the learned sceptic contradicts his own theory by narrating the case of Wolsey, reminding us somewhat of the one just mentioned that happened at Warsaw. The probability of near dissolution, can certainly turn "the current of the thought" to an intimate assurance of death; when, however, that assurance makes us foresee and point out the exact hour, to the minute, of our death, there must be something besides the "natural current of thought," to help and guide our intuition so unerringly. In Wakley's own words, "The case of Wolsey was singular." The morning before he died he asked Cavendish the hour, and was answered, "Past eight." "Eight!"—said Wolsey—"that cannot be;—eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master." The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from life."

While rejecting the theory of Cavendish that Wolsey had received a *revelation*, Wakley suspects "from the way in which the fact had taken possession of his mind—that he (Wolsey) relied on astrological prediction, which had the credit of a revelation in his own esteem."

Astrology, notwithstanding the scorn of the nineteenth century, is not always a vain pretence. Astronomy and astrology are twin-sisters, that were equally respected and studied in antiquity. It is but yesterday that the dogmatic arrogance of Western astronomers reduced the elder sister to the position of the Cinderella in the household of Science: modern astronomy profits by the works of ancient astrology and kicks it out of sight. "The contemplation of celestial things will make man both speak and think more sublimely and magnificently when he descends to human affairs"—says Cicero. The West will yet return to astrology and thus vindicate the intuition of the East, where it has been always cultivated.

"The body being only the covering of the soul, at its dissolution, we shall discover all the secrets of nature and darkness shall be dispelled." Such is the "ideation" of the sage Seneca.

MAN is composed of two bodies, the *internal* and the *external*; the inner one being moreover, double, *i. e.*, having, in its turn, a semi-physical outer shell which serves as the *astral* being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the "double"—or that covering of the astral form that alone survives—is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter. Thus, this preliminary process of purification may be justly called "the dissolution of the *inner man*," and it begins much earlier than the agony or even the final disease of the physical man. Let us admit so much and then ask: why should we require, in such a case, in order to account

for the insight some persons have of the hour of their death,—to explain the phenomenon by “revelation” from *without*, supernaturalism, or the still more unsatisfactory hypothesis of a purely physiological character as given by Hunter and Wakley, and that explain to us moreover nothing at all? During and after the dissolution of the “double,”* the darkness of our human ignorance beginning to be dispelled, there are many things we can see. Among these, things hidden in futurity, the nearest events of which, overshadowing the purified “soul,” have become to her as the present. The “former-self” is making room for the *actual-self*, the latter to be transformed in its turn, after the final dissolution of both the “double” and the physical body into the “Eternal Ego.” Thus the “*actual-self*” may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying “double”, the latter surviving us during a very short period, if at all,† and through the newly acquired powers of the purified “soul” (the higher *tetractis* or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane. Through our “soul,” it is then that we see, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental vision, and becoming with every hour plainer to our inner eye. Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grand-sire, as to the youth who is passing away? The nearer some approach death, the brighter becomes their long lost memory and the more correct the previsions. The unfoldment of the inner faculties increases as life-blood becomes more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sun-shine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

(To be continued.)

BETA.

KARMA.

MR. SINNETT'S latest work, a novel entitled *Karma*, is now before the public, and to theosophists and others engaged in the pursuit of occult science it has manifold attractions. It is not my object now to write a review of the work in question, but merely to place before the readers of this journal a few thoughts suggested to my mind by a perusal of this novel, regarding the attitude of mind which is likely to be induced by examining the operation of the laws of *Karma* as illustrated by the incidents therein described. It may, no doubt, be very interesting to study in all its details the manner in which *Karma* works out its

results. For constructing a system of ethics, or preaching morality or elucidating the laws of human evolution, a proper study of this subject is indispensably necessary. But it is highly desirable that a practical student of occult science should not devote his attention to the subject, on account of the influence such study is likely to exercise upon his mind, until he arrives at a stage when he can look upon his own personality, and the long train of past personalities with which he was connected, with utter indifference. The good fortune of Mr. Merland, and the unhappiness and misery of Mr. Annerly's worldly life, may, when viewed as the natural results of their good and bad *Karma* in their former Roman incarnations, teach a very impressive moral lesson and lead to virtuous conduct. If a happy worldly life or a long, blissful state of Devachanic existence is the reward to be gained, the motive to virtuous action suggested by such examples is no doubt very appropriate. But in this very motive there lurks a serious danger to one who desires to rise above the necessity of a rebirth, if he permits it to have any influence over his mind. He ought not even to console himself with the idea that, as the period of evolution has yet to run on for so many millions of years, and as nature allows so many opportunities in this world of causes for spiritual development, he can afford to wait for some time more and enjoy the good things of this world as the just reward of good *Karma* before he makes a serious attempt to spurn all worldly happiness and become as stern as a stoic or an Eastern ascetic. A man who thinks in this manner will be able to perceive, if he is only less partial to his own weakness, that all this reasoning is mere sophistry to conceal a desire for worldly existence and an unwillingness to tear himself from its pleasures; and that this desire, if renewed through a series of incarnations, becomes so strong as to be able to withstand any effort that he may make hereafter to root it out effectually. He will further see that a happy worldly life free from all cares and anxieties, though the reward of good *Karma* done in past life, is in its turn the source of evil which will make its effects felt in the next incarnation.

If misfortune is an aid to virtue, prosperity may be said to lead a man to a vicious course of life, or, at any rate, a life in which higher aspirations are driven out from the plane of his consciousness by the very feeling of happiness or enjoyment which takes possession of his mind. It is not at all unlikely, therefore, that a man who cares for good *Karma* as a source of future worldly happiness, will have prosperity and misfortune by turns in his series of incarnations. Consequently, while he is foiled in his attempt to secure a series of incarnations all bright and happy, until he chooses, after reaching the limit of satiety, to think of giving up worldly life altogether, he is no better than the majority of his contemporaries in his spiritual development. It is further a delusion to suppose that there is a limit to enjoyment, and that the desire will after some time cease of itself. On the other hand, this giant weed of desire grows stronger and stronger and effectually prevents all spiritual growth or development. The duty of every student of occult science must therefore be to root out *Karma*, and not to improve it or regulate it in any manner which his inclinations may suggest. This result is not likely to be achieved by paying any attention to the laws of *Karma*, which may cause an obstruction to the neophyte's efforts by the very hopes and desires which it evokes. It is sufficient for him to know that *Karma*, when the result of volition, stimulated by worldly motives acting on his emotional nature, necessarily leads to re-birth, and that his object must be to render himself impervious, as it were, to its effects. It may be said that to destroy *Karma* is an impossibility. This statement is no doubt true, but it is not impossible to destroy altogether its influence on the human being. This can only be done in two ways, viz., first, by going through the work which every human being is compelled to do by his very surround-

* That such dissolution has to precede that of the physical body, is proved to us by several things. One of these is the well ascertained fact (to those, of course, who believe in such facts) that the astral doubles of living men—of sorcerers for instance—fear steel, and may be wounded by sword or fire; their wounds, moreover, reacting upon and leaving marks and scars upon the physical shells—whereas the astral bodies of even the “Elementary apparitions”—cannot be hurt.—Ed.

† When the “double” of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the “soul” suffers, and in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth upon the living—says the M. S. S. of the Copt Terentius. The cases of accidental deaths and suicides are fairly described in Mr. A. P. Sinnett's *Fragments of Occult Truth* by a Lay Chela (See *Theosophist*.) Suicides fare the worst.—Ed.

ings, as a matter of stern duty with which his desires or affections have nothing to do; and, secondly, by developing an all-absorbing interest in his occult studies which will, in course of time, isolate him from his environment and render him insensible to the effects of Karma; even in the latter aim, any thing like desire should not be allowed to recommend a particular course of action.

Where then is the motive for occult study? one may be tempted to ask. The reply is, there ought not to be any motive for it. A love for it should be made to spring up like the love of an artist for his art. This kind of glowing affection for a higher spiritual life is the firmest basis on which a neophyte can take up his stand. Any other attitude, however disguised, will but lead to unsatisfactory results.

In confirmation of the remarks herein made, I appeal to the Bhagavat-gita and that priceless little book lately published, entitled "Light on the Path."

THE SOLAR SPHINX.

LIGHT ON THE PATH.

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

(Continued from page 233.)

17. *Seek out the way.*
18. *Seek the way by retreating within.*
19. *Seek the way by advancing boldly without.*

By recalling to memory what has been stated with reference to Rules 9 and 10—(where the disciple is required to desire that which is within himself and without him), it will be perceived that the final goal to be reached by the disciple is *only One*. "That which shines glorious above yonder heaven, above this world, and above all others, large or small, is the same as that which shines within mankind." (Uhandagya-Upanishat III.—XIV.—7.) But though the goal is but one, the paths leading to it are more than one. Broadly speaking it may be said that the paths are two,—those lying within and without mankind,—all other roads being merely the branches of these two. This is well explained, though symbolically, in the Maitri-Upanishat VI—I. and other sacred works. The "golden being in yonder sun" and "that which lies in the lotus of the human heart," are not distinct. The lotus of the heart means nothing but Akasa (Ether) which pervades the universe, including of course human hearts. So that the Ether, whether existing in the human heart or in the universe, may equally be called the lotus; each having its own system of petals, which substantially mean the different points of the compass. The *One* then is to be sought for by *two* principal ways,—by retreating within and by advancing without. All your success in struggling against and giving up evil, and all your success in acquiring virtue, throughout ages, will work for you a beneficial effect, and form a nucleus for good actions to gather round in the future; and this secret treasure will be preserved for you by the soul within you. It holds this treasure for you to reach it; and it is hither that you should seek the way, as ordained in Rule 17. In this way, this rule corresponds with Rule 17 of the second section of this Treatise, which directs the disciple to "inquire of the inmost, the one, of its final secret, which it holds for you through the ages." And when this mystery is learnt, the disciple's further progress becomes exceedingly easy; and he may then be able to seek the way by advancing without himself, to study the other laws of being, of nature, &c., as set forth in Rule 19.

How these ways are to be sought is fully explained in Rule 20, which, for the sake of easy reference, I have divided into clauses as follows:—

20 (A). *Seek it, not by any one road. To each temperament there is one road, which seems the most desirable.*

For, however the primary constituents of the physical bodies and the nature of the individual souls are similar in many respects, yet the result of good or bad Karma accumulated for ages, works such great changes in the case of each individual, that no two persons agree in their moral or spiritual conditions in every respect, so much so that fo

all practical purposes we may safely hold that the nature of each man is different, or rather, has become different from that of every other. Consequently the path to be followed by one can hardly suit the other. "Even the wise man," says Sri Krishna, "seeks for that which is homogeneous to his own nature. All things act according to their respective natures." (Bhagavat-gita, III—33). And then, recognising this as an inevitable necessity, Sri Krishna proceeds to declare that each should choose for himself a particular path best suited to his own peculiar condition, and the Dharma (i. e., the method adopted for reaching the final goal), thus chosen by each person, though contrary to, is better than that of another, though ever so well followed. To die in one's own Dharma thus selected, is really efficacious, while the adoption of that which another has chosen would lead to fearful consequences (Bhagavat-gita, III—35). And it must be remembered that although each individual has to select one road for himself, yet the means to be adopted for traversing it are multifarious. So the Treatise says:—

20 (B). *But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder:—*

So the Mandakā Upanishat says:—"The soul cannot be obtained by a person without power (i. e., the kind of power already explained), nor by indifference, nor by devotion, nor by knowledge void of devotion; but if the wise strives with all these supports, then enters the soul the abode of Brahma" (III—II—4). And Manu, after declaring that man should be really triumphant over all his organs, adds that "when one organ fails, by that single failure his Divine knowledge passes away, as water flows away through one hole in a leather vessel" (II—99). When the united efforts of the whole man are thus put forward in pursuit of the great end in view, then everything will add its quota and serve to facilitate the ascent of the ladder in a very successful manner.

20 (C). *The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with.*

No doubt each act of virtue has its own reward, and will lead us onwards on the steps of the ladder; but the step gained by surmounting a vice is much more firm than the step gained by the practice of any act of virtue. For a person, who goes on practising virtue in his own way,—without being familiar with any particular kind of vice,—is at any moment liable to be beguiled by the alluring temptations of such vice, and to be immersed headlong in it, so deep and fast that he would find it exceedingly difficult to extricate himself from its trammels, if ever he thinks of doing so at all;—but the case is different with a person who has eaten enough of the fruits of vice, and who, by personal experience, gradually comes to look upon its pleasures as illusive, transient, and mischievous; feels ashamed of his ever having indulged in them; and grows really penitent and sincerely vigilant in his resolution to avoid their repetition. Such a person is incapable of retreating into similar vice again; he has surmounted it; has thereby gained a step in the ladder, as firm as it should be. But here it should be particularly understood that it is not intended, nor is it in any way desirable as a precedent condition, that one should have necessarily indulged in vice before he can prepare himself to secure a firm footing on the ladder. Happy are those whose life knows no vice, and whose mind is strong proof against all vicious temptations,—and sure enough their progress on the spiritual ladder is as certain as it is firm. But all are not similarly blessed. Many do err; and what is intended in the foregoing observations is to show that not only there is hope even for such erring people, but that there is also a chance of their placing a more firm foot on the ladder than others, if they only mend their ways, with a strong resolution not to revert to their former vices for ever hereafter.

"Although," says Sri Krishna, "thou art the greatest of all offenders, yet thou shalt be able to cross the gulf of sin, if thou avalest thyself of the bark of wisdom. As the natural fire, O Arjuna, reduceth the wood to ashes, so may the fire of wisdom reduce the whole Karma to ashes."

(Bhagavat-gita, V—36 and 37). Here Arjuna suggests a doubt as to the fate of those sinners who endeavour to reform themselves, but who are cut off from this world before they can succeed in working out the effects of their evil Karma. "Doth not the fool," he asks, "who is found not standing in the path of Brahma, and who is thus as it were, falling between good and evil, like a broken cloud, come to nothing?" (*Ibid*, VII—38). But Sri Krishna assures him that, "such a one's destruction is found neither here nor in the world above. No man who is doing good attains an evil condition." (*Ibid*, VII—39).

Now, taking together the case of people who are always pure, and of those who have been redeeming their purity by surmounting vices, the Text proceeds as follows:—

20 (D). *Yet though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps the whole individuality firmly, and by the force of his awakened spiritual will recognises this individuality as not himself, but that thing which he has with pain created for his own use; and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality.—When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way.*

The disciple should enter the path, heart and soul, and he should remember what Sri Krishna says:—"Thou shouldst strive to raise thyself, by thyself, as self is the friend, of self." (Bhagavat-gita, VI—4). He should by the awakened will, *i.e.*, the sacred will springing up by means of a virtuous conduct, recognise the fact that his sense of individuality is not a portion of his soul, but is one created by unbecoming conduct since its combination with the body. The disciple should try to reach to the life beyond such individuality. What is meant by this, is explained in the following rule and remarks.

20 (E). *Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality and the beauty and obscurity of those other divine fragments, which are struggling side by side with you and form the race to which you belong.*

The disciple should first understand what secret treasure is preserved for him in the inmost recesses of his heart; and in doing so he should test all experiences by utilising the senses in a becoming manner. It is not meant that he should yield to the seductions of sense in order to know it. When he has chosen and entered the path, he cannot yield to these seductions without shame. Yet, he can experience them without horror: can weigh, observe, and test them, and wait with the patience of confidence for the hour when they shall affect him no longer. But at the same time he should remember what has been already observed, namely, that he should not condemn the man that yields to such seductions—but on the contrary stretch out his hand to him as a brother pilgrim. He should not for a moment fancy himself a thing apart from the mass. When he has found the beginning of the way, the star of his heart will show its light, and by that light he will perceive how great is the darkness in which it burns! Mind, heart, brain, and all are obscure and dark until the disciple wins the first great battle against his senses, and so forth. But let him not be appalled by that sight. He should keep his eyes fixed on that small light, and it will grow, much to his advantage. Even the darkness within him has its special advantage. It will help him to understand the helplessness of those who have seen no light, and whose souls are in profound gloom. Bearing this in mind, the disciple should not blame others,—should not shrink from them; but try to lift a little of the heavy Karma of the world, and give his aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. By doing so the disciple enters into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

Having thus made sufficient researches *within* himself; and by testing all experience by utilising his senses, the disciple must proceed a step further, by advancing *without*.

20 (F). *Seek it by the study of the laws of being, the laws of nature, the laws of the supernatural.*

While the disciple searches for and examines the treasure deposited within himself as above indicated, he ought not to discard any thing that is outside. Immense gain is effected by a right contemplation of the displays which the visible works of the creation exhibit. "Behold this, the vast and extensive universe," says the Rig Veda, "and have confidence in His prowess." (I.—103—5). "The seven rivers display His glory; and heaven, earth and sky display His manifested form. O Indra, the sun and moon perform their revolutions that we may see and have faith in what we see." (Rig Veda, I.—102—2). Even the scriptures of those sectarians who hold up "Revelation" as the sole refuge of man, are full of sublime descriptions of the visible creation, and of interesting references to the various objects which adorn the scenery of nature. Without the cultivation of our reasoning powers, and an investigation of the law and economy of Nature, we can never hope to appreciate and understand the excellence of that which we are in search of. The universe is the macrocosm (Brahmānda), while an individual being is the microcosm (Pindānda), one is allied to the other, and the study of one is essential for the right understanding of the other. "Yonder sun is the external soul and Prana is the internal; from one the other is inferred," says the Maitri Upanishat. (VI—I). Hence it would be extremely prejudicial to the disciple's interests, if he were to narrow his search to within the circle of his own heart, and shut his eyes to all that lies beyond. Remember that "Para-bramha is one whose centre is everywhere, and whose circumference is nowhere."

And what next?

20 (G). *And seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light.*

The disciple, after having made researches within and without, should ultimately turn back to his internal spirit, for it is there that he is to behold that which he seeks to behold. "Lastly," says the Chandagya Upanishat "Approaching his own spirit, and calmly reflecting on his object, let him eulogize." (I. III—12). And the result is that "having beheld the exquisite light in our own hearts, and beheld it also high above all darkness, we attain to that Lord of Lords and the noblest of lights, the Divine Sun." (*Ibid*, III. XVII.—7).

What a disciple has to do after finding the beginning of the way, is thus declared in the following rule.

21 (A). *Look for the flower, to bloom in the silence that follows the storm: not till then.*

The pause of the soul is the moment of wonder; and the next is the moment of satisfaction; that is the silence.

Now the disciple has found the way; but only its beginning. The first shoot of the plant has appeared, but the flower of the plant is still in the bud. We can hardly expect it to put forth its blossoms, until it is free from the excitement of its struggle against the contending and obstructive elements. And so it is with individuals. The disciple cannot hope that the flower of wisdom will bloom until his struggle against the allurements of his sensual desires and appetites has successfully terminated, and a perfect silence has begun to reign, as a calm after the storm. This idea is beautifully illustrated in the Maitri Upanishat:—The "syllable Om is sound; its end is silence, soundless, void of sorrow or fear; full of joy and satisfaction; firm, immovable, indestructible," and so on (VI—22). The Chandagya Upanishat (Ch. I) describes the syllable Om, as the quintessence of all essences, the noblest part of the Veda, the animating principle of the body, the supreme and the most adorable; the Para-bramha itself. It is ordained that this mysterious and sacred word should be adored, chanted, and chanted repeatedly. Broadly speaking, it is composed of three letters A. U. M. But it has also what may be called a half-letter (Ardha-mātra), which consists of the silence (Śānta), which ensues after the word is uttered, and more especially after uninterrupted successive repetition of the word with a perfectly peaceful mind. This sacred word removes every taint of sensual desires and appetites, and lands the disciple in a perfect blissful silence. This is the sort of silence which the

disciple should attain; and this is the silence in which the flower blossoms as the text says.

It is not however meant that the seed thrown does not germinate at all in the meantime. The text assures us that,—

21 (B). *It shall grow; it will shoot up; it will make branches and leaves, and form buds, while the battle lasts. But, not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience,—not until the whole nature has yielded and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit.*

This plant will certainly grow during the storm and struggle; but it does not always happen that it is in blossom during such period. Very often we see a tree flourishing in the luxuriance of its foliage, with widespread branches and a huge trunk, and yet bearing neither flower nor fruit owing to the absence of certain conditions essential to a complete development of all the inherent properties of the seed thrown into the soil. So it is with man. He may find the beginning of the right path;—may even have a capacity for advancing further, and yet, if he does not earnestly strive in that direction, his further progress is hopelessly retarded. At this stage, when the disciple has risen to a level higher than his neighbours, it behoves him to put forth his unswerving energies, and work out the Karma with a cheerful mind. Then, sure enough, a calm will come to him, in which the bloom will open in all its beauty and fragrance, and when he attains this state of perfect mental calm, he is in a position to behold in his own soul the object of his researches." (Maitri Upanishat, IV—34).

What occurs next, is thus stated in the Text:—

21 (C). *And in the deep silence, the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak; it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for and desired, even amid the raging storm.*

This is an event exceedingly sacred and mysterious, and baffles all attempts at description. "The happiness which comes to the mind which has wasted away its defilement by intense abstraction, and which has merged itself in the soul, cannot be uttered by the voice; and can only be apprehended by its own perception." (Maitri Upanishat, VI—34). This opening of the bloom is the glorious moment, when perception awakes; with it comes confidence, knowledge, and certainty.

21 (D). *The silence may last for a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.*

Nature stands still between man's physical death and rebirth; the interval may be short or long according to each individual's merit and other conditions. But however this may be, it is certain that what is gained once is never lost. Once having passed the storm and attained peace, it is then always possible to learn, even though the disciple waver, hesitate and turn aside. The voice of silence remains within him, and though he leaves the path utterly, yet one day it will resound, and rend him asunder, and separate his passions from his divine possibilities. Then with pain and desperate cries from the deserted lower self, he will return to the pure path. "No man that does good can ever attain an evil condition" says Sri Krishna (Bhagavat-gita, VII—39).

Here we have arrived at the end of Section I; and the Text has the following concluding remarks:

These written above are the first of the Rules which are written on the walls of the Hall of Learning. Those that ask shall have. Those that desire to read shall read. Those who desire to learn shall learn.

The Hall of Learning is what is described as the "Sabha" of Pragapati (Lord of men) in the Chandagya Upanishat; (VIII—14); and as the *Sāla* of Brahma in the Maitri Upani-

shat, (VI—28). The rules "written on the walls of the Hall of Learning," mean the rules connected with Brahmagyana—(Divine wisdom). To go to the Hall is to enter the condition in which the learning of such rules becomes possible.

Those that ask shall have these Rules. But when an ordinary man (*i.e.*, one who is not a disciple in the sense in which that word is explained above) asks, his voice is not heard, for he asks with his mind only, and the voice of the mind is only heard on that plane in which the mind acts. Therefore, except in the case of those who have mastered the foregoing twenty-one Rules, it cannot be said that those that ask shall have. To ask is to feel the hunger within—the yearning of spiritual aspirations. To be able to read means having obtained the power, in a small degree, of gratifying that hunger.

To read is to read with the eyes of spirit, and not the eyes of the flesh (More of this, hereafter).

Those who desire to learn shall learn. It must be so. When the disciple is capable of entering the hall of learning, he will always find his Master there; and when the disciple is ready to learn, he is accepted, acknowledged, and recognised. For he has lit the lamp, and it cannot be hidden. (See Bhagavat-gita, XVIII—70).

Section I is thus brought to a close with the following blessing to the disciple.

Peace be with you.

The word "peace" corresponds with the Sanscrit word *Sānti*, or *Swasti*, which is used at the end of a part or whole of certain Aryan sacred works, *e.g.* Taitereya Upanishat, II—1; its object being to bless the disciple who is struggling to remove all obstacles to knowledge; and thereby obtain peace of mind. This blessing of peace is given by the Master to his beloved disciples, whom he considers as himself; and such disciples, be it remembered, are not confined to any particular locality. They are to be found in the East as well in the West, and everywhere.

By One Supreme this universe is pervaded; even every world in the whole unlimited circle of nature. Man (wherever he may be), by abandoning all that which appertains to the perishable world, enjoys pure Happiness and Peace. (Isa Upanishat—I.)



(To be continued.)

HINTS TO STUDENTS OF OCCULTISM.

Written for the Theosophical Society, Chicago.

PERHAPS we cannot better open this subject than by a remark of an eminent scientist, "To him who knows the English alphabet, all other earthly acquirements are possible." This certainly is encouraging to us, in that we all hope we have at least learned the first letter. This assurance comes to us in the earnest desire for truth and light—aye, in the *soul cry* that will take no denial.

It is often surprising to us to note how—after this first advance is made and the desire fully established, there comes to us, from varied and unexpected sources, glimpses of light and truth. It is as though our minds were directed—our attention called to these scraps of knowledge, by some subtle force outside ourselves—as though we were under the care of masters who supplied us as fast as we were able to digest. Indeed we are told by one who speaks, as having authority—"That none ever were or could be introduced among the "Brotherhood," whose name, standing, character and spiritual proclivities were not known, and who were not selected for the qualities which were in harmony with the objects of the association."

You ask for hints or suggestions as to what course to pursue in this search for the hidden and occult. This were a question for a master to answer. I can only give rambling thoughts and observations. First, there must be the inborn love of truth, for the truth's sake,—love of that which appears *hidden, veiled*—and love of the weird, strange *lore* of the "Little Folk"—thus establishing a power of attraction that will result in the aggregation and assimilation to ourselves of these grains of truth. This assimilation is aided by the habit of retire-

ment of one's self into one's self or introversion, shutting the world *out* and ourselves *in* with the *spirit*, by the fixing the mind intently upon that to which we would attain.

The habit of withdrawing from companionship to some calm retreat where quiet, harmony and rest await us, and there giving ourselves up to reading and meditation is an important adjunct. This should be done at a stated time each day as far as possible in this work-a-day world of ours.

Added to this, methinks there should follow alongside the desire to prune ourselves of every weakness and error, until there should be no room in our minds for envy, hate, jealousy or selfishness in any form—and in their place a love and charity that should extend to all humanity.

Then, above all, there should be no *fear*.

Remember that the soul that is without fear *cannot* be conquered. There should be no fretting or chafing, because we cannot carry our points or accomplish all we have marked out for ourselves: and above all we should remember that thoughts and words have souls, and will people our world and pursue us even over the border-land.

Next to be considered is the necessity for perfect harmony among ourselves as fellow-students and seekers. If we stand together in spirit, letting no thought, or hardness enter our minds against each other, never minding if sometimes it does seem as though *this* might have been done differently, or *that* is not the best way to accomplish our ends—or that we do not need to plod on at snail's pace towards the light. If, I say, this is our attitude, we may hope for far greater results and the fulfilment of the promises held out to us.

We are to remember that the injunction of the Master bids the *strong* to succour the *weak*, to help those who are struggling up towards the light, patiently and kindly—knowing full well—that those who stride on towards the heights regardless of their companions by the way, will reach a point where loneliness and desolation will crown their efforts.

True, they may stand far above, where the eye may rest upon glittering scenes, the ear be turned toward lofty truths, and where a feast of good things may be spread out before them; but, if they stand alone, with no soul to enjoy with them—no one with whom an exchange of thought can take place—or who can at all understand; their reward will be very like the "Apples of Sodom:" they might better have gone slower and helped their companions up the steeps, holding sweet communion as they climbed. We are told by those who have travelled this road before us that perfect harmony, intense concentration of thought and will-power of those seeking, is the surest, aye the only, way to demonstration.

You ask for guidance in choice of books treating upon these subjects. Indeed that were a hard question to answer. We are so constituted that our minds require different food, and that which would furnish a rich repast to one, would yield but little nourishment to another. I can only speak for myself at this point. A love for mystic lore may be stimulated and intensified by reading Bulwer Lytton's "Strange Story," "Zanoni" and "Coming Race,"—then by taking Sinnett's "Occult World," first, followed by "Isis Unveiled," after which "Esoteric Buddhism" can come in to good advantage. Much can be gleaned from "Rosy Cross" and "Arabian Nights," "Perfect Way" and "Mr. Isaacs," &c., &c. But to me there seems *more* to depend upon the inward development toward the outer, than from the outer, in. Then let us seek to become imbued with the real object of this study, spiritual growth and development—a reaching up and out, toward the light—rather than becoming absorbed in demonstration or even the power of sight or hearing.

As we become acquainted with our souls, learn to know and claim our birthright of domination over

physical conditions, striving always to desire unselfishly the good and happiness of others, so shall we grow in the direction we are seeking.

M. M. P.

"ESOTERIC BUDDHISM" IN GERMANY.

IN continuation of my reply to Edward Von Hartmann's criticisms on "Esoteric Buddhism," published in the *Theosophist* for May last, I propose to deal with some of the objections which have since been raised. The first objection I notice shall be the contention that the intellectual study, which precedes practical research in esoteric physics, weights the investigator with so much bias as to render his experiences unworthy of credit. This objection is based upon a want of knowledge of the preliminary study and its methods. If that study had been but the acquisition of information about facts not yet experienced, the attack would have been strong. For instance, if a man hearing that the soul was a blue horse of the size of one's thumb, works himself into an abnormal state of consciousness in which such appears to be the case, his testimony should be set aside as absolutely valueless. But to take another illustration. An astronomer by mathematical calculation obtains data regarding an unknown planet, which is subsequently seen through a telescope. Imagine the telescope to be of such an elaborate construction as to demand a life's application to acquire skill in its use and to require each observer to exercise skill in adjusting the instrument for himself. Would it be justifiable to call such an investigation prejudiced and untrustworthy? That there are other avenues of knowledge besides the five senses is admitted by most fair-minded people, including Von Hartmann. Is it true that transcendental knowledge can be gained only from promptings by others? Or, in other words, is it true that the function of transcendental consciousness is limited entirely to objectifying suggestions? Many cases are known in which clairvoyants, without any knowledge of medicine in their normal condition, have been found to prescribe suitable remedies for illness. These facts prove that in the transcendental condition there is an expansion of the area of *real* knowledge. If this be conceded, it is plain that our preliminary study no more prejudges the subsequent investigation, than a knowledge of mathematics hampers physical research.

It was maintained in my previous observations that a purely metaphysical examination shows the justice of the Sankhyan classification of the universe into twenty-five categories. There is no prejudice or illegitimate process involved in this. It may be here stated that the division into seven adopted in "Esoteric Buddhism," is also scientific. These divisions, it must be always borne in mind, are logical and not in time and space. Their direct perception, therefore, must involve a change in the state of consciousness. Vijnana Bhikshu insists upon it in the second book of his treatise on Sankhya philosophy. Even experiments with anæsthetics show that *ideas* become, under certain circumstances, objects of direct perception. Numberless phenomena of thought-transference, psychometry and mediumship, recorded by trained observers of scientific eminence, bear testimony to the same effect. The argument that in the case of experimental psychologists similarity of conditions produces similarity of hallucination, will, if driven far enough, taint our ordinary experience with unreality. For the normal consciousness in different individuals has similar conditions imposed upon it. I repeat, therefore, that any standard of truth and reality which is applicable to ordinary experience is satisfied by the transcendental experience of mystics.

With regard to the objection that an incompetent teacher may be selected by the esoteric student, it is to be stated that such instances are not rare. But the principles laid down by competent authorities for the

guidance of a student are capable of guarding against errors, when properly applied. The requisite qualifications of a spiritual teacher are exhaustively dealt with by Manu, Sankara and other authorities. But I shall again refer to the atheistic Sankhya. Quoting the Vedas, Gaudapada says in his commentaries:—"He who in his appointed office is free from partiality and enmity, and is ever respected by persons of the same character, is to be regarded as apt (fit or worthy,) to instruct." Sankara says that the esoteric student must be competent to discriminate between correct and incorrect reasoning (See his *Viveka Chudamani*) before he enters upon his work. In short, the selection is made upon the same principle as that of an expert whose testimony is cited in a modern court of justice; and occasional failures certainly do not vitiate the method. This part of the subject may be fitly concluded with the wise saying of the blessed Gautama Buddha:—"Do not believe a thing to be true because I Buddha say so, but question your reason about it."

The next point to be considered relates to the problem of ultimate annihilation. This question can be answered only by a careful examination of the nature of the ego. The ego has two aspects. First, as the subjectivity, the "I am that I am," of which no predicate is possible, and the other, as its own object the objectivity including egotism. The objectivity is the synthetic unity of all the attributes of the subjectivity, which, *per se*, is an abstraction considered apart from all these attributes. Time and space being manifested through the Objective are themselves objective. The subject is Eternity and Great Void. Time and Space as distinguished from Eternity and Great Void are objects. The great error of the Kantian system lies in confounding the objective ego or rather egotism with the subjectivity. The world of objects, over which the subjectivity presides, includes the egotism itself. Therefore Kant's classification of certain facts of experience as objective, and others as subjective operations of thought, is entirely erroneous. If the subjective operation of thought be suppressed, material objects would at once become imperceptible metaphysical abstractions. Bearing in mind the difference between the ego and egotism, we shall not be hopeless of solving the problem of immortality. The true ego, the highest subjectivity, is manifestly not an object, and must therefore be independent of time and space, which exist only in the category of objects. Consequently the true ego [Purusha] is immortal. The essential characteristic of the true ego is to know, and knowing requires the objective. But it is a matter of experience that individual objects undergo perpetual change. They disappear as causes and exist only as effects. Therefore the eternal consort of Purusha is not any individual object but the great Objective, the mother of all objects. What happens in Mahapralaya is that the highest conscious ego, that is to say, the ego which feels itself to be the only conscious ego (not the subjectivity), and which is also from another point of view the most permanent object during the Manvantara, undergoes change. It may here be mentioned that this conscious ego is the standard-consciousness referred to in my previous observations. Whatever happens, Purusha never changes; in fact it is the permanence of Purusha that renders change at all possible.

To approach the problem from another side. It is plain that at the present moment there are in the universe many objective egos or egotisms, but only one true ego or subjectivity. For if plurality of subjects be possible, one subject must be the object of another, thus necessitating a higher synthetic unity to supply the common basis for the existence of difference between the hypothetical subjects. One thing cannot be different from another to which it bears no relation whatsoever. By a logical expansion of this argument, one maintaining the plurality of subjects will be landed into a *regressus*

ad infinitum. It is to be added here that the *Purusha*, of which Sankhya maintains multiplicity, is not the same as the subjectivity, the knower (*jna*).

The personalities A, B and C, are objects and not the true ego. Consequently when A, B and C are amalgamated, the consciousness or subjectivity, which they severally represented, does not suffer any change, just as the mother remains the same whether one or more of her children cry out her name. Does the expansion of experience disturb the self-identity of the man and boy?

Again, the objects A, B and C having been, cannot altogether cease to be, although like young kangaroos they may disappear into mother Prakriti from the gaze of any given standard of consciousness. But A does not exist in eternity otherwise than by a countless number of form changes;— A_1, A_2, \dots, A_n , but still there is a permanent form of A which may be mathematically called the time-integral of A and which is one of the functions of Prakriti. The subjectivity does not undergo any change in the process any more than an individual who is represented by his initials or by his full name, although the initials and full name are not in themselves identical.

This great illusion is not fully comprehensive by any one; yet the following considerations may throw some light on the question. Purusha is the permanent substance of the universe, Prakriti is the sum total of its attributes. It is evident that when there is but one substance and an infinity of adjectives, each one of the adjectives is capable of designating the substance. And moreover any adjective in a series which conveys the idea of longest duration, is the representative of the substance in a special sense; thus the egotism, the line of reference of experience derives its character. The great illusion is the power of an object to stand for the subject. The only way out of the tangled wood of illusions is the realization of the permanent ego. Even the individuality, the time-integral of any egotism, is immortal only as an object and not, as the Purusha, as itself. This will show why we must be pessimists exoterically and optimists only in a philosophical sense. Never will an embodied ego be free from pain, says Sankara.

MOHINI M. CHATTERJI.

STUDIES IN SWEDENBORG.

By H. C. VETTERLING, M. D.

V.—(Continued from last Number.)

THE WORLD OF SPIRITS.

This is an intermediate world; a part of the Spiritual World. Above, are the subjective states called the Heavens; below, the subjective states called the Hells. Hence Jesus made Abraham say to Dives, "a great chasm is situated between us and you." The inhabitants of the World of Spirits are called "good spirits" and "evil spirits." They are without exception disembodied men and women: Dhyan Chohans, Elementaries, and Elementals were not known to Swedenborg. The World of Spirits is a state of purification and of unmasking. The good are freed from the dross of the senses, and the evil, from the masks, the conventional lies, that have hidden the inner face. In the case of both classes this process is often accompanied by much suffering. For habit, our "second nature," especially when confirmed by the will, is not easy to get rid of.

The separation of man from his physical body is described as follows:

"A separation or death ensues, when the body comes into such a state, from disease or accident, that it cannot act as one with its spirit. The pulse and respiration of the body ceases, when the correspondence with the pulse and respiration of the spirit ceases, and then the spirit departs and continues its life in the Spiritual World. *D. L. and W.* 390. Death has its origin in sin, and sin is all that is contrary to divine order. Sin closes the smallest, invisible vessels [of the physical body], of which the next greater vessels, which are invisible, are composed; for the

smallest, invisible vessels are continued to man's interiors. Hence comes the first and inmost obstruction and vitiation in the blood; this vitiation, when it increases, causes disease, and at length death. But, if man had lived a good life, his interior would be open to heaven, and through heaven to the Lord; thus the smallest and invisible vascula (it is allowable to call the delineations of the first stamina, vascula, by reason of correspondence) would be open also, and hence man would be without disease, and would only decrease to ultimate old age, until he became an infant, a wise infant; and when in such a case the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven." *A. C.* 5726. *H. H.* 445-448. He would overleap the World of Spirits (*Kama-Loca*).

As a rule, the resuscitation of man from the dead takes place on the third day. He then comes out of the state of unconsciousness in which he has been during the process of his separation from the physical body. He finds himself at first in company with Celestial angels, then with Spiritual, and lastly with Natural. They welcome him and instruct him about the World he has entered; and if of a heavenly genius, he accompanies his like into Heaven; if not, he turns to his like from Hell. But before he can enter either state he has to undergo "vastation," that is, good or evil not belonging to his inner life has to be separated from him. Swedenborg emphasizes the fact that man, after death, is in a perfect human form, not a formless something; that he is possessed of sense, memory, thought, and affection, as in the Natural World, and that he leaves nothing behind him but the terrestrial body. *H. H.* 453, 461. Upon their resuscitation some pass at once into the state of heaven or of hell; but the majority have to pass through two or three spiritual states, before they can enter their eternal home. The *first state* resembles that of man in the Natural World; indeed, so much so that the newcomer does not know that he is in the World of Spirits, and has to be instructed about it. The *second state* brings out the good or evil nature of the interior man. The conventional lies of "civilization" are forced away, and the truth comes to the surface. For, "there is nothing concealed that will not be revealed; and hid, that will not be made known." Luke xii. 2. The *third state* is one of instruction, and is only for those that pass into the heavenly states. They are instructed that Heaven is not a place of prayer, of hymn-singing, of sermonizing, and of "walking about with Christ in white," but that it is a state in which man obtains knowledge of the affairs of the Soul and the Supreme Being. I have not Swedenborg's authority for saying that the World of Spirits is a *semi-subjective* state, but I infer it from teachings like this:

"Man's first state after death is like his state in the World, because he is in externals; his face, conversation, and disposition are the same...and, if he does not attend to what comes in his way; to what has been told him by the angels, when he was resuscitated, that he is now a spirit, he knows not otherwise than that he is still in the [Natural] World."—*H. H.* 493.

Swedenborg discourages intercourse with the departed; first, because we have "Moses and the Prophets;" second, because we are, as a rule, of the earth, earthy, and spirits that are willing and able to enter into communication with us, are so also; for "birds of a feather flock together;" and third, because spirits can tell us nothing of real use to our souls. Information through the senses should be discarded for information through the soul, or through the "Divine Word." He says: "there are two ways to the human understanding, viz., a way by the senses, which is the lower way.....and a way by heaven [the Internal Man] from the Lord, which is the higher way; whatever is born by the lower way is bodily and material, but what is born by the higher way is spiritual and celestial." *S. D.* 899. Look ever inward and upward! True; revelation from within; the vision that shows the kingdom of heaven within you so that you abandon the way of the vulgar, running and crying: "lo, here," "lo, there!" "lo, a divine book!" "lo, a divine church!" is not to be

had without price; be certain of this. Swedenborg arrived at intuition, or "perception," by degrees: "I was elevated into the light of heaven interiorly by degrees, and in proportion as I was elevated, my understanding was elevated, so that I was finally enabled to perceive things that at first I did not perceive, and finally, such things as it had been impossible for me to comprehend."—*H. H.* 130. I do not wish to be understood to say that all can elevate themselves in this manner, and in the same degree as Swedenborg, but that each willing mind can ascend out of the sensual into the spiritual, out of the material into the ideal. But, as the author of *the Keys of the Creeds* has said, "the road to God is paved with idols!"—matters of the senses, and these are not in favor of rapid advance.

Our *Theosophist* has given an interesting account of his early experience in the road to God, which is worth while to read:

"I was accustomed to this [tacit] respiration in infancy while saying my morning and evening prayers, and also sometimes afterward while exploring the concordant action of the heart and lungs, and especially while writing from my mind those things that have been published. I then noticed for several years that there is a tacit respiration, that is scarcely perceptible; about this also it was granted to me afterward to think and to speak. In this wise I was introduced from my infancy into such respirations, especially by intense speculations in which respiration is quiescent: for otherwise no intense speculation as to the truth can exist; and afterward also when heaven was opened to me, so that I could speak with spirits, I was so entirely introduced into this respiration that for the space, almost of an hour, I did not draw in any breath; there was only so much air drawn in that I was able to think. In this manner I was introduced by the Lord into interior respirations. Perhaps also in my dreams, for I noticed again and again that after falling asleep, respiration was almost entirely withdrawn from me, so that on awakening I gasped for breath. This kind of respiration, however, ceases when I do not observe, write, or think any such thing, and reflect only upon this that I believe these facts, and that they take place in innumerable ways. Formerly I was not able to see these varieties, because I could not reflect upon them: yet now I am able to do so, because each state, each sphere, and also each society, especially the interior, have in me a suitable respiration, into which I fall without reflecting upon it. By this means it is also granted to me to be present with spirits and angels."—*S. D.* 3464.

There is something in this passage that reminds one of Samadhi, at least, as defined by S. Sundaram Iyer in the following sentence: "The aim of Hata Yoga is the development of the Powers of Abstraction (from the outside world), of Quietism, and Introspection of the Mind—in short, of Samadhi."—*Theosophical Misc.* No. I, p. 106.

In his early career as an expositor of mystic matters, Swedenborg's hand was often moved by a subjective force; thus, not as the hand of "writing mediums" is, by objective force. It is well to bear this in mind, lest we place him on a level with them. He speaks in one instance of the difference between writing from interior dictation and writing involuntarily:

"Without revelation it is impossible to understand such things [the mystic sense of the Bible]. There was a dictation in the thought, but in a wonderful manner, the thought was thereby led to an understanding of these words, and the idea was kept fixed upon each single expression; it seemed as if it was fastened to it by a heavenly force. Thus this revelation took place in a sensible manner. But, the process is different when the thought is enlightened manifestly by a certain light, and when the writing is directed so that not even the least word can be written differently. Sometimes this is done in a less sensible manner, but at other times so very sensibly that the finger is led by a higher power to write, and it is impossible to write otherwise."—*Adversaria* III. 7167.

This passage shows a gradual development of the interior faculties; an advance, or preparation for advance, out of the World of Spirits (*Kama-loca*), into the Heavens (*Devâchan*), or, out of a *semi-subjective* state into a subjective. Our author was doubtless in the former state at the time he wrote the *Adversaria* and the early parts of the *Spiritual Diary*. He had become sensitive, clairvoyant, and clairaudient; impressible, but not in the high degree he became later, when he entered the sphere of the soul. Of his clairaudience we have

many proofs: "It was forbidden that anything should be dictated to me in a loud voice; although conversations have been carried on with me [by spirits] in a loud voice continuously for quite a long time; during the act of writing, however, silence prevails." "Although the voice is as clear and loud as that of a man that is speaking, since it can be heard even when others are speaking, still it does not enter the ear by the air from without, but is conveyed to the ear from within, wherefore it is not heard by the person present" [with me in the Natural World].—*Adv.* 7167, 6966.

It has been stated above that Swedenborg discourages open intercourse with the inhabitants of the World of Spirits, and it is desirable to confirm this by his own words:

"It is believed by many, that man may be taught of the Lord by spirits speaking with him; but those that believe this, and are willing to believe it, do not know that it is connected with danger to their souls.....enthusiastic spirits speak with enthusiasts; Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics,.....and, what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit [that operates] also believes that he is the Holy Spirit; this is common with enthusiastic spirits.....when a spirit from similar affection favors man's thoughts or principles, the one leads the other, as the blind the blind, until both fall into the pit."—*A. E.* 1182, 1183, 590.

This is said of men in general, not of those that live in the real rather than in the material; in the rational and spiritual, rather than in the natural and sensual. The latter have, out of necessity, to look to the senses for information, whereas the former need but look inward for it. There is information enough for the Natural Man in the Sacred Books, and he need not resort to table-tipping, slate-writing, and guitar-playing "spirits" for it. It is of those that are spiritualized that Swedenborg speaks in this paragraph:

"Many of the interior things of the Word of God-Messiah cannot be learned from the experience of this [present] human race, but have to be learned from the ancients and from spirits...If the present race had lived in the time of the Ancient Church, or in the time of the Primitive Christians, they might have known them very well from experience and from revelation in themselves; yet they may be known still better from the state of the spirits and the human souls that now fill the lowest sphere of heaven."—*S. D.* 200.

That revelation from an internal source, from the Inmost Man, is possible even at this day, has been abundantly and eloquently demonstrated in that sublime work, *The Perfect Way*, and the reader may, if he but will, experience it for himself, and so verify the teaching of that work, as well as the teaching of Swedenborg.

As to the length of time a departed one remains in the World of Spirits; this depends upon his spiritual condition, especially upon the agreement of his interiors, for these must agree before he can enter his eternal home, wherever this may be. Some pass at once into Heaven or into Hell; others, remain in the Intermediate World a long time, but no one above thirty years.—*H. H.* 426, 491. It is interesting to notice that this teaching of Swedenborg, with many another, tallies with the teaching of the MASTERS lately given through Messrs. A. P. Sinnett and Mohini M. Chatterjee: "it is unusual that a Kama-loca entity will be in a position to manifest as such for more than twenty-five to thirty years."—*Theosophist*, February, 1885. "Those alone who during a long course of unselfish life, have shed every atom of material craving, are able to overleap Kama-loca altogether, while, in the case of the generality, its duration varies from some hours to a great many years."—*Light*, February 7, 1885.

It is important to bear in mind that the term "spirit" is not invariably used by Swedenborg to designate an inhabitant of the World of Spirits, for he uses it sometimes to designate an inhabitant of Heaven or of Hell. In *A. E.* 1133 he speaks of the Spiritual Universe as an "Orb, consisting of six expanses, three heavens, and three hells, inhabited by spirits.

"Although the Divine Sun is not visible in the World of Spirits, the light there is from that sun. "To good spirits it is like the light of summer in the Natural World, but to evil spirits, it is like the light of winter." *D—P.* 166.

THE HEAVENS.

The general parrotry that prevails in the Christian world prevents progress in the higher life, the life of the soul, by mental fossilization. The counsels of Jesus: "if any one should say to you then, behold! here is the Anointed, or there, believe it not," and the "kingdom of God comes not with outward show, nor shall they say, behold here! or there! for, behold, the kingdom of God is within you," have either fallen upon deaf ears, or have been heard and repeated in cockatoo fashion. Let the reader judge whether Swedenborg has, with "the many," sinned, or not.

"The Divine sphere proceeding from the Lord, which enters the angels by influx, and is by them received, constitutes essentially heaven."—*H. H.* 7.

"Heaven, before the external sight of spirits, is on high; and before the internal sight, such as is that of angels, it is within."—*A. C.* 8325.

"Where heaven is, one does not perceive aught by dint of spaces and times, because these are peculiar to Nature, but by means of states and their varyings and changes."—*Ibid.* 4043.

"The heavens in which the angels are, are not permanent like the lands on our globe, but exist in a moment according to the reception of divine truth by them. The face of all things there are changed as the state of the reception is changed."—*A. E.* 876.

"You must know that heaven is not in any sure and fixed place thus, not according to the vulgar opinion on high; but heaven is where the Divinity is; thus, with every man, and in every man that is at home in charity and faith."—*A. C.* 8931.

"All the appearances that exist in the heavens are real, because they are correspondences; for the interior things pertaining to the affections and thoughts of the angels, when they pass to the sight of their eyes, are clothed in forms such as appear in the heavens and as they are visible, they are called appearances."—*A. E.* 553. *H. H.*—170-176.

"Times and spaces in heaven do indeed appear like times and spaces in the world, but yet they do not really exist there, for which reason the angels cannot otherwise measure times and spaces, which there are appearances, than by states, according to their progressions and changes."—*A. R.* 947.

"Every man in the other life, while thinking of another, sets his face before him, and at the same time, a number of the particulars of his life; and when he does this, the other becomes present as if fetched or summoned."—*H. H.* 494. In other words, thought brings presence. (It is as if Hermes spoke: "and judge of this for thyself; command thy soul to go to India, and sooner than thou canst bid it, it will be there").

Quotations of the same tenor as these might be multiplied. The reader understands what our author means when he says that in the heavens there are valleys, hills, and mountains; villages, towns, and cities; children, wives, and husbands; rustics, priests, and princes. The subjective state is an endless, creative state. The soul liberated from the limitations of matter is a creator. Since the doctrine of "metempsychosis" finds no favor with him (*T. C. R.* 79.), he is necessarily emphatic as to the endlessness of the subjective states: "in that Orb. [the Spiritual World] are all men that from the first creation of the world have departed out of it; that, after their decease, are also men as to form, and are spirits as to essence."—*A. E.* 1133.

The angels are not huddled together in the same heaven; for there are three distinct, general subjective States, namely, the Celestial Heaven, the Spiritual, and the Natural; and each heaven is made up of innumerable "Societies," of different size and of different degrees of spiritual development; a confirmation of the teaching of Jesus, "In my Father's house are many mansions." The societies are intimately connected; indeed, so much so, that they are the parts of a Whole, which Whole Swedenborg calls the Grand Man. The heavenly World is thus named, because it appears "in the sight of God as one Man, whose soul and life God is," and because, "this divine man is in every particular of his form a man," and furthermore, because "every society in heaven is a man in form."—*D. P.* 64. Reflect upon the esotericism of this teaching, and see the wisdom of Swedenborg, as well as of him that said, "Indeed, God is not far from

every one of us ; for in Him we live, and move, and exist ; as even some of your own poets have said, ' for also we his offspring are.'—*Acts*, xvii. 27, 28. *A. R.* 31.

The head of the Grand Man is formed of celestial "societies," the trunk, of Spiritual, and the extremities, of Natural. Besides this, the right side of him is formed of angels of a "celestial genius," the left, of angels of a "spiritual genius." Thus there are two kingdoms, the Celestial kingdom and the Spiritual. The angels of the former are subject to good affections, the angels of the latter, to true thoughts. We have then the kingdom of the Will and the kingdom of the Intellect. An angel from each kingdom is associated with man ; the one influences so far as he permits, his will, the other his understanding ; these influences go forth from the angels as "celestial heat" and "spiritual light." The intimacy of this association depends upon the quality of the man with whom the angels are. But, the association is not conscious on either side, for it is an association of "spheres," or emanations. When an angel enters the "sphere" of a man, he perceives at once and unerringly the man's intentions and thoughts in all their minutiae. True ; not his natural intentions and thoughts, but their corresponding spiritual ; for every natural idea is, "on the very threshold of heaven ;" transformed into its corresponding spiritual. If it is an idea that concerns the man's spiritual welfare, it ascends like Abel's offering to God ; but if it concerns his material welfare, it descends like Cain's. So that these guardian angels do not concern themselves about petroleum-wells and mines, nor about the kitchen-fire and the breakfast table, nor do they call themselves "Dewdrop," "Starlight," or "Your loving spirit child," but they concern themselves about the soul's good affections and true thoughts and their increase.—*A. C.* 5978, 5980, 6209, 4667, 785, 10568. Omit re-incarnation, and how great is not the similarity of the following teachings :—

"While the spiritual life of an individual is unfolding itself in Devachan, sympathetic souls on earth feel the vivifying and spiritualizing influence of that unfoldment, and translate it into their physical lives according to their respective spiritual development. Whenever an individual on earth is enabled, by his highly spiritual life, to live upon the plane of the soul, he can consciously receive the influx of spiritual energy thus showered upon the earth and trace it to its source. True, spiritual communication must be of a subjective character. The pure spiritual being, even while on earth, vibrates in unison with some glorified predeceesors, a good man in life and goodness in death. It will thus be seen that good men freed from the limitations of the flesh, become inspiring influences in their turn, and so remain for a period immeasurably greater than the span of their lives on earth, before making another descent into objective life." *M. M. Chatterji*.—*Light*, February 7, 1885.

"The influx of angels is more interior, and less manifestly perceived than the influx of evil spirits." "The influx of angels is into man's conscience, and hence they hold him bound by the affection of good and truth, and of justice and equity, without infringing his liberty." "The angels protect man by various methods, and inspire things good, and this by a love desired from the Lord." "There is an influx of good affections and true thoughts from the angels into the souls of men."—*A. C.* 6193, 6207, 5992, 6600.

The atmospheres of the heavens, like those of the Natural World, consist of aura, ether and air, and serve the same purposes. "The superior heavens appear as if they were in an ethereal atmosphere ; the inferior as in an aerial, and the lowest as in an aqueous. The last appears as a sea, to those that stand afar off, but not to those that dwell in it."—*A. E.* 871.

THE HELLS.

Those that are in the subjective states, called the Hells, occupy a region of the Spiritual World, below the world of spirits. But they are not in one place, because they are not in one spiritual state. Like the Heavenly World the Hellish, is divided into three general states, each of which is made up of countless "Societies," small and large. The members of each "Society" being in similar evil and falsity, the purity and splendor of the heavenly homes is wanting ; impurity and squalor prevail. The

air is dark, the houses small and rickety, the street narrow and crooked, and filthy ; assassins lurk everywhere ; wrangles and fights occur ; a general insecurity prevails, Swedenborg was protected by the "spheres" of angels when he descended into the hells. Hell is a Monster, and the departed that compose this Monster are divided similarly as the departed that compose the Grand Man, thus ; the Celestial, Spiritual, and Natural angels, or the Affectionate and the Intellectual angels leave their corresponding infernals ; the Fiery, Black and Pallid, or Devils and Satans. In a Devilish spirit, the evil preponderates ; in a Satanic, the false. The devils are in opposition to the Good, the satans, to the True. The worst, the devils, are deformed, filthy, and repulsive ; their voices are harsh and *external*. At a distance, the wicked appear as swine, wolves, serpents, and other unclean and fierce beasts. The hellish "societies" are made up of men confirmed in hatred, revenge, fraud, lying, lasciviousness and other evils. The sum total of their life in the Natural World was evil, and hence they were not cast into hell, as the missionaries would have you believe, but gravitated thither of their own accord. "All are predestinated for heaven, and it is man's own fault if he goes to hell" says Swedenborg.—*A. E.* 802. When evil has become confirmed ; has become the "second nature," its removal would bring about annihilation, which, according to Swedenborg, would be "contrary to divine order." Hence the everlastingness of the Hells! Learned Theosophists, misled by sensational and superficial preachers, have stated that our Author teaches the possibility of annihilation through evil. I am sorry to say, he does not!

"Those that come into hell remain there to eternity."—*A. E.* 383.

"If a man does not resist evil as from himself, he remains in hell, and hell in him, nor are they separated to eternity."—*Ibid.* 1161.

"Those that worship Nature separate themselves at length from the angels, and fall into hell, nor can they be taken out thence to eternity."—*Ibid.* 1220.

"Inasmuch as as love, constitutes the life of man, and man according to his life acquired in the world will live to eternity either in heaven or in hell, it is a point of the highest interest for him to know, how a heavenly life is acquired."—*Ibid.* 837.

"He that does not know the laws of divine order may suppose that the Lord can save any whomsoever, thus the evil as well as the good, whence it is the opinion of some that in the end all that are in hell will also be saved ; but that this is impossible may be seen in *H. H.* 521—7 *A. E.* 745.

"When the bad are punished, angels are always hard by, who moderate the punishment, and soothe the pains of the wretched ; but they are not able to take them away, because such is the balance of all things in the other life, that *the very evil punishes itself* ; and unless it were taken away by acts of punishment, such things could not be kept down in hell to eternity, they would otherwise infest the societies of the good and do violence to the order established by the Lord, wherein the salvation of the Universe lies."—*A. C.* 967.

The good and the evil states are in Swedenborg's philosophy, everlasting ; and necessarily so, because this philosophy embraces neither Nirvana nor annihilation.

It is not pleasant to go into details as to the life he calls hell (*Avitchi*), which is not the hell of domineering Catholicism and atheistic Protestantism, nor the hell of "stings-of-conscience" of Universalism ; the latter what a comfortable hell ! Oh, no ! Swedenborg teaches that *evil punishes itself* ; and the "sweet," "loveable" woman, whose bonnet flashes with feathers of birds flayed alive and the "enterprising" man that flayed them, are not put off with bugaboo hells ; the punishments in the hells described by him are so excruciating as to surpass even the inflictions of those incarnate demons, the vivisectionists. Let us hear :

"Infernals cannot be tormented by remorse of conscience, for they have had none ; all that have conscience being among the happy."—*A. C.* 965.

"In hell they delight to punish and torment one another ; which they have the art to accomplish far beyond what is possible in the body."—*Ibid.* 965 and 1322. Having described the punishment of "laceration," of "conglutination," of the "veil," of

"discerption," of "circumrotation," he says: "the evil spirits that punish by discerption, have said it so delights them, they could go on punishing to eternity; angels, however, though they cannot remit punishments, are present [by influence] to moderate them." *Ibid.*, 955, 956, 957, 960, 962, 964, 5188.

The little light that penetrates into the hells is from the Divine Sun; but it is perverted through the irrationality of the inhabitants there, so as to appear "in the lowest hell [the anti-"celestial"] like light of burning coals; in the middle hell, like the flame of wood-fire; and in the highest hell, like the light of candles; and to some, like the light of the Moon in the Natural World by night"—*D. P.* 167.

It is useful to remember that, everything unclean among men in the Natural World, be it spiritual uncleanness or physical, attracts evil spirits; that they delight to be with foul men, and in foul places.—*A. E.* 659.

THE DIVINE SUN.

The Divine Sun is an emanation of God's divine love and divine wisdom. Its ardor is intense, and would, without the interposition of spiritual clouds, literally be a "consuming fire." Because of their ardor, the first and the second emanations do not enter the Heavens, but appear as radiant belts around the Sun (*A. C.* 7270); the third, enters the Heavens, and imparts heat and light, or love and wisdom, to the angels, and to the interiors of men in the Natural World, and continues its course into the World of Spirits, and even into the Hells. The Divine Sun is fixed; constant in the East; in an elevation of about 45°, and has none of those apparent circumvolutions that the sun of Nature has, which produce the various times and seasons of the year. *D. L. & W.* 104,610. Night and rest in the Subjective States are brought about by subjective changes, inasmuch as every new affection that arises is the beginning of a new day; its cessation, of a new night. Although the Divine Sun is fixed, it is not always visible to all the angels: the Celestial angels see it always, the Spiritual very often, and the Natural, sometimes. When Swedenborg saw it, "it appeared of the same size as the sun of the Natural World, and fiery like it, only more ruddy." *Ibid.* 85; 104. The distance between the Divine Sun and the angels depends upon their interior receptiveness of divine love and divine wisdom from the God-Man. *Ibid.* 108. Its light differs in the three Subjective States: in the highest it is of a ruddy flaming color; in the middle, of a white, shining; and in the lowest, it is such as the light of the Sun at noon, in the Natural World. Thus, the light of the Spiritual World has nothing in common with the light of the Natural World; "they are as different as life and death." *D. P.* 166. All beyond the Divine Sun, even to the uttermost distance, the natural, mineral kingdom, is creating from God-Man, through it. When the heat of this Sun flows into the heat of the Natural World, it "puts forth the effect, and is felt in the body as elementary heat; yet it is the vital heat in it, which takes origin from the love that is the heat of the Divine Sun."—*A. C.* 8812.

GOD MAN.

At the centre of the whole creation is God-Man, hidden within His first emanation, the Divine Sun. The mystics of old said, "our God is a consuming fire" (*Psalms* civ: 2), and "He covereth Himself with light as with a garment" (*Heb.* xii: 29), and with good reason; for God-Man, as He is in Himself, is unapproachable and unknowable: "The Divine Esse, or God such as He is in Himself, is immutably the same. Not that God is simple Sameness, but Infinite, that is, He is the same from Eternity to Eternity. He is the same everywhere, the same with every one; all variation and mutability being in the recipient, for they are effects produced by the state of the recipient."—*P. C. R.* 25. *D. L. and W.* 124. "The Godhead is Infinite, and thus, is beyond all comprehension, even an angelic."—*A. C.* 5321.

(To be continued.)

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(SECOND SERIES.)

VI.

The Creative Power.

THE sublime page with which Genesis begins is not the history of a single fact once accomplished. It is the revelation of the creative laws and the successive unfoldments of existence. The six days of Moses are six lights of which the seventh is splendour. It is the genealogy of ideas which become forms according to the order of the symbolical and eternal numbers.

On the first day is manifested the unity of the first substance, which is light and life, and which emerges from the shades of the unknown.

On the second day are revealed the two forces which are the firmament or the foundation of the stars.

On the third, the distinction and the union of contrary elements produce fecundity on the earth.

To the fourth Moses attaches the quaternary, traced in heaven by the four cardinal points in the circular motion of the earth and the stars.

On the fifth appear those who are to have command over the elements, that is to say, the living soul.

The sixth day beholds the birth of man with the animals his auxiliaries.

On the seventh day the whole is in action, man acts and God seems to rest.

The days of Moses are the successive lights thrown by the Kabalistic numbers on the great laws of nature, the number of the days being that of the revelations.

It is the genesis of science more even than that of the world. It has to repeat itself in the mind of every man who seeks and who thinks; it begins by the affirmation of the visible being, and after the successive confirmation of science, it ends by that repose of the mind which we call faith.

Let us imagine a man plunged in the abyss of scepticism or even one who has systematically adopted the methodical doubt of Descartes. "I think therefore I am," his master makes him say. But do not let us go so fast and ask him simply: "Do you think that you exist?" "I believe I exist," says the sceptic and thus his first word is one of faith.

"I think I exist for it seems to me I think." If you think something, and something seems to you, therefore you exist. Therefore something exists; being exists, but for you all is chaos, nothing is yet manifested in harmony and your mind floats in doubt as on water. It seems to you that you think. Dare then to affirm it clearly and boldly. You can do so if you will. Thought is the light of souls. Do not struggle against the divine phenomenon which is being accomplished in you. Open your inner eyes and say: let there be light! and for you there will be light. Thought is impossible in absolute doubt, and if you admit thought you admit truth. Besides you are forced to admit Being since you cannot deny it. Truth is the affirmation of that which is, and, in spite of yourself, you must take care to distinguish it from the affirmation of that which is not or from the negation of that which is—the two formulae of error.

Now let us go back into the darkness which remains. Your intellectual creation has just accomplished its first day. Let us now behold a new dawn. Being exists and Being thinks. Truth exists, reality affirms itself, judgment becomes necessary—reason forms itself and justice follows.

Now admit that in Being is life. This needs no proof. Obey your inner sense, dominate your sophistries and say: "I wish it to be so for me," and it will be so for you, for independently of you, it must be so already and it is.

But life is proved by motion. Motion acts and is preserved by equilibrium. Equilibrium in motion is the relative part and equality in the alternate and contrary impression of force. Thus there are contrary and

alternate part and direction in force. Substance is one, force is double, and this force, alternate and double in its reciprocal impressions, constitutes the firmament or the universal foundation of all that moves, according to the laws of universal equilibrium. You see the action of these two forces throughout nature. They repel and they attract; they collect and they disperse, you feel them yourself, for you feel you need to attract and to radiate, to conserve and to spread. In you blind instincts are balanced by the provisions of intelligence. This you cannot deny, dare then to affirm it and this will form your second day, the revelation of the binary. Now distinguish between the powers that you may be the better able to unite them, that they may become reciprocally fruitful. Water the arid ground of science with the living waters of love. The earth is science which is worked and is limited; faith is immense as the sea. Woe to those who fear the water of heaven and who would hide the earth beneath a brazen veil. Allow eternal hopes to germinate, let simple beliefs blossom, let the great trees mount upwards.

Love is revealed in nature through harmony. The sacred triangle causes its light to shine. The number three completes divinity whether in thy ideal or in the transcendental knowledge of thyself. Thy intelligence has become a mother, because it has been fecundated by the genius of faith.

Lift now your eyes and contemplate the heavens. See the splendour and the regularity of the stars. Take the astronomer's compass and telescope and rise from wonder to wonder. Calculate the return of the comets and the distance of the suns, all these move according to the laws of an admirable hierarchy, all this immensity full of worlds, absorbs and surpasses all the efforts of human intelligence; is it then without intelligence?

True, the suns do not go whither they will, and the planets do not go beyond their orbits. The heavens are an immense machine, which may not indeed be able to think, but which certainly reveals and produces thought. The four cardinal points, the equinoxes and the solstices, the zenith and the nadir stand at their posts like sentinels and propose for our solution as an enigma the letters of the name of Jehovah, or the four elementary and symbolical forms of the ancient Sphinx of Thebes. But before you learn to read, dare to believe and declare that there is a hidden sense in these writings of the heavens, and so end your fourth day.

The bird cleaves the air as it flies in any direction at will. It chooses the tree or the wall whereon to build its nest and then it rests and sings. It seeks for food, it nourishes and brings up its young. Does it then think or does something else think for it? If you doubt the intelligence of the world, do you doubt that of the birds? If the birds are free beneath an enslaved sky, whom does that sky obey if not that which gave liberty to the birds? But the heavens are not enslaved but under admirable laws, which you are able to comprehend and which the suns obey without needing to comprehend them. You have the intelligence of the heavens and so are more immense than the heavens themselves. You are not their creator and mover, it is another; deny him not or you deny yourself. The star of intelligence, mistress of forces, the five-pointed star, the pentagram of the Kabalists and the microcosm of the Pythagoreans appeared on the fifth day. Now you know that matter cannot move unless directed by spirit, and you require order in motion; you are about to understand man and assist at his creation. Behold forms appear for all the forces in nature which are driven by the supreme autonomy to become themselves autonomous and living. All these forces will be your subjects and all these forms are the figures of your thought. Listen to the lion's roar, and hear the echoes of your own anger! The mastodon and elephant turn your swelling pride to derision, do you wish to resemble them? No, they must be tamed to your use and service, but to impose your power upon them you must first tame in yourself the vices of which

many of them are the types. If you are gluttonous as the pig, lascivious as the goat, fierce as the wolf or thievish as the fox, you are but an animal disguised as a man. King of animals, rise in your dignity and power; let us make man! Say: "I would be a man," and you will be what you will, for God would that you should be a man, but he awaits your consent because he created you free, and why? Because every monarch must be acclaimed and proclaimed by his peers. Liberty alone can comprehend and honor divine power, thus God needs this great dignity in man, that man may be capable of paying God legitimate adoration.

A BEWITCHED LIFE.

(As narrated by a Quill-Pen.)

It was a chilly, dark night, in September, 1884. A heavy gloom had descended over the streets of Elberfeld, and was hanging like a black funeral-pall over the dull factory town. The greater number of its inhabitants, weary after their long day's work, had retired hours before to stretch their tired limbs and lay their aching heads on their pillows. All was quiet in the large house, all as quiet in the deserted streets.

I was lying in my bed too; alas, not one of rest, but of pain and sickness, and to which I had been confined for some days.

So still was everything in the house, that as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of my blood, as it rushed through the aching body, producing that monotonous singing in the ears, so familiar to one who is listening to silence. I had watched it until it grew in my nervous imagination, into the sounds of a distant cataract, the fall of mighty waters.....when, suddenly changing its character, the ever growing "singing" merged into, and was drowned by, other far more welcome sounds. It was the low, scarcely audible whisper of lips made holy by the daily and nightly intercourse throughout long years; a voice familiar and welcome ever; doubly so, during moments of mental, or bodily, suffering, since it always brings with it, hope and consolation.

"Courage!" it whispered in sweet, mellow tones. Think of the days at Elberfeld, and try to add to them the experience of a night in that city—Let the narrative of a strong life, that will interest you, help to shorten the hours of suffering...Give it your attention—Look yonder before you!

"Yonder"—were the clear, large windows of an empty house across the narrow street of a German town. They faced my own in almost a straight line across the street. My bed faced those windows; and as, obedient to the suggestion, I glanced at them across the way, what I saw made me forget for the time being the pain and agony of a rheumatismal swollen arm and body.

A mist was creeping over them; a dense heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa uncoiling on the opposite windows and wall: gradually it disappeared leaving a lustrous light behind, soft and silvery, as though the window-panes behind it reflected a thousand moon-beams, a tropical star-lit sky—first from the outside, then from within the empty rooms. Then I saw the mist elongating itself and throwing a fairy bridge across the street, from the bewitched windows to my own balcony—nay, to my own bed! As I kept looking on, the wall and windows of the opposite house suddenly vanished. The space occupied by the empty rooms had changed into the interior view of another smaller room in what I knew to be a Swiss chalet—into a study, with its old, dark walls covered from ceiling to floor with book-shelves and antiquated folios; and a large, old fashioned writing desk in the centre of the study all covered with manuscripts and writing materials. Sitting at it, quill-pen in hand, was an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale and yellow, that the light of the solitary little student's lamp, threw

two shining spots on the high cheek-bones of his emaciated face which looked as though it was cut in old ivory.

As I was trying to get a better view of him by slowly raising myself upon my pillows, the whole vision—chalet and study, desk, books, and scribe—seemed to flicker and move. Once set in motion, it approached me nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street—it floated through my closed windows and wall into my room and settled finally beside my bed..... “Listen to what he thinks and is going to write”—said soothingly the same familiar, far off voice.—Thus, you will hear a narrative, the interest of which may help to shorten the long sleepless hours, and may even make you forget for a while your very pain...“Try.....”

I tried, doing as I was bid. I centred all my attention on that solitary, laborious figure that I saw before me, which saw me not. At first, the noise of the quill-pen with which the apparition was writing suggested to my mind nothing better than the whispered, low murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought that the figure bending before me over its manuscript was reading aloud its tale instead, of writing it. But I soon found out my error. I caught sight of the old scribe's face and saw at a glance that his compressed lips were motionless, the voice too thin and shrill to be *his* voice. At the same time I saw at every word traced by the old feeble hand, a light flashing from under his quill-pen, a spark that became as instantaneously a sound, or, became so to my inner perceptions—which is the same thing. It was indeed the small voice of the quill that I heard, though scribe and pen, were perchance, at the time, hundreds of miles away from Germany. Such things will, and do, happen occasionally, especially during night, in whose “starry shade” Byron tells us we—

“...Learn the language of another world...”

Anyhow, every word uttered by the quill I remembered days after. Nor had I any great difficulty in retaining them, as when I sat down to record the story, I found it impressed, as usual, with indelible materials on the astral tablets before my inner eye

I have but to copy it, and give it as I received it. I failed to learn the name of the unknown nocturnal writer. For those who prefer to regard the whole story as a made-up one for the occasion, perchance a dream, its incidents I hope will prove none the less interesting.

...My birth-place is a small mountain hamlet. A cluster of Swiss cottages hidden deep in a sunny nook between two, tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I had returned—a cripple mentally and physically—to die. The invigorating, pure air of my birth-place decided otherwise: I am still alive; perhaps left for the purpose of giving evidence to facts I had kept profoundly secret from all—a tale of horror I would rather conceal than reveal. The reason for such unwillingness on my part, is due to my early education and subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as Providential, I, who believe in no Providence and yet am unable to attribute them to mere chance—I connect them in their ceaseless evolution of effects engendered by certain direct causes with one primary and first cause, from which ensued all that followed: a feeble old man. It is these results that furnish me with an additional proof of the actual existence of one, whom I would fain regard—oh that I could do so!—as a creature born of my fancy, the evanescent production of a feverish horrid dream! It is that paragon of all the virtues who embittered my whole life; who, pushing me violently out of the monotonous but secure groove of daily life, was the first to force upon me the certitude of

a life hereafter, thus adding an additional horror to this one.

With a view to a clearer comprehension of the situation, I must interrupt these recollections by saying a few words about myself.

Born in Switzerland, of French parents, who centred the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and d'Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist. I could have never even pictured to myself any beings—least of all a Being,—above or even outside of visible nature, as distinguished from her; hence I regarded everything that could not be brought under the strict analysis of physical senses as a mere chimera. A soul—I argued—even supposing man has one, must be material. Origen's definition of *incorporeus*—the epithet given by him to his God—signifies a substance only more subtle than that of physical bodies, and of which; at best, we can form no definite idea. How then can that, of which our senses cannot enable us to get any clear knowledge, how can that make itself visible or produce any tangible manifestations? As a result, the tales of nascent spiritualism were received by me with a feeling of utmost contempt, and the overtures made by some priests with derision, often akin to anger. The latter feeling has never abandoned me.

In the eighth Act of his “Thoughts,” Pascal confesses to a most complete incertitude upon the existence of God. During the whole of my life I professed a complete *certitude* as to the *non*-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us:

“I have examined, if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude.”

Nor have I found, to this day, anything that might have unsettled me in precisely the same but still stronger feelings. I have never believed, nor ever shall believe in a Supreme Being. As to the phenomena proclaimed far and wide in the East relating to the powers of man, potentialities so developed in some persons as to make virtually gods of them—I laugh no more at these. My whole, broken life, is a protest against any such further negation.

Owing to an unfortunate law-suit, at the death of my parents, I lost the greater part of my fortune, and had resolved—rather for those I loved best than for my own sake—to make one for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan, as its junior partner.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel into, and perform business in, many localities that, in those days especially, were not easily opened to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system, I thought, worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist Monasteries of Kioto. I have examined in turn. Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino Yassero, Kie-misoo, Higa-dzi-Hong-Vonsi, and many other famous temples.

Several years passed away, and during that whole period I had not been cured of my scepticism, nor did I ever contemplate to have my opinion on this subject altered. I derided the pretensions of the Japanese bonzes and ascetics; as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, the men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhists, teaching us

to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

I had made the acquaintance, at the foot of the golden Kwon-on of a venerable and learned bonze, one named Tamoorahideyeri, who had since then become my best and most trusted friend.

But my respected friend was as meek and forgiving as he was erudite and wise. He never once resented my impatient sarcasms, only bidding me to wait and see.

He belonged to the temple of Tzi-onene, a Buddhist monastery as famous throughout Tibet and China as in all Japan. None other is so venerated in Kioto. Its monks belong to the sect of Dzeno-doo, and are considered as the most learned among the many erudite fraternities. They are, moreover, closely connected, and allied with the *Yama-boosi*, (the ascetics, or "hermits") who follow the doctrines of Lao-tze.

But, the more I admired and learned to love him personally, the less I could get reconciled to his wild ideas about some people acquiring supernatural powers. I felt particularly disgusted with his reverence for the *Yamaboosi*, the religious allies of all the Buddhist sects in the country. Their claims to the "miraculous" were simply odious to my materialistic notions. Indeed, to hear every Jap of my acquaintance at Kioto—even to my own partner, the most shrewd of all the men of business I came across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands and affirmations to their "great" and "wonderful" gifts—was more than I was prepared to patiently bear in those days! And who were they, after all, those great *magicians* with their ridiculous pretensions to *supra-mundane* knowledge; those "holy beggars," who, as I then thought, dwell purposely in the recesses of unfrequented mountains and unapproachable craggy steepes to afford no chance to the curious intruders to find out and watch them in their own dens? Simply—impudent *fortune-tellers*, Japanese gypsies who sell charms and talismans, and no better! In answer to those who sought to assure me, that, if the *Yamaboosi* lead a mysterious life, admitting no profane one to their secrets, that they still do accept pupils, however difficult for one to become their disciple, and that thus they do have living witnesses to the great purity and sanctity of their lives—in answer to their affirmations I opposed negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category, that of fools, when not knaves. I went so far as to include the *Sintos* (worshippers of nature spirits) in this classification, and got thereby many enemies. For the *Sinto Kanusi* (gurus, spiritual teachers) are looked upon as the highest in the upper classes of Society, as they all belong to the most cultured and educated men in Japan.

Years passed; and as time went by, my ineradicable scepticism grew stronger and fiercer every day. As the *Kanusi* of the *Sintos* form no caste or class apart, and they do not pass any ordination—not one, at least, known to outsiders; and as they claim publicly no special privilege or power, even their dress being in no wise different from that of the laity, and they being simply in the world's opinion professors as well as students of occult and spiritual sciences, I came very often in contact with them without in the least suspecting that I was in the presence of such personages.

I have mentioned already an elder and much beloved sister, my only surviving relative who was married and had just gone to live at Nuremberg. Regarding her with feelings more filial than fraternal, her children were as dear to me as might be my own. In fact this large family of eleven persons, her husband included, was the only tie that attached me to Europe. Twice, during the period of nine years, had I crossed the ocean with the sole object of seeing and pressing the dear ones to my heart. I had no other business in the West, and having

performed that pleasant duty, I had returned each time to Japan to work and toil for them, for whose sake I had remained a bachelor, that the wealth I might acquire should go undivided to them alone.

Hitherto, we had corresponded as regularly as the long transit of the (then) very irregular service of the mail-boats would permit. Then came a sudden break in my letters from home. For nearly a year I had received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; fruitless were my efforts to account for such an unusual silence.

"Friend"—said to me one day Tamoorahideyeri, my only confidant,—“Friend, consult a holy *Yamaboosi*, and you will feel at rest.”

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without bringing any news, I felt a despair which became daily more pronounced. It degenerated finally into an irrepressible craving, a morbid desire to learn—the worst—as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before—a complete master of myself; now, an abject slave to fear. A fatalist of the school of de Holbach, I who had always regarded belief in the system of necessity as the only promoter of philosophical happiness, as having the most advantageous influence over our human weaknesses, I felt a craving for something akin to *fortune telling*! I had gone so far as to forget the first principles of that doctrine—the only one suitable to calm our sorrows, to inspire us with a useful submission, a rational resignation to the decrees of blind destiny with which foolish sensibility causes us so often to be overwhelmed—that teaches us that *all is necessary*. Yes; forgetting all this, I was drawn into a shameful superstition toward stupid, disgraceful desire to learn—if not futurity, at any rate that which was taking place at the other end of the globe. My conduct seemed utterly modified, my temperament and aspirations wholly changed; and as a nervous weak girl, I caught myself, straining my mind to the very verge of lunacy, to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of that long unexplainable silence!

One evening, at sunset, my old friend, the venerable bonze Tamoorahideyeri appeared on the veranda of my low wooden house. I had not visited him for many days, and he had come to know, how I was. I took this opportunity to sneer once more at one, for whom, in reality, I felt a most affectionate respect. With equivocal good taste—for which I repented almost before the words had been pronounced—I inquired of him why he should have walked all that distance when he might have learned about me any thing he liked by simply putting the question to a *Yamaboosi*? He seemed a little hurt, at first: but after having keenly scrutinized my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

An insane desire possessed me from that moment, to defy any of his alleged magicians to tell me who the person I was thinking of, was, and what he was doing, at that moment. He quietly answered, that the desire could be easily satisfied. There was a *Yaboo*, two doors from me, visiting a sick *Sinto*. He would fetch him—if I only said the word. *I said it, and from the moment of its utterance my doom was sealed.*

How shall I find words to describe the scene that followed! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one who knows his moral superiority, and scorps, therefore

to notice the mistake of those who fail to see it. To my rather irreverent and mocking questions, offered with feverish eagerness, he gave no reply; but gazed on me in silence as a physician would a delirious patient. From the moment he had fixed his eyes upon mine, I felt—or shall I say *saw*—as though a sharp ray of light, a thin silvery thread, shooting out from the intently black oblong and narrow eye so deeply sunk in the yellow old face—penetrated into my brain and heart like an arrow and was performing the operation of digging out from them every thought and feeling. Yes; I both *saw* and *felt* it, and very soon the double sensation became unendurable.

To break the spell I defied him to tell me what he had found in my head and heart. He quietly gave me the correct answer.—“extreme anxiety for a female relative, her husband and child,” who were inhabiting a house, the correct description of which he made as though he knew it as well as myself. I turned a suspicious eye upon my friend, the bonzo to whose indiscretions I thought, I was indebted for the quick reply. Remembering however that Tamoorā could know nothing of the appearance of my sister's house, and that the Japanese are proverbially truthful, and as friends faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine—The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamaboosi to tell him, the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means; and that was to make the foreigner (myself) *to see*, and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamaboosi; a stranger to him, in the required state?

I had heard in Europe of mesmerized somnambules and pretenders to *clairvoyances*, and having no faith in them, I had, therefore, nothing against the process itself. Even in the midst of my never ceasing mental agony, I could not help smiling at the ridiculousness of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

H. P. B.

(To be continued).

COMMON-PLACE SUGGESTIONS.

WE sometimes express a desire to know the truth, to become acquainted with Theosophy, Occultism, and the like. This desire is generally only one of a large number, merely a passing fancy, a whim, and we desire Truth, as the child desires a new toy, or the man a new mistress, or the epicure a new dish, simply because tired of the old, and such a seeker would never recognise the jewel truth, if placed before him, because his eyes are veiled by *desire*.

One must first apprehend that Divine Truth exists, and he is led to this directly, through familiarity with its beauty and exceeding loveliness, or indirectly through bitter experience, which teaches him the instability and worthlessness of all beside.

No man can serve two masters, and the Divine Sophia tolerates no rivals; so long as another occupies the heart, she remains invisible.

The strongest passion in man is the sexual instinct. To gratify this, or revenge its disappointment he will often commit murder. This desire or lust is instigated from two sources, viz., lust of the blood and lust in the mind, and these two join hand in hand to keep him in bondage. His imagination fires his blood, and the fires of the blood feed his imagination. Under the dominion of this passion man grows old, and wastes his substance in riotous living. The bloom of the soul was designed to keep pace with the decay of the body; the truest, grandest evolution in nature. But instead of this we see old age marked by decrepitude and often imbecility.

Now take the average man of the world whose imagination has no longer power to fire his blood, but can still torture itself, impotent from age or excess, and give him the *Elixir of Life*. Let him feel again the blood tingling in his veins, and coursing through heart and brain, what would he do, but salute his old boon companion, *imagination*, and rush after the first pretty face that came in his way. This is the secret of Faust. When one desires truth, as a mistress, fills his imagination with her, thinks of her by day, dreams of her by night, labors with head, heart and hands for her, considers no gift too dear, no sacrifice too great, that he may stand by her side, and clasp her to his heart; when he is ready to kill every rival in his breast which keeps him from her embrace, then and only then may he be said to *desire* her.

So long as love, fame, wealth or power, do or can satisfy the heart of man, or so long as he thinks they can, he desires not the *Pearl*.

So soon as he has discovered that none of these can give lasting peace and satisfaction, and not till then, will he become a *earnest seeker after truth*, and he who thus seeks, *shall surely find*.

The first result of this earnest seeking will be to *find himself*. Get thee behind me death; O Life, I salute thee! Ah; now I see, *this* is the way thou wouldst have me go, towards this thou hast aimed from the beginning, goading me as an ox, spurring me with pains, pricking me with remorse. Give me your hand *old mother* and I'll endeavor to work *with* you, and resist no more. There was then and there a resurrection, the veil of the temple was rent in twain, and the sacred fire which burned on the altar in the holy-of-holies shone through and caught the fragments of the old temple as they fell, and began to devour them. “And I saw a new heaven, and a new earth” * * * Now this is no fancy sketch, neither is it an isolated experience, but common to every age and clime. Physical and psychical phenomena have also their place and uses, though always open to question, and subject to doubt and denial. Though they may proceed from an adept in the higher realm, they are manifestations on the lower plane, and just here is the mistake so often made.

The carnal mind cannot apprehend spiritual truth; above the realm of the senses and passions, out of the noise, into the silence, must he go, who would find the truth, “*Be still*, and know that I am God.” If one gaze upon the sea lashed by storms, the angry waves warring with each other, and stirring up the mud from the depths beneath, he shall not find the heavens mirrored there with the clouds or stars. Even a gentle ripple on the surface will mar the vision. The soul of man is a mirror of nature, and it reflects faithfully the panorama toward which it is turned, and the mind may read the lessons written there in the lurid fires of passion, or in the clear light of eternity. If the mirror of the soul be turned habitually toward the spiritual world, if passion be subdued, and pride and ambition destroyed, by and by the mists will roll away, and knowledge of the everlasting verities will flow into the soul.

This is the royal road to knowledge, though it leads through the valley of humility. To feel that one is nothing is to have part in all, space and time belong to the body and the organs of sense, but to the soul belong the everlasting verities. The senses deceive and lure the soul to destruction, the body is only the house in which we live and we may live in the upper rooms with the heavens and the stars above us, or in the cellar among the vermin in filth and darkness. “Choose ye this day whom ye will serve.” The kingdom of heaven is within you, so is the kingdom of hell.

We are creatures of habit by slow accretions, we gather to ourselves the experiences of life. These cannot be changed in a moment, but they can be converted every one, into stepping-stones, to aid us in our ascent towards the light. We may banish the idea of death, nothing dies, but change, renewal, rejuvenescence

are written everywhere throughout nature. The duration of this present life should have naught to do in shaping our lives, but the character of our present life will have everything to do in determining our *consciousness* when body and sense are no more. To live *consciously* in the spirit here, is to quaff the elixir, to transmute the baser metals of sense and time into the pure gold of existence. Hence true theosophy is the philosopher's stone.

This is the theme which, with a thousand variations, runs through the music of the lives of the founders of the Theosophical Society. One must have a dull ear for music who cannot see or hear this. Dignity, loyalty, self-sacrifice, charity, whom have they reviled? What thousands have they blessed. Prove them guilty of fraud or to be dupes, or self-deceived. Strong indeed must be the evidence, but what then? "They are but human after all." But does that change the whole philosophy of existence, or alter the experience of every earnest soul, every seeker after God. Would it change the nature or ministry of man? Has nature made the destiny of the human race to depend on the loyalty of one or two individuals, or the intelligence of a scientific commission, or a S. P. R.? Alas, for human destiny if he had!

Those who have failed to comprehend theosophy, because they have not begun to *live* it and who have pinned their faith on the founders, as on a new pope, looking for phenomena as miracles, may accept the statement of an individual or a committee as against the record of those earnest noble lives, written in the hearts of the children of India, and in those of Theosophists all over the civilized globe.

The intelligent theosophist will neither believe nor disbelieve an accusation of fraud laid against these benefactors, *he will simply refuse to entertain the proposition or discuss it at all*, it is out of order, and if persisted in, as insulting to him as to them, Mme. B. has "juggled" and Col. O. been "duped," therefore man born of woman is *not* of few days and full of trouble! prone to evil, duped by his senses, and to be "saved" if at all, by the God within his own soul.* Be not deceived. O ye of little faith, and less knowledge, if ye love the truth and seek righteousness *press forward*, and be not diverted or deceived, and by and bye ye shall *know* of yourselves wherein ye stand. And to you, my sister, my brother, here is an open palm, and a thankful heart. There are many who know why, and how, and how well ye have wrought in the vineyard, the cloud is bound with a halo of glory and shall illumine the world.

AMERICAN, F. T. S.

PHRENOLOGY.

Few branches of study have met with so much undeserved contempt and ridicule as phrenology; those who are ignorant of the science have most erroneous ideas as to its scope and claims; some think it a species of divination, others that it is all guess-work, while others again, who allow that "there may be something in it," consider its pursuit productive of fatalistic and therefore harmful tendencies.

But Phrenology is none of these things, it is a true science treating of the organs of the mind on a physical basis, and its conclusions and methods are as well justified as those of any other science.

The founder of Phrenology was Gall, a noted physician and anatomist. Born in 1757 in Baden, he lectured for some time in Vienna, but was compelled to leave the latter place because the authorities considered his lectures on phrenology tended in some way to the subversion of religious belief. He then went to Paris where he became a naturalized French subject, and, although unsuccessful in gaining a chair in the Academy, wrote and lectured with considerable success until his death in 1828. He was assisted in his labours by Dr. Spurzheim who

had joined him in Vienna. Dr. Coombe of Edinburgh also published some important works on Phrenology, and several other well-known members of the medical profession have written or lectured on the subject.

Now let us examine the claims of Phrenology and the data upon which they are based. In the most recent works on Phrenology, it is said to treat "of the mental powers, and the relationship which these powers bear to certain corporeal conditions," or again "it treats of mind, as we know it in this mortal life, associated with matter and acting through material instruments"; or in a more concrete form "its simple yet comprehensive definition is this: every faculty of the mind is manifested by means of a particular portion of the brain, called its organ, the size of which, other things being equal, is proportionate to its power of function."

We need not dispute the general proposition that brain is the organ of mind; all recent research goes to furnish fresh evidence in support of this now generally accepted view. But the proposition by which Phrenology stands or falls is that not only is brain the organ of mind, but that each faculty of the mind has a certain portion of the brain as its special organ, and that the size of this organ varies as the strength of the faculty.

That this is probable follows from the fact that, according to the results of the best biological and psychological researches, nerve currents flow along the line of least resistance, *i. e.*, a current tends rather to pass along the line taken by a previous current than to trace out a fresh path for itself, thus, the position of the nerves themselves are determined by the direction of the lines along which the currents pass. From various data it is argued with extreme probability that each of our thoughts produces a molecular disturbance in the matter of which the brain is composed; that if the same thought or set of thoughts is of frequent occurrence, it wears for itself a sort of channel, as it were; and by this means it occurs more easily with each repetition until it becomes what we call a habit, and this is borne out by what we know by observation to take place in the formation of physical habits; the unexercised muscle soon becomes small and flabby, while that which is in constant use becomes large and hard. Now if we believe that the same thought or set of thoughts has its special channel in the brain, it is at least likely that similar or related thoughts should run in channels that are near rather than in those that are remote from one another, and hence that the various similar or related thoughts associated with a certain faculty should all take effect in one particular portion of the brain, rather than in various scattered portions. It is no objection to this view to urge that, were it correct, we should expect to find the brain divided up into a number of plainly differentiated nerve centres, because we know that thoughts and faculties shade off imperceptibly into one another and no hard and fast line of demarcation can be drawn between their various groups; were we to express what we imagine to be the probable state of things by means of a diagram, we should draw a network covering the whole surface, but closer in some places than others, and this is all the phrenologists contend for.

The following considerations are given in "A catechism of phrenology"* in support of this view.

(1). The mental powers are not equally developed at the same time, but appear in succession, as the different parts of the brain to which they belong become successively developed.

(2). Genius is generally partial. For example, a person may possess a strong genius for poetry or music, and be totally destitute of talent for metaphysics or mathematics.

(3). In dreaming, some of the faculties are awake, while others are asleep; now, if they were all manifested through one and the same organ, it would be absolutely

* By a member of the Phrenological Society of Edinburgh, revised and enlarged by Nelson Sizer. (New York Fowler and Wells.)

impossible for them to appear in such opposite states at one and the same time.

(4). In partial insanity, there is a great deficiency in the operations of some of the faculties, while the others remain powerful and healthy.

(5). When the brain is injured, all the mental faculties are not equally affected, but one or more, in particular, manifest an evident disturbance in their functions.

(6). The brain, during its growth, undergoes various changes of form, each change corresponding to the permanent condition of the organ in various orders of inferior animals."

Further, when we come to examine Gall's method of investigation, we find that his conclusions were formed upon a sound, inductive method.

His first phrenological observations were made when he was but a boy at school. He noticed that some of his companions, whom he could easily outstrip in all work that required the use of the reasoning faculties, such as composition, were yet able, to get ahead of him in the class on account of their great facility in learning by heart. He noticed that all these boys had more or less prominent eyes and so he began to connect prominent eyes with good memories. At college he met with the same correspondence and was gradually able to detect other correspondences between the form of the brain and the character of its owner. He not only visited schools, prisons and insane asylums, but also used to assemble his neighbours together, and getting them to recount their own special peculiarities, and also those of others, he then made all those who possessed one faculty or propensity in a marked degree, go to one side of the room, while those oppositely endowed were ranged on the other side, and then by dint of careful comparison, he endeavoured to localize the various organs of the mind.

In addition to observations on these living subjects, he also examined all the skulls he could procure, and by his dissections contributed not a little to the then somewhat scanty knowledge of the anatomy of the brain. He was the first to prove that the convolutions of the brain correspond with the protuberances of the skull—indeed if this were not the case, no phrenological observations would be possible on living persons. He also showed that there is great variety in the weight of different brains, and that, on the whole, the greater the weight, the greater the power. Nearly all great men have had large brains and large skulls, where size of brain is wanting, the result is lack of force in the character.

Gall also studied the formation of the skulls of animals, endeavouring to find out whether their character, read by the light of the data furnished by phrenology, corresponded with the real facts of their habits and instincts, and here too he found his conclusions confirmed.

As the result of these innumerable observations, a regular system was built up. Each mental faculty had a locality in the brain assigned to it, and it was found moreover that all the faculties comprised in each of the natural divisions into which they fall, were located near one another, thus giving another proof of the correctness of the general theory.

According to the present system there are forty-two organs divided into three main groups:—(1) The Propensities, (2) The Intellectual Faculties, (3) The Moral or Spiritual Sentiments, occupying the back, front and top part of the head respectively. The main objection urged against phrenology is that the phrenological classification of faculties is imperfect. It is doubtful whether any absolutely perfect classification can ever be arrived at, and this objection does not of itself, even if proven, disentitle phrenology to any further consideration. The classification will doubtless be improved as time goes on and the labours of students of psychology will be of use to the phrenologists, but it must be remembered that the classification in use is not the result of a theoretical inquiry into how the faculties *ought* to be divided, but the faculties were located one by one in accordance with

observed facts, applying to each faculty separately. That the general synthesis is as comprehensive as it actually proves to be, gives a strong support to the general theory, which is not to be shaken by a counter hypothesis based on the occurrence of a few lacunæ in what is probably the most difficult classification that can be attempted, for it is difficult to get two philosophers to agree upon the definition of a primary mental faculty and when they have agreed upon the definition, its application still remains open to dispute; it seems to us that any purely theoretical classification should be checked by observed phrenological facts and not used to impugn them.

In the practical application of phrenology, viz., in judging a person's character from the data supplied by the conformation of his skull, the size of the head must be taken into account, as the strength of each organ is estimated not by its magnitude as compared with a certain standard organ, but as compared with the head under examination. Again, since one and the same person may apparently possess various contradictory characteristics, it is necessary, in the first place, to determine which of the three groups of organs predominates. Another prime factor to be taken into consideration is the temperament. Of these the phrenologists consider there are three primary ones, viz., vital, motive and mental, and the prevailing temperament supplies the key-note of the whole character. The indication of these is furnished by the general outline of the head, including the face. We are not sure, as we have not studied all the works on the subject, that sufficient importance is attached by phrenologists to the indications of character furnished by the general outline. It is not always recognized, even by artists and portrait painters that the essential characteristic of each individual face is primarily expressed in its outline. The various differences in features are all included in a comparatively few variations from a common type, but what the kabalists called the *signature*, the synthesis of the whole, appears only in the outline. It is true that outlines may be roughly classed under the three general types of the phrenologists, but from the top of the head to the chin there are several fine though salient curves, the combination and variations of which are infinite; and these it would be difficult to express in rough diagrams and they would doubtless be best learned by experience, though a set of well-chosen typical portraits might prove extremely useful.

Since the time of Gall and Spurzheim phrenology has been enriched by the results of a vast amount of painstaking investigation, and practised professors of the science are able to give wonderfully truthful readings of character even from photographs, so that whatever theoretical objections may be urged against the classification of the mental faculties employed, the practical results are most satisfactory.

It cannot be disputed that under the operation of the law of Karma every individual starts on his earthly pilgrimage with a certain number of innate faculties of a given intensity; the second main factor of human life brought about by Karma, being the set of circumstances, amid which that life is to be passed. It is plain therefore that could we know, however roughly, the bearings of the first of these factors, it would help us considerably in our action with regard to the second. This is just the information which phrenology proposes to furnish, and hence the strong claims it has upon our consideration.

This is especially important in the case of the young and of those who are just starting in life. Education could be much more wisely directed if due regard were paid to the characteristics and idiosyncracies of children, some of which need encouragement and others repression. If again professions were chosen with respect to the qualifications of individuals, there would be fewer round men in square holes. Most phrenological manuals give a careful analysis of the special qualifications needed for success in the different callings of life and thus

contain information which might be practically acted upon with advantage by all.

O. PEMBRIDGE, F. T. S.

CONCENTRATION.

"There is but one step from the sublime to the ridiculous."

CONCENTRATION of the mind means the permanent pre-dominance of one set of ideas or thoughts over the rest. Our mind is so constituted that it has a natural tendency to be lost in the labyrinth of the senses. Guided by unlimited desires, the mind hovers over a thousand and one objects of sense, and the attention being thus divided, the mental energy so spent is not productive of far-reaching results. Biographies of great men show that the real difference between them and the common herd lies in the power of concentration of thought. Scientists, philosophers and wise men, acquire such a wonderful control over the mind that they can, at will, immerse themselves in their special subjects, with all-absorbing attention. To discover great and grand truths, we must set the whole mental energy in one direction only. If we want to act up to any grand and sublime ideal, the ideal should be made to stand out in bold relief before the mind's eye. It is a curious fact that a mental impression, if sufficiently strong and lasting, is capable of reacting on the system and this reaction has been found to mould even the physical frame in a peculiar way. The process known as *Bhrámarikaran*, in our Shastras, is an instance exemplifying the truth of the assertion, and modern gynecologists have in a manner corroborated the observation of our ancient and revered *Rishis* by describing the effect of terror or any lasting mental impression, on the human organisation. The effect of fright, caused by the sight of a *Kanchpoka* (beetle) on the delicate organisation of a *Telápoka* (cock-roach) is so great that in course of time (two or three weeks) the insect known as the cock-roach is transformed into a beetle. This fact has come under my personal observation. In gynecological works various instances are recorded of the effect of fright on pregnant women, this effect being transmitted to the unborn offspring whose features were moulded accordingly. If, then, a mental impression is so powerful and its effects so very far-reaching, there can be no doubt that, by proper culture and training, we can bring the mind to such a state that only one set of impressions will be permanently predominant in it, and the results of such impressions will be proportionate to their intensity.

The practice of concentration of thought, if carried out steadily for sometime, is seen to produce (1) psychic exaltation, (2) perceptive exaltation, and (3) moral exaltation. But the mere exaltation of the psychic, perceptive and moral faculties, is not of itself an indication of the success of such practice. For in the incubation period of insanity, these faculties are first exalted and then perverted. There is no hard and fast line of demarcation between sanity and insanity. We cannot, with any degree of certainty, define the limit where sanity ends and insanity begins. Dr. Johnson has traced, with the hand of a master, the insidious advances of diseased thought. He says:—

"Some particular train of ideas fixes upon the mind, all other intellectual gratifications are rejected: the mind in weariness or leisure recurs constantly to the favorite conception and feasts on the luscious falsehood, whenever it is offended with the bitterness of truth. By degrees the reign of fancy is confirmed. She grows first imperious and, in time, despotic. These fictions begin to operate as realities, false opinions fasten upon the mind and life passes in dreams of rapture or of anguish."

Dr. Winslow speaks on the same subject as follows:—

"An attentive observer, tracing the first period of the evolution of a fixed idea, witnesses one of the most curious spectacles imaginable. He sees a man the prey of a disposition imposed by insanity, striving from time to time to rid himself of it, but ever falling back under its tyrannical influence, and constrained by the laws of his mind to seek for some form under which to give it a body and a definite existence. He will be seen successively to adopt and to repel divers ideas which

present themselves to him and laboriously striving to deliver himself of a delirium which shall be the expression, the exact image of an internal condition, of which he himself, after all, suspects not the existence. This first phase in the evolution of the fixed idea, this gradual and progressive creation of delirium, constitutes the period of incubation of insanity."

In insanity, too, the psychological faculties are first exalted. Tasso composed his most eloquent and impassioned verses during paroxysms of insanity. Lucretius wrote his immortal poem 'De rerum Natura' when suffering from an attack of mental aberration. Alexander Cruden compiled his 'Concordance' whilst insane. Some of the ablest articles in "Aiken's Biography" were written by a patient in a lunatic asylum. The perceptive faculties also, are, in the insane, first exalted and then perverted. Illusions of the senses and delusions of the mind are sometimes noticed among the incipient symptoms of acute affections of the encephalon, finally insanity and other cerebral diseases often manifest themselves, in their early stages, by exaltations and perversions of the moral sense.

These two states of the mind then, are found to be closely related to each other. There is only a single step intervening between the 'sublime' and the 'ridiculous,' and that step is self-control. Directly the will ceases to exercise a proper influence over the understanding and the emotions, the mind loses its healthy balancing power. In insanity the power of self-control is weakened or altogether lost by a voluntary and criminal indulgence of a train of thought which it was the duty of the individual, in the first instance, to resolutely battle with, control and subdue. But in the practice of concentration, the power of self-control is immeasurably enhanced. Evil thoughts are never allowed to cast their phantasmal shade across the clear mental horizon. But if this practice be carried out without due regard being paid to the collateral subjects of self-purification and unselfishness and without the guidance of a master, the chances are that the mental equilibrium is overturned and it degenerates into the ridiculous. Religious fanaticism, sectarian bigotry, superstition and credulity are the natural outcome of a want of self-control. How important it is to trace the connexion between a total want of sensibility in regard to those impressions which affect the salvation of man from misery and bondage, and a super-exalted sensibility in regard to such matters. Both are, to a great extent, dependent on certain unhealthy conditions of the body. In my opinion, the attention of the physician should be particularly directed to the physical condition of the functions of organic life, when he witnesses instances of a specially exalted or depressed condition of the religious feelings, not clearly traceable to the operation of the sixth principle in man. I am aware that there is a disposition on the part of those who take an *ultra* spiritual view of the mind's operations to exaggerate truths which ultimately grow into dangerous lies.

"What cheer," says Emerson, "can the religious sentiment yield, when that is suspected to be secretly dependent on the seasons of the year and the state of the blood." "I knew," he continues, "a witty physician who found theology in the biliary duct and used to affirm that if there was disease of the liver, the man became a Calvinist, and if that organ was healthy he became a Unitarian." In reply to this piece of pleasantry I would observe that many a man has considered himself spiritually lost whilst under the mental depression caused by a long continued hepatic and gastric derangement; and instances occur of persons imagining themselves to be condemned to everlasting punishment, or that they are subjects to Satanic visitation or hold personal communion with Moses and Jesus Christ, owing to the existence of visceral disease and a congested condition of some one of the great nervous centres: "It is probable," says Dr. Cheyne, "that they, who have formed a lively conception of the personal appearance of Satan from prints or paintings, had the conception realised in nervous and febrile diseases, or after

taking narcotic medicines, and it is but charitable to believe that Popish legends, which describe victories over Satan, by holy enthusiasts, have had their origin in delusions of the mind rather than they were pious frauds."

Self-control then, is the prime factor which serves to distinguish the 'sublime' from the 'ridiculous' and to keep the mind within legitimate bounds. But in order to ensure success in the practice of concentration of the mind, it were well, to have a clear conception of the import of the term self-control. It is not enough merely to keep control over this or that passion, over this or that wrongful action, but by self-control we should learn to keep complete and full control over all the passions, evil thoughts, and deeds that together form our lower nature. There is nothing so difficult as to keep constant and unremitting watch and ward over our ignoble self. The practice of negative virtues is none the less serious or difficult than the performance of active charity and benevolence. If we relax the stern wakefulness of the reason and will—even for a single moment—if we allow the insidious advances of even one impure thought for a single moment, there is no knowing into what ignoble depths we may be hurled. Once admission is granted to an unhallowed sentiment, it seldom fails to strike root in congenial soil. Man being a composition of the Seraph and the Beast, what heart has been, at all times, free from malevolent passion, revengeful emotion, lustful feeling, unnatural and, alas! devilish impulses? Is not every bosom polluted by a dark leprous spot, corroding ulcer or centre of moral gangrene? Does there not cling to every mind some melancholy reminiscence of the past which throws, at times, a sombreshade over the chequered path of life? We may flatter our pharisaical vanity and human pride by affirming that we are free from these melancholy conditions of moral suffering and sad states of mental infirmity, but we should be belying human nature if we were to ignore the existence of such, perhaps only temporary, evanescent and paroxysmal conditions of unhealthy thoughts and phases of passion.

There are four great obstacles that stand in the way of the practice of concentration of thought, and these are termed in Sanskrit (1) *Bikshepa*, (2) *Rasāswādan*, (3) *Kashāya* and, (4) *Loya*. *

(1) *Bikshepa* is that natural tendency of the mind which makes it ever and anon fly from a fixed point. This habitually diffusive tendency of the mind is one of the causes of our bondage. The practice of concentration is recommended in our *Shastras*, with the primary object of counteracting this evil tendency. But the apparently insurmountable nature of this tendency is never manifested so strongly as when we try to battle with it. Every beginner knows how frequently his mind unconsciously wanders away from the groove wherein he has been so assiduously striving to keep it. Exert yourself to the best of your endeavours to keep the image standing clearly before you, it gets blurred and indistinct in almost no time, and you find, to your utter discomfiture, the mind diverted into quite an unexpected and unlooked-for channel. The channels through which the mind thus slips away stealthily, afford it impressions either of pleasurable or painful character, and according to the predominance of the one or the other, the second and third obstacles are said to present themselves. (2) *Rasāswādan*, therefore, is that state of the mind in which it broods over pleasurable ideas. Our mind is in such intimate sympathy with those impressions which are called pleasurable, that when it once reverts to a train of similar ideas, it is very hard to turn it away from them and fasten it upon the point from whence it wandered. (3) *Kashāya*, again, is that condition in which the mind is lost in the recollection of unpleasant thoughts—thoughts whose

withering influence and death-like shadow over the mind, have been many a time the cause of blighting, saddening and often crushing the best, kindest and noblest of human hearts! (4) The last, though not the least, of the obstacles to abstract contemplation and concentration of thoughts, is what is termed *Loya* or passivity of the mind.

In fact all these obstacles might be reduced to two categories of (1) *Bikshepa* and (2) *Loya*, i. e. Diversion of the attention and total passivity of the mind, the other two being included in the first. *Loya* or passivity of the mind is that state in which the mind is a perfect blank, and which, if continued for a short time, merges into sleep. This state of the mind if induced during contemplation is replete with dangers and should be perseveringly guarded against. It is a state which presents an opportunity to any passing elementary, or what is worse, it may offer the best conductivity to the 'magnetism of evil.' The best remedy against all these obstacles is an iron will to overcome them, and a dogged and persistent drill and discipline of the mind in the shape of the daily and intelligent observance of our *Nitya Karma*.

SREE KSHIROD SARMA, F. T. S.

DREAM OR VISION?

SOME years ago I was living in a little village seven or eight miles from London—a quiet, staggling, old-fashioned place that might from its appearance have been a hundred miles at least from any of the busy centres of commerce. Now it is a village no longer, for the giant city, in its steady, resistless expansion, has absorbed it into itself; the old coach road, once an avenue of great elm-trees as fine as any in the kingdom, is now flanked by trim suburban villas; a new railway station has been opened, and cheap workmen's tickets are issued; and the dear old picturesque, draughty, wooden cottages have been pulled down to make way for model "artisans' dwellings." Well, I suppose it is the march of improvement—the advance of civilization: and yet, perhaps, an old inhabitant may be excused for doubting whether the people were not healthier and happier in the quiet village days.

I had not been long in the place before I made the acquaintance of the clergyman of the district, and offered him such assistance as lay in my power in his parish work. This he was kind enough to accept, and finding that I was fond of children, appointed me a teacher in, and eventually superintendent of, his Sunday schools. This of course brought me into very close relations with the youth of the village, and especially with those who had been selected as choristers for the church. Among these latter I found two brothers—Lionel and Edgar St. Aubyn—who so evidently showed signs of a special musical talent, that I offered to give them occasional instruction at my house to encourage them to develop it. Needless to say, they eagerly accepted the offer, and thus in time quite an attachment sprang up between us.

At this period I was much interested in the study of spiritualistic phenomena; and as I accidentally discovered that these two boys were good physical mediums, I had occasional quiet sésances at my own house after the music lesson was over. Very curious some of our experiences were, but it is not of those I wish to speak now. Once, after such an evening, I had occasion to sit up writing until a late hour in the library where the séance had taken place. I always observed that after a séance the furniture had an unpleasant way of creaking—sometimes even moving slightly at intervals—for some hours; and on this particular night this was specially noticeable. However, I wrote away, little heeding it, until about two o'clock, when suddenly—without being conscious of the slightest reason for doing so—I felt an uncontrollable impulse to go to my bedroom, which was close by. Wondering what this might mean, I laid down my pen, opened the door, and stepped out into the

* In alluding to *Nirvikalpa Samādhi* the reader is reminded, these four obstacles appear with but slight modifications.

passage. What was my surprise to see the door of my bedroom ajar, a light shining from it, where I knew that no light ought to be! I promptly went to the door, and without pushing it further open, looked cautiously round it. What I saw so far surprised me as to keep me in that position for some little time, staring helplessly. Although there was no apparent source of light—nothing like a lamp or a candle—the room was full of a soft silvery radiance that made every object clearly visible. Nothing unfamiliar met my hasty glance around the room until it fell upon the bed; but there—and as I write I can feel again the sudden chill which crept down my back at the sight—there lay the form of Lionel St. Aubyn, whom I had seen safely enter his mother's house five hours before! I am bound to admit that my first impulse was a most unheroic one—to slam the door and rush back headlong into my cosy library: however, I resisted it, mustered up my courage, and walked slowly to the foot of the bed. Yes, there he lay; unmistakably Lionel, and yet not looking in the least as I had ever seen him look before. His hands were crossed upon his breast, and his wide-open eyes looked full into mine, but with no ordinary expression; and though I had not till then seen it, I felt at once instinctively that their bright fixed gaze was that of supreme clairvoyant vision, and that the boy was in that highest state of ecstatic trance, which even great mesmerists can but rarely superinduce in their best subjects. I thought I saw recognition come into his eyes, but there was not the slightest movement of face or limb; the spell seemed far too deep for that. He was dressed in a long white robe not unlike the ecclesiastical alb, and across his breast there was a broad crimson sash, edged and heavily embroidered with gold. The feelings with which I regarded this extraordinary apparition are more easily imagined than described; so prominent among them, I know, was the thought that surely I must be asleep, and dreaming all this, that I distinctly remember pinching my left arm, as men do in novels, to find out whether I was really awake. The result seemed to prove that I was, so I leaned on the foot of the bed for a moment, trying to muster up courage to step forward and touch my unexpected guest. But as I paused, a change seemed to take place in my surroundings; the walls of my room appeared somehow to expand, and suddenly—though still leaning on the foot of the bed—still closely watching its mysterious occupant—I found that we were in the centre of some vast, gloomy temple, such as those of ancient Egypt, whose massive pillars stretched away on all sides, while its roof was so lofty as to be scarcely discernible in the dim religious light. As I looked round in astonishment I could just distinguish that the walls were covered with huge paintings, some at least of the figures being considerably above life size; though the light was not strong enough to shew them clearly. We were quite alone, and my wandering glance soon fixed itself again on my entranced companion. And now came an experience which I am aware it is difficult, if not impossible, for me to explain adequately. I can only say that I seemed to myself for the time being to have solved the problem of maintaining a conscious existence in two places at once; for while still gazing fixedly at Lionel inside the temple, I knew that I was also standing outside, in front of the grand entrance. A magnificent façade it was, apparently facing the west; for a great flight of broad black marble steps (fifty of them at least) which, extending the whole width of the building, led up to it from the plain, gleamed blood-red under the horizontal rays of the setting sun. I turned, and looked for surrounding habitations, but nothing was visible in any direction but one level unbroken desert of sand, save only three tall palm trees in the distance on my right hand. Never till my dying day can I forget that weird, desolate picture: that limitless yellow desert, the solitary clump of palm-trees, and that huge forsaken temple bathed in blood-red light. Quickly it faded away, and I was

inside again, though still preserving that strange double consciousness; for while one part of me still remained in its original posture, the other saw the wonderful paintings on the walls pass before it like the dissolving views of a magic lantern. Unfortunately I have never been able to recall clearly the subject of those pictures, but I know that they were of a most exciting nature, and that the figures were remarkably spirited and lifelike. This exhibition seemed to last for some time, and then—quite suddenly—my consciousness was no longer divided, but once more concentrated itself where the visible body had been all the time—leaning on the foot of the bedstead gazing fixedly on the face of the boy. Once again I pinched my arm, hoping to find myself dreaming; but no—the result was the same as ever, and I felt that the awe which was upon me would develop into ignoble fear unless I did something to break the spell; so with an effort I pulled myself together and moved slowly along the side of the bed. I stood directly over Lionel—I bent my head down till I was looking close into his face; but not a muscle moved—not a shadow of change came into the expression of those wonderful luminous eyes, and for some moments I remained spell-bound, breathless—my face within a few inches of his: then by a mighty effort I shook off the controlling influence and grasped wildly at the figure before me. In a moment the light vanished, and I found myself in total darkness, kneeling beside my own bed, and tightly grasping the counterpane with both hands!

I rose, gathered my scattered wits, and tried to persuade myself that I must have fallen asleep in my chair, dreamed an extraordinarily vivid dream, and in the course of it walked into my bedroom. I cannot say that even then I felt at all satisfied with this explanation, but at any rate I decided that I could do no more work that night, so I locked my desk, bathed my head with cold water, and went to bed. Though I rose late the next morning, I still felt extremely weak and fatigued, which I attributed to the influence of my dream; however, I decided to say nothing about it, lest it should alarm my mother. I remember looking curiously in the broad daylight at the black marks made on my left arm by the pinches I had given myself in my dream.

That evening it chanced that Lionel St. Aubyn had to call at my house again—I forget now for what purpose; but I remember very distinctly that in course of conversation he suddenly said, "O, sir, I had *such* a curious dream last night!" A sort of electric shock ran through me at the words, but I retained sufficient presence of mind to say, "Had you? Well, I am just coming out, so you can tell me about it as we walk along." Even then I had some uneasy prevision of what was coming—enough at least to make me wish to get him out of earshot from my mother before he said any more. As soon as we were outside, I asked for particulars, and the cold thrill of last night ran down my spine when he began by saying:

"I dreamt, sir, that I was lying on a bed—not asleep, somehow, though I couldn't move hand or foot; but I could see quite well, and I had a strange feeling that I have never had before: I felt so wise, as though I could have answered any question in the world, if only some one had asked me."

"How did you lie, Lionel?" I asked him: and I could feel my hair rise gently as he answered:

"I lay on my back, with my hands crossed in front of me."

"I suppose you were dressed just as you are now?"

"O no, sir! I was dressed in a sort of long white gown, and across my breast and over one shoulder I had a broad band of red and gold; it looked so pretty, you can't think."

I knew only too well how it had looked, but I kept my thoughts to myself. Of course I saw by this time that my last night's expedition was more than an ordinary dream, and I felt that his experiences would prove to be the same as mine; but I had a wild feeling of

struggling against fate which prompted me to make every effort to find some difference—some flaw which would give me a loophole of escape from that conclusion : so I went on “ You were in your own bedroom, of course ? ”

But he replied, “ No, sir ; at first I was in a room that I thought I knew, and then suddenly it seemed to grow larger, and it was not a room at all, but a great strange temple, like the pictures I have seen in books, with great heavy pillars, and beautiful pictures painted on its walls.”

“ This was a very interesting dream, Lionel : tell me in what sort of city this temple stood.”

It was quite useless ; I could not mislead him : the inevitable answer came, as I knew it would : “ Not in a city at all, sir ; it was in the middle of a great plain of sand, like the Sahara desert in our geography books : and I could see nothing but sand all round, except away on the right three nice tall trees with no branches, such as we see in the pictures of Palestine.”

“ And what was your temple built of ? ”

“ Of shining black stone, sir ; but the great flight of steps in front looked all red, like fire, because of the sun shining on it.”

“ But how could you see all this when you were inside, boy ? ”

“ Well, sir, I don't know ; it was odd : but I seemed somehow to be outside and inside too, and though I could not move all the time, yet all the beautiful pictures on the walls seemed to pass before me as I lay, but I could not understand how it was.”

And now at last I asked the question that had been in my mind from the first—which I longed, yet dreaded, to put :—“ Did you see any men in this strange dream, Lionel ? ”

“ Yes, sir” (looking up brightly) “ I saw *you* : only you, no other men.”

I tried to laugh, though I am conscious it must have been but a feeble attempt, and asked what I had appeared to be doing.

“ You came in, sir, when I was in the room ; you put your head round the door first, and when you saw me you looked so surprised, and stared at me ever so long ; and then you came in, and walked slowly up to the foot of my bed—and you took hold of your left arm with your right hand, and seemed to be pulling and pinching at it : then you leaned on the bedstead, and stood like that all the while we were in that strange temple, and while I saw the pictures. When they were gone, you took hold of your arm again, and then you came slowly along the side of the bed towards me. You looked so wild and strange that I was quite frightened”. (‘ I have no doubt I did,’ thought I, ‘ I certainly felt so’) and you came and stooped down till your face nearly touched mine, and still I could not move. Then suddenly you seemed to give a spring, and catch at me with your hands ; and that woke me, and I found I was lying safe in my own bed at home.”

As may readily be imagined, this exact confirmation of my own vision, and the strange way in which the boy had evidently seen me doing, even in the merest details, just what I seemed to myself to do, had a very eerie effect on my mind as it was poured out to me in innocent childish frankness, while we passed through the weird moonlight and the deep shadows of the great trees on that lonely road : but I endeavoured to confine myself to ordinary expressions of astonishment and interest, and to this day Lionel St. Aubyn has no idea how really remarkable an experience his “ curious dream” was.

I have no explanation to give ; indeed it is partly in hope that one may be given that I write this. Whether it was merely a dream which one of us in some incomprehensible way impressed on the mind of the other, or whether our astral bodies really strayed together into some such scene as that so vividly presented to us, I

cannot tell. Dream or vision—who shall say ? I hazard no conjecture : I simply state the facts, with scrupulous exactness, just as they occurred.

C. WEBSTER, F. T. S.

We are well acquainted with the writer of the above narrative, who vouches for its truth in every particular. As it has been stated that the boy was a medium, it is probable that he was actually present, in astral body, in the writer's room. There he saw the vision, which was communicated sympathetically to Mr. Webster, who, from his account of moving furniture after the séance, seems also to be slightly mediumistic.—*Ed.*

Letters to the Editor.

ZOROASTRIANISM.

SIR,—In continuation of my letter to you on the subject of the Ameshaspentas, which you have kindly inserted in your issue for the current month, I offer a few more references which will be of use to those who may take interest in the subject.

The perusal of the description of the ten Sephiroths given in your issue for May last will prove of considerable importance in the above connection.

In the Platonist magazine for February 1884, there is a chapter on the Kabalistic doctrine of spirits, translated by a fellow of the Theosophical Society, which also I consider to be of such importance that I have taken the liberty to trespass upon your space by quoting below a considerable portion of it.

“ There are elevated spirits ; there are inferior ones ; and mediocre ones also exist. Among elevated spirits we may also distinguish the most elevated, the less elevated, and those who hold an intermediate position. It is the same with regard to mediocre spirits and inferior spirits. This gives us three classes and nine categories of spirits. This natural hierarchy of men has led to the supposition by analogy of three ranks and nine choirs of angels ; then by inversion, the three circles and nine degrees of hell.

“ Here is what we read in an ancient clavicule of Solomon translated for the first time from the Hebrew.

“ I will now give you the key to the kingdom of spirits. This key is the same as that of the mysterious names of Jezirah.

“ Spirits are ruled by the natural and universal hierarchy of things.

“ Three command three by means of three.

“ There are spirits from on high, those from below, and those from the middle region ; but if you turn the holy scale, if you dig, instead of ascertaining, you find the counter-hierarchy of bodies or dead spirits.

“ Know only that the principalities of heaven, the virtues and the powers, are not persons but dignities.

“ These are the degrees of the holy ladder upon which spirits ascend and descend. Michael, Gabriel, Raphael, are not names but titles.

“ The first of numbers is one. The first of divine conceptions named Sephiroth is Keter or the Crown. The first category of spirits is that Hajothe of Hakkadosh, or the intelligence of the divine Tetragram, whose letters are represented in the prophecy of Ezekiel by mysterious animals. Their empire is that of unity and synthesis. They correspond to intelligence. They have for adversaries the Thamiel or double-headed demons of revolt and anarchy, whose two chiefs, Satan and Moloch, are always at war with each other.

“ The second number is two ; the second Sephira is Chochmah wisdom. The spirits of wisdom are the Ophanim, a name which signifies wheels, because everything operates in heaven like immense wheelwork strewed with stars. Their empire is that of harmony. They correspond to reason. They have for adversaries the Haigidel or bodies that attach themselves to material and lying appearances. Their chief, or rather their guide—for bad spirits obey no one—is Beelzebub, whose name signifies the God of flies, because flies swarm about corpses and putrefaction.

“ The third number is three. The third Sephiroth is Binah, or intelligence. The spirits of Binah are the Aralim or the strong. Their empire is the universe of ideas. They correspond to the energy and activity of the mind. They have for adversaries the Satariel or velators ; demons of absurdity, of intellectual inertia, and of mystery. The chief of the satariel is Lucifuge, called falsely and by antiphrase Lucifer,

as the Eumenides, which are the Furies, are called the generous in Greek.

The fourth number is four. The fourth is Gedulah or Chesed, magnificence or bounty. The spirits of Gedulah are the Hashmalim, or the Lucid. Their empire is that of benevolence. They correspond to imagination. They have for adversaries the Gambicth or the perturbators of souls. The chief or guide of these demons is Astaroth or Astarte, the impure Venus of the Syrians, who is represented with the head of an ass or a bull and with the breasts of a woman.

"The fifth number is five; the fifth Sefhira is Geburah or justice. The spirits of Geburah are the Seraphim or ardent spirits of zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and choosing. They have for adversaries the Galab or incendiaries; genii of wrath and sedition, whose chief is Asmodeus, whom we also call the black Samuel.

"The sixth number is six. The sixth Sefhira is Tippereth, the supreme beauty. The spirits of Tippereth are the Malachim or the kings. Their empire is that of universal harmony. They correspond to the judgment. They have for adversaries the Tagarim or the disputers, whose chief is Balphegor.

"The seventh number is seven. The seventh Sefhira is Netsah or the victory. The spirits of Netsah are the Elohim or the gods; that is to say, the representatives of God. Their empire is that of progress and of life. They correspond to the sensorium or sensibility. They have for adversaries the Harob Serapel, or the ravens of death, whose chief is Baal.

"The eighth number is eight. The eighth Sefhira is Hod, or eternal order. The spirits of Hod are the Beni-Elohim or the sons of the gods. Their empire is that of order; they correspond to the inner sense. They have for adversaries the Samael or the battlers, whose chief is Adramelech.

"The ninth number is nine. The ninth Sefhira is Jesod, or the fundamental principle. The spirits of Jesod are the Cherubim, or the angels; powers which fecundate the earth and are represented in Hebrew symbolism under the figure of bulls. Their empire is that of fecundity. They correspond to true ideas. They have for adversaries the Galamiel, or the obscene ones, whose queen Lilith is the demon of abortions.

"The tenth number is ten. The tenth Sefhira is Malchuth or the kingdom of forms. The spirits of Malchuth are the Ishim or viriles. They are the souls of saints, whose chief is Moses. They have for adversaries the wicked who obey Nahama, the demon of impurity. The wicked are figured by the five cursed nations that Joshua was to destroy. Josue or Joshua, the saviour, is the representation of the Messiah. This name is composed of the letters of the divine Tetragram, changed into a pentagram by the addition of the letter Shin (Jessua). Each letter of this pentagram represents a power for good, attacked by one of the five cursed nations. For the real history of God's people is the allegorical legend of humanity.

"Baal, Balphegor, Moloch, Adramelech were the idols of the Syrians—soulless idols, now annihilated, whose name alone remains. The true God has overcome all these demons, as Truth triumphs over Error, which has its past in the opinion of men, and the wars of Michael against Satan are representations of the movement and progress of spirits. The devil is always a god of refuse. King Shlomo addresses his son Rehoboam—

"Remember my son Rehoboam that the fear of Adonai is only the beginning of wisdom. Keep and preserve those who have not intelligence in the fear of Adonai, who will give and preserve to thee my crown. But learn to triumph over thine own fear through wisdom, and spirits will descend from heaven to serve thee. I, Solomon, thy father, king of Israel and of Palmyra, I have again sought and obtained for my share the holy Chochmah, which is the wisdom of Adonai, and I became king of spirits as well in heaven as on earth, master of the inhabitants of the air and of the living souls of the sea, because I possessed the key of the occult doors of light. I have accomplished great things through the virtue of the Shem-hamphorash, and through the thirty-two ways of Jezirah. Number, weight and measure determine the forms of things: substance is one, and God creates it eternally. Happy are those who know the letters and the numbers. Letters are numbers, and numbers are ideas, and ideas forces, and forces the Elohim. The synthesis of the Elohim is the Shem, Shem is one; its columns are two; its power is three; its form is four; its reflection is eight; which multiplied by three gives you the twenty-four thrones of wisdom. Upon each throne rests a crown with three fleurons; each fleuron bears a name;

each name is an absolute idea. There are seventy-two names upon the twenty-four crowns of the Shem. Thou shalt write those names upon thirty-six talismans in four series of nine each, according to numbers of the letters of the Shem. The thirty-six talismans will be a book which will contain all the secrets of nature; and by their diverse combinations thou shalt make the genii and the angels speak."

One must also thoroughly master "the Rosicrucians," by that great mystic writer Mr. Hargrave Jennings, and this done, I feel no doubt that a great number of his difficulties will have been overcome.

AHMEDABAD, } Yours faithfully,
11th July, 1885. } DHUNJEBHOY JAMETJEE MEDHORA.

Note.—The above translation is from Eliphaz Levi. The Ameshaspentas correspond with the seven Elohim or creative spirits of God. See "the Perfect Way," page 95.—Ed.

SIR,—I know, as all the public should know, that the Magazine called the *Theosophist* is not the organ of the Theosophical Society. Yet, its intimate connection with Col. Olcott and his connection with the Theosophical Society, lead a good many people to fancy that it is an organ of the Society. Hence I trouble you with these few lines. The life of the Society is a spirit of inquiry after truth, and it has nothing whatever to do with, and it draws no strength from, anything else. Neither prophecy, nor phenomenon add to its vitality. In saying this, I do not stand single amongst Theosophists, inasmuch as very many Theosophists have often proclaimed the same to the world.

I now speak as an individual and give my own views. I have known something of the Nadigrantha. In the majority of cases I had no faith in the possessors of these works, though in a few cases they disclosed facts in a manner which I have been unable to understand, much less to explain, from the laws of science which have been hitherto vouchsafed to us. I am therefore of opinion that the subject of Nadigrantha and similar works, requires a thorough scientific examination. A possessor of these works may be an expert, a dupe or a humbug. If one unfortunately meets with the latter two classes of people, he should not in fairness judge of the works from the conduct of their possessors. Until it is scientifically proved that there can be no such experts, whether there are experts or not, should be allowed to remain an open question.

I am, Sir,
KRISHNA VILASS, } Yours faithfully,
June 29, 1885. } R. RAGOONATH ROW.

Answers to Correspondents.

K. B. S.—We cannot answer anonymous correspondents.

The sender of an article from Bombay will oblige by giving name and address.

Reviews.

"KARMA."*

Profound truths have often been successfully expounded in the shape of pleasing stories, and we cannot but regard the latest work of the author of the "Occult World" as a charmingly instructive book, in the pages of which the writer has sought to give the Western world a correct idea of that sublime Oriental doctrine which goes by the name of *Karma*, and which alone gives the true solution to so many of the inexplicable mysteries of life.

The scene is laid in Germany at the old castle of Heiligenfels belonging to Baron Friedrich Von Mondstern. A party of ladies and gentlemen interested in investigating psychic mysteries is gathered together at the invitation of the Baron. These are the obedient Captain Miller and his domineering but good-natured wife, the beautiful Miss Vaughan with her mother, Sir John Hexton, the brother-in-law of the Baron, Claude Merland—"a young fellow of five or six and twenty, well made, fair haired, good looking, and well dressed and well endowed intellectually," his friend George Annerly—"a weak built youth, moving with the awkward gait of a man whose limbs are not exactly alike, a large head and a shock of black hair ill matched with his slight frame, much physical suffering having left its traces on his complexion

* *Karma*, a novel by A. P. Sennett (2 vols, London; Chapman and Hall, 1885.)

which was shallow, and on the expression of his eyes and mouth the lines round which were deeper than they should have been for his age, which was but just thirty," Professor Massilton with his young and fashionable wife Lady Emily, Willy Blane and Miss Blane, the nephew and niece of Mrs. Miller, and Mrs. Lakesby, "a wonderful person who used to see great spirits teaching her all sorts of things, exalted philosophy, and so forth, which she passed on to her friends."

Baron Friedrich had long been known as a student of occultism, but he had hitherto been very uncommunicative on the subject of his studies. In the present instance he had set aside a part of his reserve, and was willing to give the party some idea of the hidden forces of nature, in order to promote investigation in that direction. The Baron was not himself at the castle when the party arrived, but Mrs. Miller received the guests on his behalf. Soon after his arrival Professor Massilton was able to obtain through the Baron two uncommon experiments. In the first instance the Baron stretched out his middle finger close to the knuckle of the Professor, and the latter immediately felt the sensation of taking a slight spark from the Baron's finger, and even heard it. In the other instance the Baron took a glass, and pointing his finger towards it moved his hand slowly till the tip of his finger was within three or four inches of it. The glass thereupon emitted a clear ringing sound as if it has been gently struck with the edge of a knife. Sir John Hexton thought it was a clever trick, but the Professor and others were deeply impressed, and the experiment was repeated without convincing the doubter. Some time afterwards the experiment was varied, and the Professor having indicated a pane of glass, the Baron remained for a few minutes as if in deep thought, then lifted his hand and made a gesture in the direction of the window, and the pane of glass selected was shattered as if a bullet had been fired through it. The last feat of the Baron was to give the party a phenomenon under perfect test conditions. A fir tree was selected by chance in a wood, and the Baron was asked to operate upon it. "Standing still, at some distance from the tree, the Baron slowly lifted up both hands, and remaining in that attitude for a few seconds, swept them forward with a commanding gesture towards the tree. As though a thunderbolt had fallen from the clear blue sky, the tree bent before the influence, and then with a mighty tearing crash broke a few feet above the roots and fell heavily to the ground." A cry of surprise and excitement broke from the assembled spectators, and every one was disconcerted. Sir John Hexton and Lady Emily agreed amongst themselves that it was the work of the Devil, and both feigned urgent business and left the castle.

Previous to this Merland, who had himself been fired with an ardent desire to pursue occult studies and had found the same longing to some extent in the beautiful Miss Vaughan, imagined that with Miss Vaughan as a companion he would be able to accomplish his purpose much better, and accordingly made her a declaration of his love; but before he could obtain her answer, he was surprised by Mrs. Vaughan who, having much higher connections in view for her daughter, hurried her away instantaneously from the castle, and Merland was left alone to drink the cup of disappointment, in which he was partly consoled by an elevating vision induced in him by the Baron.

The ill-favoured Annerly, who always used to curse the fate that had brought him into existence with so many disabilities and who was thus almost a misanthrope, had a few years previously come across a charming and brilliant actress called Miriam Seaforth. She seemed to him to respond to his love, and he felt supremely happy. Suddenly, however, and without previous notice, she left him one day, and from that time he became thoroughly miserable, until occult studies revived his energy in another direction. He had, at the castle, discovered that he possessed some clairvoyant power, and he was frequently closeted with the Baron in his study. Sir John Hexton had a son born of the deceased sister of the Baron, and this boy, Reginald, who had hitherto been under the tutelage of the Baron, could no longer be left with him when Sir John came to the conclusion that his brother-in-law was in league with the Power of Darkness. The boy was, however, a born occultist, and to please Sir John, Annerly was sent to England to accompany Reginald thither and place him under a private tutor. On the way Annerly met his old love Miriam Seaforth, and after learning all about her mishaps, consented to revive his old connections. She was known to have married some one, but it afterwards turned out that the person with whom she had lived as

wife was himself a married man, and she left him when she came to know that she had been deceived. Annerly's love was by no means cooled, after learning this fact, he was as devoted as of old and offered her marriage. This she was willing to accept, but wished for some delay.

Professor Massilton had made a mistake in marrying Lady Emily, who had no aptitude whatsoever for her husband's cultivated tastes. The Professor therefore had to seek in general society for the distractions he had quite honestly intended to concentrate once for all when he married. He came across Miriam Seaforth and ardently loved her. She in her turn truly reciprocated his affection, but he was unable to marry her because of Lady Emily, and of her existence Miriam was not at first aware. When, however, she did learn the secret she left him in high dudgeon. Lady Emily came to know of this *liaison* of her husband at about the time of the Baron's experiment on the fir-tree, and after leaving the castle she instituted divorce proceedings. This caused much scandal in the Society papers, and our party of investigators in occultism were sorely put out by finding one of the most capable of their members held up to the scorn and ridicule of the public. They had however moral courage to stand by him, and he, on his own part, formed the idea of offering marriage to Miriam, who, as she had no real love for Annerly, acceded to the proposal, and Annerly's cup of happiness was dashed from his very lips. The intense and indescribable agony of Annerly would have ended perhaps in suicide, had it not been that the astral form of the Baron visited him in his own room in London, and brought about a happier state of mind, which ultimately resulted in his preparing to give up all society and retiring to unknown regions for the pursuit of the secret studies. Miss Vaughan, after seeing a little more of society was brought back by her mother to the castle where Merland was able to renew his love successfully, and there was a happy termination to a keen disappointment. The Baron himself withdrew immediately afterwards, after having given sufficient hints as to the existence of the secret science.

This faint and imperfect indication of the outline of the story has been given to enable the reader to understand what follows. The karma of a previous birth gives us the reward or punishment—so to say—that we get in our present existence, and Mrs. Lakesby, who had clairvoyant powers of a peculiar sort, is able to read the past lives of the company present, and thus give some idea of the operation of that law.

Mrs. Lakesby in a sort of a trance sees first a Roman banquet, where, amongst others, she finds a tall young man with short curly black hair, and very handsome. He drinks a good deal. His name is Flaccus, and he is in the company of another named Septimus, the Consul. In the next scene Flaccus is in the country, in a garden talking to a handsome young woman, who is extremely fond of him, and he seems to return the affection, but she wants him to do something which he seems to refuse. She wants him to stay, but he is going away. He takes her under a tree and gives her a kiss. He is now gone, and she is left crying. He must be hard-hearted, although he is handsome and pleasant. Flaccus is next seen speaking to the Flamen diales who knows a great deal of occult science and wishes to induce his nephew (Flaccus) to give up his life of pleasure and be altogether an occultist. Flaccus cannot do this though he loves the Flamen. There enters now a third person named Fabian, a great friend of Flaccus. He is a humble friend, is poorly dressed, and is short and ugly. He is however very good at heart, and has a beautiful aura, better than the aura round the rich Flaccus. Fabian is quite lame of one foot Fabian and Flaccus were friends when they were boys, and Fabian saved Flaccus' life when some building was falling down by rushing in to help him, and got his own foot crushed in the scramble. He was not a bit sorry for it, but used to admire Flaccus greatly, and was glad to think he suffered to save him. The Flamen lends books to Fabian, but he finds it hard to master their contents, while Flaccus could easily become a student of occult science if he only would. The scene now changes, and Flaccus is seen by the sea-side entering a large and beautiful boat, all silk and cushions inside—with a young woman—quite different from the first—of dazzling beauty. He looks contented, lying there in the boat with his head on her lap and his arms round her.

In a different picture Fabian is seen sitting by a girl's bedside reading to her something out of a book on his knees. But she was not a beautiful girl at all, almost a child, and

very plain, withered looking, and evidently very ill. Fabian was holding her hand and talking to her; and she was looking at him so wistfully in spite of her ugliness and illness, the thought of her was quite beautiful. Her aura was so clear and good. But the room was a poor room.

After several conjectures and some discussions, the company understand that the old Consul Septimus, who is always paying compliments to ladies, must be Professor Massilton in a previous birth, while they identify the beautiful, rich and insincere Flaccus with Annerly, who finds himself keenly disappointed in his love as he had disappointed several women in his prior incarnation. He now limps, and is ill-favored and poor, whereas his poor and good-hearted Roman friend Fabian is now rich, and handsome, and ultimately succeeds in his love. The company again find what a large part in karma is evidently played in almost all our cases by our relations with women.

The chief interest of the book lies in showing how previous karma acts upon our present births. Mrs. Lakesby, the peculiar clairvoyante, assisted as she used to say by some unknown masters, reads the visions of the prior births, which throw a flood of light upon the lives of the principal actors of the story. The character of Mrs. Lakesby is a very tame one, and we think she could have been represented so as to inspire a little more confidence. Her inner light, however, is of a superior order, and she is constantly in the spiritual company of two of the higher initiates, who often shew her the reality and keep her away from delusive phantoms.

Even for those who care merely for sensational reading, there is in the book enough of spirited delineation of well-drawn characters and engaging scenes. The language is natural, and has an easy flow, and considering that the writer had to treat a difficult and unfamiliar subject, the task has been accomplished with a degree of success which we hope will enable him to treat other parts of the esoteric teachings with still greater vigour and explicitness.

The teaching shewn forth in the book as to the law of karma is a broad outline with which we must first become familiar. There are also such things as accidents, relatively so called, to a personality which form no part of the previous karma of the person, but these are comparatively few, and they in no way contradict the law of karma. All the previous karma of a preceding birth need not and does not always expend itself in the next succeeding birth. Annerly had in an anterior birth been devoted to the study of occultism, although in the birth immediately preceding he was somewhat of a libertine, and the old good karma reasserted itself after the expenditure of the sensual karma, and he betook himself at last to the life of a disciple of the secret doctrine.

The correct intuition, appropriate power of expression and vigorous style of the writer, show themselves all through the story, and more so in those parts where the author interprets in modern thought some of the best and most ennobling teachings of old, 'the spread of which the world needs so urgently to save it from spiritual death.' "Some men and some ideas must be tried in the fire before they are ready for what they have to do. The practical way to consider a new movement for such an object, is to look at the good points of the people, we find ourselves thrown with as co-workers, and put up with or not think about their failings." Weak-brained people who join such movements in the hour of sunshine all crumple up as soon as trouble sets in. To those who in moments of enthusiasm are but too ready to take vows and transform themselves into cheap disciples, the following words of the Baron, addressed to Annerly, when he had given up occultism for the love of Miriam Sealforth, will be profitable. "Duty need not be ignored, because it sometimes chimes in with inclination. If, as I understand, you could hardly have remained in the occult path without sacrificing interests of another person that had come to be dependent on you, then I think you are quite justified in acting as you did. Happily you were bound by no vows, the infraction of which would have involved a feeling of humiliation and perhaps worse consequences. I do not pretend myself to regard any of the transitory delights which physical existence may afford as more than shows and delusive appearances of happiness. They come to an end sooner or later, while nothing is regarded as true happiness in the occult sense, except that which is enduring, and nothing in the nature of consciousness is enduring unless it is seated in the higher principles of man's nature, which are but very little if at all concerned with the phenomena of earthly life as understood by our

generation. I do not want to belittle or disparage the emotions which invest it for you with the attributes of reality. Don't regret the time we spent together, the seeds sown during that time have not been sown in vain. It is better to go a little way in a comprehension of your spiritual opportunities in the alternate picture than not to get any comprehension of them at all."

The unwillingness to make an exhibition of occult power on the part of the Baron is thus explained: "Partly that his life would be one continuous resistance to importunity on the part of the people who would beg for further displays of occult power—which, for various reasons, he would be precluded from giving; but in a greater degree because he wants to get the principles of occult philosophy considered on their own merits by the thinking world, instead of being illuminated by the artificial excitement that fresh displays of occult power would bring about."

The Baron, when about to retire from the world, thus speaks: "If I am really wanted again, depend upon it I shall be sent. But in truth the work to be done in the world as a sequel to the beginnings that have been set on foot here, must be done, if at all, by others and not by me. All healthy growth of the mind must develop from within, and the same holds good of great movements of thought in society at large. The penetrating insight into Nature which occult science affords, is not a gift to be bestowed on great masses of people by external benevolence. It can only accrue to people by the cultivation of their faculties, and by attracting them into the right channels of thought and study. Now the nucleus of ardent students which we have constituted here is quite large enough to grow and provoke such a ferment of thought in society as may really lead to great results if the time proves to be ripe. After all, what we want to recommend to the world are certain ideas, not certain men. It may be a good thing that people should see that if these are true, it does not matter in the least who utters them. One has to realise what occultism is as regards the training of the soul, the outer machinery of its working on the physical plane is of little importance."

Sir John Hexton, the believer in the power of the Devil, wishes to remove his son Reginald from the company of his uncle the Baron, and Professor Masilton suggests to the Baron to use his powers to counteract the wishes of Sir John. The Baron's reply is as follows: "You do not quite realise as yet the way certain rules govern the exercise of occult powers. It would be quite out of the question to talk of employing any unusual measures to put constraint upon Sir John's acts. With an ease you can hardly imagine Sir John could even be inspired with the wish to leave his son here, and would be quite unaware of the fact that he had been psychologised so as to wish this; but to produce that effect on him would be to commit a disastrous mistake, to do a very wrong thing. I am only at liberty to employ ordinary means to save Reginald from being placed in the midst of the corruption of a great English school."

As regards the clairvoyant's will the Baron thus speaks. "There is nothing in nature more delusive than the phenomena of that border land of spiritual life that we get into when we first cross the frontier of physical phenomena. We may seem there to encounter living beings, whom we may be apt to mistake for spirits of a more or less angelic order, when they are really no more than the shades of former human beings, whose nobler aspect, so to speak, is turned away from us, and imperceptible even to the higher clairvoyant sense, which perceives what may be called their astral aspect."

Again, says the Baron: "One should never persuade a neophyte to enter on the path. One must not make the career seem pleasant or easy; but it is a stout and pure heart only that is wanted for success, not psychic gifts at first. They may not so much help their possessors as render him or her more useful to others. And the privilege of being useful is a grand one, quite apart from reward. Then you must remember that ordinary thinking has not yet been sufficiently penetrated with the idea about successive incarnations to get people get on the right train of thought in such matters. You cannot estimate your position in reference to the occult life aright unless you know something of your previous incarnations."

"The law of karma is almost the leading law of human evolution—if you can be allowed to give precedence to one over another of the beautiful harmonies of nature. Every man is perpetually working out old karma and developing fresh. This is merely a technical way of saying that every

man is the product of the influences, aspirations, thoughts, efforts, and so on, that have moulded his character in the past, and is in turn, by the direction in which he allows his energies to operate, moulding that which will be his own character in the future. But while the principle stated in that way seems to be little more than a common-place, it rises into wholly different importance when you resolutely employ it to the whole series of human lives which constitute an individuality—a true human ego apart from the transitory circumstances of particular years."

"People often say nobody can alter their character very much; what he is born with he must make the best of, and his moral responsibility greatly varies accordingly, and so forth. They forget—or rather their speculation is not brightened by the illuminating truth to which occult science introduces us—that every one has an immensely long succession of opportunities for modifying his character; and that the point at which he leaves off in the one life, is the point at which he takes up these opportunities in the next. A great interval of time, as we measure time here, may have elapsed between the end of the one life and the beginning of the next; but that does not in the least degree interfere with the unity of the life process. That interval is very far indeed from being a blank period. It is filled with a life of its own, far more vivid, and, for the most part, happily more enjoyable in an exalted sense than the physical period of life. The spiritual existence which intervenes between each physical life has the effect of summing up the whole body of experiences—effort, aspiration, and so on—of the one life into so much formed character with which the ego starts on his merit. Karma is not a reward or punishment that can possibly be wrongly adjusted by reason of being served out as such. It is a perfectly inevitable series of consequences. Your karma determines the state of life into which you will be born as well as your character. We have a very distinct consciousness of free will in the choice between good and evil at every step through life. It is difficult to escape from the influence of karma, but it is a growing force, and our free will does enable us to modify its growth; and our bent, in the next life, will be either still more defined in its present direction, or inclining in a different direction, according to whether in this you yield to it without resistance or press against its influence. There must always be suffering where there has been wrong, where there has been ignorance, where there has been selfishness, where there has been effort made to gather in and jealously consume happiness instead of effort to expand and pour it out for the good of others. But suffering of that sort is only to be conquered by endurance: the law of karma may be hard to study, but is still harder to cheat."

We shall close with a paragraph dictated by the master who inspired Mrs. Lakesby in her trance.

"I must do no more than hint, suggest, awaken thought, and leave with you all in your several degrees the duty of action, the choice of means. The genius of your age is boring down when it might soar upward; it is wearing itself out against the hard rock when it might expand into splendid growths of a superior race, if its forces were trained into the right direction. Many efforts are being made to guide its evolution into the true path of progress. The sooner this is done, the better for individuals concerned, even though the final result must come about sooner or later—the sooner then the less suffering. For ignorance of nature is the source of all suffering, and there is no ignorance so fatal, so disastrous, as knowledge of only one side. Work to obliterate that ignorance. Struggle and, if necessary, suffer to minimise suffering; and learn to apply the most occult truth of all enshrouded in that occult science which fascinates so many minds, which it fails to penetrate, that the highest knowledge must be sought in the highest self-abnegation, in the highest spiritual philanthropy."

Mr. Sinnett's new book must be carefully read more than once before it can be properly appreciated. Once convinced of the truth of the esoteric doctrine, he has with rare moral courage, dignified sense and equanimity held fast to it, and has from time to time given us the benefit of his studies in works which will outlive the ignorant ridicule that is cast upon them in certain quarters.

N. D. K.

BHAGWAT GITA.

MR. TUKARAM TATIA, F. T. S., has just issued an English translation of this inimitable poem. The translation chosen is that of Charles Wilkins, originally published just one hundred years ago with the help of some Indian Pandits. Two introductions precede this edition, one by Mr. Manilal N. Divedi is an excellent, though necessarily brief, sketch of the main outlines of Indian philosophy. The other introduction from the pen of Babu Nobin K. Bannerji, whose death we sorrowfully record in another column, is explanatory of certain points in the poem itself. The value of the work is further increased by some good notes, intended to elucidate the meaning of the text rather than to indicate its philological peculiarities. This book ought to be in the hands of all who care for Aryan religion and philosophy; the edition before us is of a very convenient size and is well got up. We may mention that the proceeds of the sale of this work will be devoted to the Bombay Theosophical Publication Fund, and other volumes are announced to appear shortly.

TABLE OF CONTENTS.

| | Page. | | Page. |
|--------------------------------------|---------|---------------------------|---------|
| Facts and Ideations | ... 253 | Common-Place Suggestions | ... 268 |
| Karma | ... 255 | Phrenology | ... 269 |
| Light on the Path | ... 256 | Concentration | ... 271 |
| Hints to Students of Occultism | ... 258 | Dream or Vision | ... 272 |
| "Esoteric Buddhism" in Germany | ... 259 | Letters to the Editor:— | |
| Studies in Swedenborg | ... 260 | Zoroastrianism | ... 274 |
| Unpublished Writings of Eliphas Levi | ... 264 | Answers to Correspondents | 275 |
| A Bewitched Life | ... 265 | Reviews:— | |
| | | "Karma" | ... 275 |
| | | Bhagwat Gita | ... 278 |

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, Burmah, 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).

Vol. III can be had for Rs. 8 (£1.)

Vol. IV. do.

Vol. V. (October 1883—September 84) Rs. 8 (£1.)

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Branches of the Society.

BENGAL THEOSOPHICAL SOCIETY.

The following Report is condensed from the *Indian Mirror* :—

The Third Anniversary of the Bengal Theosophical Society was celebrated at the Town Hall on Saturday, the 27th June. The attendance was large and respectable. About 700 men were present. Babu Norendronath Sen, the President of the Society, delivered an address.

COLONEL OLCOTT'S SPEECH.

Ten years ago, he said there had arisen at the verge of the horizon of contemporary thought a little cloud no bigger than a man's hand: it was the Theosophical Society. There was a brightness in this little flock of vapour destined, perhaps, to one day overspread the whole sky a brightness caught from the sun of Aryan Philosophy, not yet arisen after a long night of neglect and forgetfulness. It had been a dreary night, and many friends of India had despaired of there ever being another dawn. But even in the blackest hours there had also been some who had seen the stars shining through occasional rifts in the clouds, and these few were the first to welcome the advent of the new Society. (Applause.) A wonderful ocean this, of the world's thought, accumulated from every river and streamlet and brook descending from the higher grounds of human consciousness, to be raised again and again ceaselessly, each time to again descend in fertilising showers upon new generations of thinkers! Then the brightness grew apace, the dawn broke and now we can see that long hidden sun just showing itself above the horizon. Who should say that there would not be again a high noon for Aryavarta if we but did our duty! Even we may live to see the full day of a revival of Aryan Philosophy, religion, science and morals; and if not we our children or children's children. Ten years only have passed, yet the Society had already found a firm foundation, let any one say what he will. The last speaker had spoken feelingly of the services, rendered to science and to India by the Bengal Asiatic Society, and had coupled the name of our own Society with that of this great body. He, Colonel Olcott, would not for a moment venture to compare the two in such a way. The indebtedness of India to Sir William Jones, his colleagues and their successors, was simply incalculable. (Much applause.) Those great men, those indefatigable and conscientious workers, had discovered a new country filled with wonders—the Sanskrit literature. In it almost every thing thinkable was found thought out, and the Western world, among other things, had had to correct its chronology. In some particulars the Asiatic and Theosophical Societies had identical objects, as had been pointed out by the previous speaker; in others they materially differed. The latter for instance aimed at something more than "to study man and nature;" it wished to discover the interior, essential link of union between man and man, and between man and nature. It wished to form a nucleus of a universal brotherhood. It wished to not merely discover and demonstrate the fact of latent psychical powers in man, but to urge man to utilize them for the personal discovery of divine truth. The latter Society was then like the former *plus* the elements of philanthropy and occult research. Our Society had for this reason touched the heart of the Hindu people, besides convincing the reason and silencing the doubts of large numbers of the educated class. What was the condition of Hinduism ten years ago was a matter too fresh in everybody's recollection to be in doubt. It was then highly unfashionable among college men to confess to being a Hindu in religion, but very fashionable to profess scepticism, and disparage every form of religion. The Shastras neglected, the ancient Tols of the Brahman gurus closed, the precious books mouldering upon the shelves for want of buyers, the descendants of Aryan philosophers forced to gain a livelihood by compounding nostrums, practising as astrologers, though mainly ignorant of astrology, and even taking up the vocations of menial servants. And, to complete the picture of national desolation, the crowded Pantheon of Hindu Theology became a mere quarry of old stone images, lifeless, meaningless, jeered at by even the callowest youths of the modern school and colleges. This was the condition of India and Indian public opinion when the Theosophical movement began. Is it so now? Look through the land, examine the native newspapers and other literature of the day, and answer. From every side come the signs of an Aryan revival. The old books find buyers, and new editions are being demanded; Sanskrit schools are reopening; there is a growing curiosity to know what the Shastras contain, if only to see whether they are in accord with or opposition to modern scientific discoveries; many collegians who came to the research to scoff have been forced to wonder and to believe. There is the beginning of a conviction in the Hindu mind that their forefathers were wise and good, and their motherland the "cradle of arts and creeds." It is but a beginning, it is true; more a sentiment of curiosity to be gratified; but in the natural order of things this curiosity must develop into a sentiment more deep and more serious. Upon the comparative industry, perseverance and moral courage, displayed by those who are now engaged in this movement, must depend whether the full revival of Aryan thoughts and morals

shall come sooner or later. Is not the work a holy one,—one calculated to fire the heart of every true Indian patriot with the desire to do what he can, whether little or much to avert the direst of all calamities, the complete denationalization of his people? He—the speaker—was watching most eagerly for the natural leaders of the people to come forward and take the lead. It was their proper mission, not that of himself or any foreigners. He abhorred the spirit which made men the slaves of sects, authorities or leaders. There could be no national or individual advancement without the general acceptance of the principle of self conquest and self development. What the Hindus required was a class of teachers who should inculcate this great idea in the minds of their hearers and pupils. The curse of humanity was and had ever been the crushing out of free thought and individual liberty in religious research. This was the fundamental maxim of Aryan Brahmagyanum. His venerable friend the Rev. Mr. Dall, had remarked the other day at Darjiling that there was no such thing as this Aryan Philosophy in the Sanskrit books, and that he did not believe in the existence of Mahatmas: what he wanted to see was a Bengali ship, built at a Bengali ship-yard, manned by a Bengali captain and crew, and trading to foreign ports: then he should believe that the regeneration of India had begun! That was one—and a very low—view of the situation. It was all very well to see the industrial arts developed in India, but in the speaker's opinion it was far more important that the people should be won back to the noble standard of Aryan morals, and to the practical knowledge of Aryan religious truth. . . . Western civilisation was the evolution of western social wants, experiences and instincts as the Eastern was of Asiatic needs. It was so with the sense of music, for the auditory nerves of the Asiatic ear find solace and inspiration from a different series of atmospheric vibrations from the Western ear. Each civilisation was best for its own locality, it was impossible to substitute the one for the other without an accompanying total change of national character, traditions and aspiration. We were trying to do this impossibility with the result that the foreign vices were first adopted and so the national moral destruction made thinkable. The gradual annual increase of consumption of deadly drink and drugs marked the approach of a time when, if unchecked, this moral cholera scourge would extinguish the vestiges of Aryan virtue and leave the nation a sort of carrion to cumber the earth. Are the self styled friends of India content with this, or will help to restore the old standards? The Past and Present of India in its relation to the Theosophical movement, has now been sketched. What is there in the future? The Theosophical Society had offered the public no easy road to knowledge or happiness, but only the opportunity to strive painfully against appetite and passion, to bear patiently grievous wrong and heavy tribulation, to sacrifice, to persevere for the attainment of wisdom. Many had thought otherwise—some think so even now—but time and experience dispel all illusions. The Society had found a large number of high-minded, earnest, unselfish persons, ready to forget differences of race, creed and color, and work together fraternally and kindly for the lofty ideals, presented in the declared objects of the Society. Practical results acquitted the founders of the charge of utopianism, and in the spread of the organisation to almost every quarter of the globe was the promise of a great future. As in the case of all social movements this one might divide into various parallel currents of energy; new leaders might come to the front, wiser and abler than the present ones; new Societies be formed, new and better plans of action devised: the one thing most evident was that Theosophy being identical with Brahmagyanam, and therefore having existed for countless ages, would survive all changes and work out its inherent splendid potentialities. It was something totally independent of every and all personalities now connected with Theosophical Society or even identified with any similar Societies of any epoch or nation. This circumstance cannot be too clearly impressed upon the minds of friend and foe. The Society was a mere ephemeral channel of development, an egg-shell, if you please floating on the sea; but whether the little shallop shall sink sooner or later, the ocean is ever there—that ocean of truth upon which so many voyages of discovery have been adventured, so many brave ships been wrecked, so many others come safe to port.

COLONEL OLCOTT has also delivered lectures on the following subjects:—

On June 30th, at the Hindu School, Calcutta, on "Aryan Morals for Indian Youth." July 2nd, at the Oriental Seminary, Calcutta, on "The Aryan Theory of Education." July 4th, at the Nat Mandir of the late Rajah Sir Radhakanth Deb at Sobha Bazar on "Is Hindu Religion all Superstition?" July 5th, at the Suburban School premises, Bhowanipore on "The Aryan Revival." All these lectures have been fully reported in the columns of the *Indian Mirror*.

SAIDPORE.

On the 19th June, Colonel Olcott visited the Branch of the Theosophical Society in this place. He delivered two lectures in the Native Improvement Society's Hall on "Theosophy and the Aryan Revival" and "Psychology and the Next World." The

Colonel was, as usual, most cordially received, and found the Branch in a healthy and growing condition.

PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

Babu Aprakash Chandra Mukerji, President of the Branch, and Babu Benimadhab Rae, Secretary, having left the station, their places have been filled by Babu Brajendra Nath Banerji and Babu Bholanath Chatterji respectively.

Babu Tara Prasad and Babu Shyana Uharan Mukerji have been appointed Councillors of the Society.

ARYAN LEAGUE OF HONOUR.

Mr. Pagnadulan Muthuswami informs us that he has formed Leagues at Rangoon, Negapatam and Trichinopoly. The latter numbers about fifty boys. The same gentleman has also started a Hindu Sunday School at Trichinopoly, which is well attended.

MONUMENT TO THE LATE L. A. CAHAGNET.

M. Lecomte, Secretary of the Society founded by M. Cahagnet, informs us that it is proposed to erect a small monument over the earthly remains of our brother. M. Lecomte's address is Noisy-le-Roy par Versailles (S. et O.) We shall be glad to forward any subscriptions from India.

DARJEELING.

Colonel Olcott visited the Branch of the Theosophical Society at this place. He received a warm welcome and was presented with an address. He delivered a well-attended public lecture in the town.

SILIGURI.

At a meeting of members of the Theosophical Society held at Siliguri, Northern Bengal, on the 18th day of June 1885, the President Founder in the chair: it was resolved to form a Local Branch under the title "The Siliguri Theosophical Society."

Upon motion it was resolved that the bye-laws of the Parent Society be temporarily adopted, and the following gentlemen were appointed a Committee to draft permanent bye-laws for the Branch.

Babu Haru Sundra Mozundur.
 " Bishnu Chandru Dis.
 " Poonath Banerjee.
 " Promotho Nath Mukerjee.
 " Govindu Chandru Banerjee.

The election of officers being next in order, the following were unanimously chosen.

President ... Babu Haru Sundra Mozundur.
 Vice-President ... Poonath Banerjee.
 Secretary ... Bishnu Chandru Dis.
 Treasurer ... Promotho Nath Mukerjee.

There being no other business, the meeting adjourned.

BISHNU CHANDRU,
 Secretary.

RAJSHYH HARMONY THEOSOPHICAL SOCIETY.

On Saturday, the 21st June, Colonel Olcott, accompanied by Secretary Babu Devendra Nath Gosvami, F.T.S., of the Calcutta Branch, who acted as Secretary, arrived in palanquins to Beaulah. The Colonel put up at the Dak Bungalow, and the Private Secretary at the house of Babu Barada Prasad Basu, Vice-President.

On the following morning and noon the leading men of the Native community went to pay their respects to the Colonel and held conversations with him. He explained to them very clearly the laws of Karma, the evolution of Man, and other interesting and difficult subjects on Religion and Theosophy.

In the evening at 5 P.M., at the request of the brothers, he delivered a lecture on Theosophy at the Lok Nath School Hall. There was an audience of about 300 men, including the elite of the Native community. On the morning of the 23rd instant, the Colonel went to the house of the Vice-President, where the meetings of the Branch are held, and gave instructions to the brothers. His private Secretary practically explained mesmerism by curing one of the brothers of a pain in his chest.

Later in the day our visitors left in palanquins for Naltore, whence they travelled by rail to visit the Calcutta Branch.

SREESH CHUNDEE RAY,
 Secretary.

BEAULAH, 29th June 1885.

BEHAR.

We hear from Bankipore that this Branch has raised a sum of Rs. 350 for a library fund.

BERAMPORE.

Just as we are going to press we have received particulars of a special meeting of this Branch convened on the death of Babu Nobin K. Banerjee (the founder of the Branch), at which resolutions of condolence were noted to the family of our deceased brother. Colonel Olcott was present and paid an eloquent tribute to the memory of his friend, to whom he was very deeply attached.

THE KASI TATWA SABHA THEOSOPHICAL SOCIETY (Established at Benares, N. W. P., 1885.) RULES AND BY-LAWS.

I. The branch of the Theosophical Society established at Benares will be called the Kasi Tatwa Sabha. It is founded with a view—

(a) To cultivate and inculcate feelings of pure love and universal brotherhood.

(b) To effect the moral regeneration and awaken the spiritual instincts of our fellow-men.

(c) To encourage the culture and dissemination of Sanskrit and other Aryan literature and sciences.

II. The Society shall observe complete sectarian neutrality and strictly abstain from all political discussions.

III. The business of the Society will be conducted by the following office-bearers elected annually from among its members viz., President, Vice-President, Secretary, Assistant-Secretary Treasurer and Librarian.

IV. A general meeting of the Society shall be held at least once a month, and, as far as possible, on the last Saturday of each month.

V. All questions will be decided by a majority of votes, and in case of an equal division of opinion among the members, the Chairman will have the casting-vote.

VI. A Managing Committee composed of the President, the Secretary and three members will transact the ordinary business of the Society and meet as often as necessary for the purpose.

VII. Two-thirds of the members will form a quorum at a general meeting, and three at a meeting of the Managing Committee.

VIII. In the absence of any of the officers, the members will supply their place out of themselves for the occasion.

IX. The proceedings of all the meetings will be recorded and kept under the custody of the Secretary, and the first business of each meeting will be the recapitulation and confirmation of the minutes of the last meeting.

X. The Secretary will convene a special general meeting when requested to do so either by the President or any four members.

XI. Any behaviour on the part of any member calculated to throw discredit on the Society, or to be detrimental to its dignity and prejudicial to its interests, will be reprimanded at first by a general council of the branch, and if still persisted in, be brought before the Parent Society, whose decision shall be final.

XII. The Society will have a library and a reading room attached to itself, and will gratefully accept and acknowledge through the *Theosophist* all donations from friends and sympathizers, which may help to form the above and to carry out other benevolent objects.

XIII. Each member will pay a monthly subscription in advance of not less than eight annas to defray the ordinary expenses of the Society, unless the Managing Committee reduces or wholly excuses such payment in particular instances.

XIV. The Secretary and President will each have authority to spend Rs. 3 and 5 respectively in emergent cases. The Managing Committee will have power to sanction expenditure up to Rs. 10 in each case. No expenditure above Rs. 10 will be incurred without the previous sanction of the general meeting.

XV. It will be the duty of the Treasurer to receive, acknowledge, keep accounts and prepare a monthly statement of all sums of money paid to and by him, and place the last, duly countersigned by the Secretary, before the general meeting.

XVI. For sums sanctioned by the Managing Committee or a general meeting, the order should bear the signatures of the Chairman and the Secretary of the body sanctioning the charge; and for sums disbursed on the authority of the President or Secretary, an order signed by that officer alone will be considered a sufficient voucher for the Treasurer to make the payment.

XVII. Admission to membership of this branch will follow the rules of the Parent Society, which rules shall be strictly binding on all members; and any additions or alterations to the above rules shall require for their validity the sanction of a special general meeting and the approval of the President-Founder in Council.

D. W. SALIEB,

President, Kasi Tatwa Sabha
 Theosophical Society.

OBITUARY.

A large number of our readers will learn with regret that our Brother Babu Nobin Krishna Banerjee has passed away from this earthly life. In his public capacity as Deputy Magistrate he was universally respected as an able officer and a most intelligent and honest man, while his friends will bear witness to his good deeds, his eminent qualities and high character. His death is a great loss to the Theosophical Society, of which he was one of the most active members, and will leave a sad blank in the hearts of the many to whom he was united in the bonds of the deepest affection.

We have also to report the following deaths:—

Babu Hemnath Majundar, President of the Barabanki T. S.
 Mr. Bakschy Narasimha Narayan, Vice-Chairman of the Dumraon T. S.

Mr. Chakkalinga Pillai of the Tiruppattur T. S.