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सत्यात् नास्ति परे धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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A BEWITCHED LIFE.

(As narrated by the Voice of a Quill-Pen.)

Continued from page 265.

THE old Yamaboosi lost no time. He looked at the setting sun, and finding, probably, the Lord *Ten-zio-Dai-zin* (the spirit who darts his rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a little lackered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the *Naiden* character—a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had heard of these mirrors which are used in the temples, and I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the *Daij-zin*, the great spirits who notify the enquiring devotees of their fate. I first imagined, that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

While I was examining the mirror the Yamaboosi said rapidly a few words to the Bonze Tamoorā. I threw a furtive and suspicious glance at both. I was wrong once more. The holy man desires me to put you a question and give you at the same time a warning, remarked the Bonze. If you are willing to see for yourself now, you will have—under the penalty of seeing for ever, in the hereafter, all that is taking place at whatever distance, and that against your will or inclination—to submit to a regular course of purification, after you have learned what you want through this mirror.

You must, therefore, promise him to submit to the process, lest he should hold himself responsible for life and before his own conscience for having made an *irresponsible* seer of you. Will you do so, friend? There will be time enough to think of it, if I see anything—I replied, adding under my breath—something I doubt a good deal, so far. Well, you are warned, friend. The consequences will now remain with yourself.

I glanced at the clock and made a gesture of impatience which was seen and understood by the Yamaboosi. It was just seven minutes after five.

Define well in your mind what you would see and learn, he said, placing the mirror and paper in my hands, and instructing me how to use them.

To this I replied, while fixing the mirror:—I desire but one thing—To learn the reason or reasons why my sister has so suddenly ceased writing to me.

Had I pronounced these words in reality, and in the hearing of the two witnesses, or, had I only thought them? To this day I cannot decide the point. I remember now distinctly but one thing; while I sat gazing in the mirror, the Yamaboosi kept gazing at me. But whether this process lasted half a second or three hours, I could never since settle in my mind, with any degree of satisfaction. I can recall every detail of the scene just to that moment when I got hold of the mirror with the left hand, holding the paper with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to lose all consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamaboosi and even of my room, I could yet see distinctly the whole of my head and my back, as I sat leaning forward with the mirror in my hand. Then came a strong sensation of making an involuntary rush forward, of *snapping* off, so to say, from my place—I had almost said from my body,—and then while every one of my other senses had become totally paralyzed, my eyes, as I thought, caught unexpectedly a clearer and far more vivid glimpse than they had ever done in reality, of my sister's new Nuremburg house that I had never visited, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible was,—that I must look very, very ridiculous.

How strange... where was I now? It was evident to me that I had once more returned to my senses, since I found myself vividly realizing that I was rapidly moving forward, while I had a queer, strange sensation as though I *was swimming without impulse* or effort on my part and—in total darkness. The idea that first presented itself to me was that of a long subterranean passage, of water, earth and stifling air, though *bodily* I had no perception, no sensation, of the presence or contact of either of these. I tried to utter a few words, to repeat my last sentence—"I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me"—but the only words I heard out of the twenty-one, were the two words "to learn," and these, instead of their coming out of my very larynx, come back to me in my own voice, but entirely

outside myself, near, but not in me. In short they were pronounced by *my voice* not by *my lips*...

One more rapid, involuntary motion, one more plunge into the Cymmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and yet it weighed not, and seemed quite immaterial and transparent to *my senses*; and I did not realize for one second the utter absurdity, nay—impossibility, of that *seeming* fact! One instant more, one short instant, and I perceived—oh, inexpressible horror,—when I think of it *now*, for *then*, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. I saw a coffin at my feet. It was a plain, unpretentious bier, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I saw plainly a hideous grinning skull, a man's skeleton, mutilated and broken in many of its parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture. "Who can it be?"...I thought.

At this moment I heard again my own voice.....
"learn the reason or reasons why"..... it said, as though the words it pronounced were the unbroken continuation of the same sentences. It sounded near and yet as from some incalculable distance; giving one the idea that the long subterranean journey, the subsequent mental reflections and discoveries, had occupied no time, had been performed during the short, quasi instantaneous interval between the first and the middle words of a sentence, begun, at any rate, if not actually pronounced by my voice in Japan, and which it was finishing now.

Gradually, the hideous, mangled remains begun assuming a form, and a, to me, but too familiar appearance. The broken parts joined each other, the bones became covered with flesh, and I recognized, with some surprise, but not a trace of feeling at the sight, in those disfigured remnants, my sister's dead husband, my own brother-in-law, whom I had so loved for *her* sake! How was it, and how did he come to die such a terrible death? I asked myself. To put oneself a query seemed, during the state I was in, to solve it instantly. Barely had I asked myself the question, when I saw, as if in a panorama, the retrospective picture of poor Karl's death in all its horrid vividness and with every thrilling detail. Here he is, full of life and joy at the prospect and hope of a lucrative employment from his principal, examining and trying a monster steam engine sent from America, in a wood-sawing factory. He bends over, to examine closer an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full motion, and suddenly he is dragged down, doubled up, and his limbs half severed, torn off before the workmen—unacquainted with the arrangement—can stop it. He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and gore! I follow the remains wheeled in a heap to the hospital, hear the order brutally given that on their way the messengers of death should stop at the house of the widow and orphans,—I follow them, and find the unconscious family quietly assembled together. I see my sister, the dear, and the beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, feelings, even my personality, seem to have disappeared, to have been left behind, to belong to somebody else, as I stand there, and see her receiving without preparation the unexpected news; realizing clearly, without one moment's hesitation or mistake, the effect of the shock upon her, seeing the inner process that takes place in her. I watch and remember, missing not the slightest detail.

I hear the long agonizing cry, my own name pronounced, and the dull thud of the falling living body upon the remains of the dead one; I follow the sudden

thrill and the instantaneous perturbation in the brain after it, and watch with attention the worm-like, precipitated, and immensely intensified motion of the tubular fibres, the instantaneous change of colour in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright red and then to a dark-red bluish hue. I notice the sudden flash of a phosphorus-like, brilliant radiance, its tremor and its sudden extinction followed by darkness,—complete darkness in the region of memory, as the radiance, comparable only to a human shape, oozes out suddenly from the top of the head; and I say to myself "this is insanity, life-long, incurable insanity, for the principle of intelligence is not temporarily asleep but has deserted the tabernacle for ever." I hear my far off and near voice pronouncing emphatically and close by me the words....."why my sister has so suddenly ceased writing.....". Before the two final words—"to me" have completed the sentence, I see a long series of sad events.

I behold the mother, a helpless grovelling idiot, in the Lunatic Asylum attached to the city hospital, the children admitted into a Refuge for paupers. Finally I see them, a boy of fifteen, and a girl a year younger, my favourites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess *adopts* the tender girl. I see the events with all their horrors and thrilling details.

And mark well: when I use such expressions as "horrors," etc., they are to be understood as an afterthought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external senses; it was only after "coming back" that I realized my losses, to their full extent.

I had hardly had time to see my niece in her new Israelite home when I felt a shock of the same nature as the one that had sent me "swimming" through the bowels of the earth, as I had thought. I opened my eyes, and the first thing I fixed them upon by accident—was the clock. The needles showed on the dial *seven minutes and a half past five*!...

For one brief instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking from the Yamaboosi's hands the mirror, and this second glance, seemed to me merged in one. I was just opening my lips to hurry on the Yamaboosi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation was crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sunk down in anguish; my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever!

Then came a reaction as sudden as was my grief. A doubt had arisen in my mind which had forthwith grown into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole scene as an empty, meaningless dream, the effect of my overloaded mind, had taken possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery evoked by weeks of incertitude and mental depression.

"How could I see all that I have seen in less than half a minute? I exclaimed. Alone the theory of dreams, the rapidity with which the material changes on which ideas in our visions depend are excited in the hemispherical ganglia, would account for that long series of events I had seemed to view. In dream alone are the relations of space and time so completely annihilated. The Yamaboosi is for nothing in this disagreeable night-mare. He is reaping only that which was sown by myself, and, by using some infernal drug, of which they have the secret, he contrived to make me lose consciousness for a few seconds and see

that vision—lying as it was horrid!—avaunt all such thought! I believe it not. In a few days there will be a steamer sailing for Europe. I leave Kioto to-morrow!

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend, Bonze Soomara and the Yamaboosi. The latter was standing before me in the same position as when placing in my hands the mirror, and kept looking at me, I should perhaps say looking *through me*—calmly, and in dignified silence. The Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and laying gently his hand on mine:—

—“Friend;”—he said—“you must not leave this city before you have been completely purified of your contact with the lower Daij-Dzins (spirits) and the entrance to your inner self closed against their intrusion.”

For all answer, he received from me a stern rebuke, a violent protest on my part against the idea that I would regard the vision I had had in any other light save that of an empty dream, and his Yamaboosi as anything better than an impostor—“I will leave to-morrow, had I to forfeit as a penalty my whole fortune!” I exclaimed.

“You will repent during the whole of your life if you do so before the holy man shuts every entrance in you against intruders ever on the watch and ready to enter an open door,” was the answer. “The Daij-Dzins will have the best of you!”

I interrupted him with a brutal laugh and a still more brutally-put enquiry about the *fees* I was expected to give the Yamaboosi for his *experiment* upon me.

“He needs no reward”—was the reply. “The order he belongs to is the richest in the world, since its adherents need nothing, being above all terrestrial, hence, venal desires. Insult him not, the good man who came to help you out of pure love for the suffering and to relieve you of mental agony.”

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had possessed itself of me and made me disregard every feeling of personal friendship, even of simple propriety. Luckily for me, as I was going, turning round, to order the mendicant monk out of my presence, he had gone.

I had not seen him move, but attributed his stealthy departure to fear at having been detected and understood.

Fool, blind, conceited idiot I was! Why did I fail to recognize the Yamaboosi’s power, and that the peace of my whole life was departing with him, from that moment for ever. But I did so fail. Even the fell demon of my long fears—uncertainty, had now become entirely overpowered by that great fiend—the silliest of all—Scepticism. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind had resolutely got hold of me; so much so indeed, that I failed to pay any attention to the advice of my old friend, who suggested that I should telegraph to Nuremberg to the authorities that I was coming, in case, if anything had happened to the parents, the children should be cared for. I repudiated the advice with scorn. To do so, amounted to virtually admitting that there *may be* some truth in the foolish vision, after all, that I allowed the *possibility* that my *mind’s eye* (absurd term!) should have really seen something more than a dream.

“My mind”—I argued—“what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and gray matter is indeed a superior part of me; that it can act and see independently of my physical senses? Never! Far rather, ‘dwell in air, rarified to nothing by the air-pump of wholesome unbelief,’ than in the dim fog of silly superstition!” I argued, paraphrasing Richter’s remark, “I will *not* believe” I repeated; “but as I can stand such uncertainty about my sister no longer—I will go to Europe.”

And I did sail, three days later, during which time I

saw my friend the Bonze, no more. He had been evidently annoyed, perhaps seriously offended, with my more than irreverent, insulting remarks about one whom he is so justly respected; and his last words of parting on that for ever memorable evening were:—“Friend of a foreign land, I pray that you should not repent of your unbelief and rashness. May the Holy One (Kwan-on, the goddess of mercy) protect you from the Dzins—for, since you refuse to submit to the process of purification at the hands of the holy Yamaboosi, he becomes powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. Farewell!”

I had answered his sad words of parting with a scornful smile, and, for a few days, gave them no thought. I had not been at sea for a week, when I had cause to remember them! From the day of my experience with the magic mirror, I perceived a great change in my whole state, and attributed it, at first, to the mental depression I had struggled against for so many months. During the day I found myself very often entirely absent from the surrounding scenes, losing for several minutes sight of things and persons. My nights were disturbed, the dreams oppressive and at times horrible. Good sailor I certainly was; and besides this the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this I often felt a strange giddiness, and the familiar faces of my fellow passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well, was once suddenly transformed before my eyes into his old father, whom we had laid in the little burial place of the European colony some three years earlier. We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner’s head appeared to me as though covered with a strange film. A thick grayish mist was surrounding him, and that gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of sod. At another time, I saw near the captain, who was talking of a Malay thief whom he had helped to secure and lodge in gaol, the yellow, villainous face of a man answering to that description. I kept silent on such hallucinations; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes such as I had read about in medical books.

One night I was abruptly awakened by a long and loud cry of distress. It was a woman’s voice, plaintive like that of a child, full of terror and helpless despair. I awoke with a start to find myself in a strange room, on land, and the witness to the following brutal scenes. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room and during her sleep. Behind the *closed door*, which was moreover locked, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it, seemed familiar to me, and which I immediately recognized; it was the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to help the perpetration of the foul crime and was now keeping her part of the covenant. But who was the victim? Oh horror unutterable! unspeakable horror! when I realized the situation after coming back to my normal state—it was my own child-niece.

But, as in my first vision, I felt nothing in me of the nature of that despair born of affection at the sight of a wrong done to or misfortune befalling those we love; nothing but a mauly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with powerful grasp, but, the man heeded it not, he seemed not even to feel my hand—The coward seeing himself resisted lifted his powerful arm, and the thick fist coming down like

a heavy hammer upon the sunny locks, felled the child to the ground. It was with a loud cry of indignation, or one of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow!

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take any one into my confidence, but, from that day forward, my life became a long series of mental tortures. I could hardly shut my eyes without becoming witness to some horrible deed, some scene of misery, death, or crime, whether past, present or even future,—as I ascertained later on. It was as though some mocking fiend had taken as his task to make me go through the vision of everything that was bestial, malignant, and hopeless in the world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness—of murder, treachery, and lust—fell dismally upon my visions, and I was brought face to face with the vilest results of man's passions, the outcome of his material earthly cravings.

Had the Bonze foreseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left "a door open" in me? Nonsense! There must be some physiological, abnormal change in me. Once at Nuremberg, when I shall have ascertained how false was the direction taken by my fears—I dared not hope for no misfortune at all—these meaningless visions will disappear as they came. Even the fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst, material shape, is a proof.

"If, as you say, man consists of one substance,—matter, the object of the physical senses; and perception with its modes is the result of the organization of the brain only, then *should we be naturally attracted but to the material, the earthly*"... I thought I heard the familiar voice of the Bonze interrupting my reflections and repeating an often used argument of his in his discussions with me.

"There are two planes of vision before me," I again heard him say—"the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever-changing matter, the light in which the misguided Daij-Dzins bathe."

In those days I could hardly realize the absurdity of a belief in any "spirits," good, bad or indifferent; I now understood, if not believed, what was meant by the term, though I still persisted in hoping it would finally prove some physical derangement or nervous hallucination.

I was doomed to the most cruel disappointment. Hardly at Nuremberg, I ascertained that I had seen the terrible tragedy with all its heartrending details correctly! My brother-in-law killed under the wheels of a machine; my sister insane and now rapidly sinking toward her end; my niece,—the sweet flower of nature's fairest work—dishonoured, in a den of infamy; my last surviving nephew at sea, no one knew where! A whole house—a home of love and peace—scattered; and I left alone, a witness to this world of death, of desolation and dishonour. At the news I felt infinite despair, and sunk helpless before this pomp of horror befalling me all at once. The shock proved too much and I fainted. The last I heard before entirely losing my consciousness was a remark of the Burgmeister:—"Had you telegraphed to the city authorities before leaving Kioto, of your whereabouts, and intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus saved them from their fate. No one knew the children had a well-to-do relative. They had remained paupers and had to be dealt with as such. They were strangers at Nuremberg,

and under the unfortunate circumstances you could hardly have expected anything else. I can only express my sorrow."

It was this terrible news that I might have saved, at any rate my young niece, from her unmerited fate, had I but followed the friendly advice of the Bonze Tamoor, and telegraphed to the authorities some weeks previous to my return, which, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down at once. I could avoid the censure of my fellow-creatures; I could never escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world.

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physician with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol—my fortitude and strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of a brain-fever. For several weeks I was between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed and they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loathsome burden of life henceforth alone, hoping for no help or remedy on earth, and still refusing to believe in the possibility of existence beyond the grave, this unexpected return to life added one more large drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of these unwelcome and unsought for visions, whose correctness and reality I could deny no longer. Alas! they were no longer in my sceptical, blind mind:—

"The children of an idle brain.

"Begot of nothing but vain fantasy;"

But always the faithful photographs of the real woes and sufferings of my fellow-creatures, of my best friends... Thus, I found myself doomed to the torture and helplessness of a chained Prometheus at the sight of the wretchedness of my relatives; whenever I was left for a moment alone. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch and see hour after hour the silent disintegration of her wasted organism, to witness and feel sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. And what was still more horrible, I had to look at the childish innocent face of my young niece so sublimely simple and guileless in her pollution; to see how the full knowledge and recollection of her dishonour, of her young life now for ever blasted, came back to her every night in her dreams,—dreams which, for me, took an objective form, as they had done on the steamer, and I had to live over, night after night, the same terrible pangs. For now, since I believed in the reality of seership, and had come to the conclusion that in our body lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—Greek symbol of the soul—I no longer remained indifferent as of yore to what I witnessed in my visions. Something had suddenly developed in me, had broken loose from its icy cocoon; for now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon the innocent child—but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart and was now loudly echoed by the awakened soul separated from the body. It was a daily and nightly torture; Oh! how I mourned

over my proud folly; how punished I was for having neglected to avail myself at Kioto of the proffered *purification*! A Daij-Dzin had indeed obtained control over me; and the fiend had let loose the dogs of hell upon his victim.

At last the awful gulf was crossed, and the poor insane martyr dropped into her dark and noisome grave, leaving behind her, but for a few short months, her young daughter. Consumption made short work of that tender childish frame; hardly a year after my arrival I was left alone, my only surviving nephew having expressed a desire to follow his sea-faring career.

A wreck, a prematurely old man, looking at thirty as though sixty winters had passed over my doomed head, and owing to the never ceasing visions, myself on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamaboosi. I would prostrate myself at the feet of the holy man and would not leave him before he had recalled the Frankenstein he had raised, but with whom I would not part at the time through my own insolent pride.

Three months later I was in my Japanese home again, having sought out my old, venerable Bonze Tamooru Hideyeri, and supplicating him to take me without an hour's delay to the Yamaboosi, the innocent cause of my daily tortures. His answer made my despair tenfold intensified. The Yamaboosi had left the country—for lands unknown. He had departed one fine morning into the interior, on pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years!

I applied for help and protection to other Yamaboosis. No one of them could promise me to relieve me entirely from the demon of clairvoyant obsession. He who raised certain Daij-Dzins, calling on them to show futurity, or things that had already passed, had alone full control over them. Thus, partially relieved and taught how to conjure the visions away, I still remain helpless to prevent them from appearing before me now and then. I have learned many a nature's secret out of the secret folios of the library of Tzion-ene; obtained mastery over several kinds of invisible beings of a lower order. But, the great secret of power over the terrible Daij-Dzins, remains with the initiates of Lao-tze, the Yamaboosis alone. One has to become *one of them* to get such a control, and, I was found unfit to join them, owing to many insurmountable reasons, though I tried hard for it.

"My son,"—said to me the old Bonze—while explaining the difficulties—"No one who has subjected himself either willingly or otherwise to the power of a Daij-Dzin, can hope to become a real Yamaboosi. At best he may become fitted to oppose, and successfully fight them off. *Like a scar left after a poisoned wound* the trace of a Daij-Dzin can never be effaced from our inner nature until changed by a new rebirth."

H. P. B.

EARTHQUAKES.

The theories now put forth by the scientists as regards the cause of earthquakes are not satisfactory.

The Hindus have a superstition that the great snake *Basuki* carries the earth on its head, and when the earth becomes heavy with sins, this snake moves its head and this is the cause of earthquakes.

If we try to go to the bottom of this superstition we may get a glimpse of what was believed by the ancients as the cause of earthquakes.

According to the Tantrik yoga philosophy the earth is sustained by a force named *Kundalivi sakti*, this force is the life of the earth. This force is symbolically represented by a snake entwined in $3\frac{1}{2}$ coils round the *linga surira* of the earth. In the microcosm, this force is a state of strain producing a current that moves along a spiral path.

According to Professor Maxwell, electricity is a state

of strain in the luminiferous ether, and all the phenomena of the magnetic force are observed when electricity flows along a spiral coil.

From these it may strike one's mind that what is called magnetism in modern science is one form of the *Kundalivi sakti* of the Hindu yogis.

It is a fact proved by the scientists that this earth is a large magnet. And I think that the internal disturbance in the earth's magnetism is symbolically represented in the superstition above alluded to as regards the cause of earthquakes.

Modern scientific men can see no connection between the cause of earthquakes and events on the mental plane of the earth. But when they understand that there is no such thing as accident in this universe, that every event which appears to us as accident, is the effect of a force on the mental plane, then they will be able to understand why the superstitious Hindus look upon earthquakes as the effect of accumulated sins committed by men.

The superstition of the Hindus properly understood means this: That the accumulated effect of the bad *Karmas* of men on the earth impressed in the astral fire, is, to produce a change in the position of the centre of the force which is earth's life. This centre of force, known by the Hindus as *Padma* or *Chakra*, is the head of *Basuki*. When the earth, to sustain its own life, requires to change the position of the centre of its active life, a disturbance in the internal magnetism of the earth is produced, amongst other phenomena earthquakes occur, just as nervous tremors occur in a man's body.

Only one who is an adept in the knowledge of all departments of natural forces can say how far this view of the Hindus is correct. Let the reader seek the help of such a one to clear his doubts, and when I have said this I have nothing more to say.

K. D. M.

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 258.)

SECTION II.

In the first section of this Treatise, the disciple was instructed as to what was to be avoided and what was to be desired; and he was told that, after a successful struggle against his passions and so forth, a calm would come to his harassed spirit; and that in this deep silence a mysterious event would occur, which would prove that the beginning of the way was found.

Now, the object of the rules in this second section is to advise the disciple as to his future line of conduct with the view of making further progress. Indeed, this second section is intended to indicate to some extent the secret of the transition from the *Sushupti* to the *Turya Avastha*. It must be noticed that *Sushupti* does not here mean sound sleep as it is ordinarily understood; but refers to the condition of *Pragnya* (a sort of consciousness), when its *Vyapti* (extension or activity) in the *Sūkshma* and *Sthūla Upathis* (i. e., gross and subtle vestures), is completely restrained. The final secrets referred to in this Treatise relate to the mystery of the Logos known as *Atma*. It is not possible to explain the subject fully without referring to the secrets of Initiation, which cannot, of course, be divulged in a work intended for general publication. Moreover, the disciple has now arrived at that stage, which is as sacred as it is mysterious, and which is imperceptible to the sense and incomprehensible to the reason in the sense in which those words are popularly understood; and any attempt at a written description of the events which would henceforth follow would therefore be utterly futile. The disciple should trust to his own intuition and experiences; and try to solve the mystery gradually as it presents itself to him, by the help of the spiritual light which by this time has begun to illumine his inner self in an unmistakable manner. He has lit the lamp as it were, and must be able

to see all that can be seen at the stage at which he has arrived. All teachings henceforward ought to come to him from sources internal and not external; for, as stated in Rule 19 *supra*, he is on the threshold of Divinity; and for him no law can be framed, and no guide can exist. Moreover, all that hereafter occurs to the disciple is of such a nature as to be felt and recognised by himself alone, and not such as can be communicated to him by others. However, he will find that some amount of light is thrown on this profoundly mysterious subject by the explanations furnished in the following pages.

Under any circumstances, it would be impossible for the disciple to master the subject until the first battle is won; for the mind may recognise the truth, and yet the spirit may not be able to receive it. But, once having passed through the storm, and attained peace, by a careful study and observance of the rules given in the first section, the disciple would always find it easy to understand the spirit of the ensuing rules, and learn the truth for himself, even though he waver, hesitate, and turn aside. The voice of the silence remains within him; and though he leave 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. This is a very comforting assurance, but the disciple would do well not to put himself in a position which is calculated to impede his progress for howsoever short a time and plunge him into obscurity, at a time when he had but just lit the lamp and begun to find the way. It would be highly prejudicial to his spiritual progress if he should slacken his energies and thereby sacrifice the bright and immediate prospects, in anticipation of a distant possibility of regaining the same on some future occasion. Time flies; flies noiselessly it is true, but so rapidly that "no winds along the hills can flee as swiftly as he." We can get back almost everything that is lost, except Time, which is absolutely irrecoverable. So precious is Time; and the disciple should make the best use of the time which he may have at his command during life. The Text gives the following warning note to the disciple, as a prelude to the forthcoming Rules:

Out of the silence that is peace, a resonant voice shall rise. And this voice will say, "It is not well; thou hast reaped, now thou must sow. And knowing this voice to be the silence itself, thou shalt obey."

The disciple should not be elated with whatever success he has hitherto achieved. All that he has found is but the *beginning* of the way; and should he become careless or indifferent, not only his onward progress will be retarded as a matter of course, but even the little advance he has made on the path will be so far obscured as to require renewed and powerful efforts to regain the former light. No doubt he has reaped some good fruits of his past labours; but unless he sows again the seed of virtue, he cannot reap a fresh harvest calculated to afford to him that nourishment and strength which are essential to his future advancement, until at last he attains to that highest station, when there is no death or birth for him. Those that have passed through the silence and felt its peace and retained its strength, long that the disciple shall likewise pass through it; and it behoves the disciples therefore to be on the alert, and persevere in his course with a redoubled vigour;—more especially because he has succeeded in making several acquisitions which fairly enable him to push himself forward in the path with a bright prospect of ultimate success. What those acquisitions are, the Text proceeds to explain as follows:

Thou, who art now a disciple able to stand, able to hear, able to see, able to speak, who hast conquered desire and attained to self knowledge, who hast seen thy soul in its bloom and recognised it, and heard the voice of the silence, go thou to the Hall of Learning and read what is written there for thee.

Let the disciple understand that to be able to stand is to have confidence; to be able to hear is to have opened the doors of the soul; to be able to see is to have attained perception; to be able to speak is to have attained the power of helping others; to have conquered desire is to have learned how to use and control the self; to have attained to self knowledge is to have attained to the inner fortress whence the personal man can be viewed with impartiality; to have seen the soul in its bloom is to have obtained a

momentary glimpse in oneself of the transfiguration which shall eventually make the disciple more than man; to recognise is to achieve the great task of gazing upon the blazing light without dropping the eyes, and not falling back in terror, as though before some ghastly phantom. This happens to some; and the disciple should be very careful and firm in this respect. He should always be steady in his mind and full of courage; especially because he is forewarned of what is to happen, and because, moreover, the event would be to his glory and highest spiritual advantage. If he chances to be weak, and shrinks from beholding the Light which presents itself to him, it need hardly be said that he loses the victory when he had all but won it. To hear the voice of silence, is to understand that from within comes the only true guidance; and lastly, to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for the disciple; and written in fiery letters for him easily to read. For, when the disciple is ready the Master is ready also. This position of the disciple is figuratively described in the Maitri Upanishat in these words:—
"Having passed beyond the earthly concerns, the senses, and their objects; and having then seized the bow, whose string is pure life and whose wood is fortitude, with the arrow of unselfishness,—the disciple strikes down the first warder of the door of Brahma" (IV—28.)

It must be understood that the hearing and seeing, &c., spoken of above do not mean the hearing and seeing with the physical ears and eyes. Every human being, nay almost every animal—unless the faculties are abnormally impaired—is able to hear and see in the sense in which those terms are popularly understood; and this would consequently be no new acquisition in the case of the disciple. The faculties by which the disciple is now able to hear and see are the inner faculties and not the outer. That this is what our Text means is clear from Sections 14, 15, 16, &c. *supra*. This is not intended to mean that in the course of training to which the disciple subjects himself, the external faculties are useless. As well explained in the Vishnu Purana, the knowledge obtained through the outer senses shines like a lamp, while that obtained by Gnâna (divine wisdom) breaks upon the obscurity like the Sun (VI. V.) The wise see not with the eye of flesh (Vishnu Purana, VI. VI.) The soul sees and enjoys with the aid of the mental celestial eye. (Chandogya Upanishat, VIII. XII. 5) The Gnâna Chakshas (eye of wisdom) and Divya Chakshas (celestial, or luminous eye) are spoken of in the Muudaka Upanishat II. 1. 2; in the Bhagavat Gita XI. 8 and XIII. 35; in the Maha-Bharâta, Anusasana Parva XIV. 10, and Aswamedha Parva XVIII. 30; the Chandagrya Upanishat VIII. XII. 5 and other sacred works; and the method of developing such inner faculties is explained in the Sri Bhagavata-Skanda XI and Chapter XIV; in Patanjali's Aphorisms on Yoga, and in other works.

This sublime subject will be fully discussed in the next Section on Karma.

Now the Text proceeds to give some practical instructions to the disciple to assist his future progress:

1. *Stand aside in the coming battle, and though thou fittest, be not thou the warrior.*

2. *Look for the warrior, and let him fight in thee.*

3. *Take his orders for battle and obey them.*

4. *Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain; and in the dust of the battle-field thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.*

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal Truth. When once he has entered thee and become thy warrior, he will

never utterly desert thee, and at the day of the great peace he will become one with thee.

These Rules 1 to 4 form one group. The Battle they speak of is the struggle against the passions, which ought to be duly restrained and placed under proper control. And the individual who is to fight the battle is Man, who, roughly speaking, is made up of Body and Soul, which are dependent on one another, inasmuch as the Body is worthless without the Soul; and the Soul,—so long as it remains enveloped in the Body—can only act through the Body. In fact the Body is the vehicle of the soul, and it is by their combination that man can move and live; but the rider is invisible to the world at large, and all ordinary people see the vehicle rolling along as if automatically; and suppose that it, the vehicle, *i. e.*, the physical body, is everything; and that it alone constitutes the Man. But as the disciple, in his present advanced stage, is able to understand things better than the generality of mankind, Rules 1 to 4 enjoin upon him the necessity of looking for the real warrior within him, namely, the inner man, the rider, the soul itself, and making him fight the battle, although to all outward appearances, it is the vehicle, namely, the outer man, that is engaged in the fight as the warrior.

And this is so for the simple reason that the outer man cannot fight the battle successfully. The body, which is represented as the outer man, is finite, and destructible; it is mortal, and is held by death. (Katha Upanishat II. 18. Chandogya Upanishat VIII. XII. 1). And further, it cannot safely be left to itself in the uncontrolled exercise of its senses: "He who attends to the inclinations of the senses, has in them a certain concern; from this concern arises passion; from passion, anger; from anger, delusion; from delusion, deprivation of memory; from loss of memory, the loss of reason; and from the loss of reason, the loss of all" (Bhagavat Gita II. 62).

Hence Rule 1 means that although outwardly it is the outer man that fights, yet he should not be the real warrior, as in that case he would be certain to fail and lose the victory.

And then Rule 2 says that the disciple should look for the warrior and allow him to fight in him. Who is this warrior? It is no other than the inner man, the individual Soul. As this is indestructible and wiser and stronger than the other, it is better fitted to fight the battle. It cannot certainly act without the body; and what is required is, of course, that they should both be combined together in battle; making the body subordinate and subservient to the soul. "The body is the car; the senses are the horses; and mind is the reins. And the rider is the soul itself." (Katha Upanishat III. 3 and 4.) The mischievous consequences that would follow were the horses left entirely without guidance, are too obvious to need description.

But at the same time the outer man should not consider himself a stranger to the inner man. In one respect they are distinct; but in other respects, *viz.*, so long as the soul remains embodied, they both together form one man. In this sense the inner man is the outer man for all practical purposes; and the inner man's orders are no other than the secret desires of the outer man himself. In order to achieve a complete victory, the outer man must invoke the aid of the inner man, and obey his command. This is the meaning of Rule 3 as fully explained in Rule 4.

After thus recognizing the Soul and allowing it to fight the battle, the disciple should listen to its advice and obey it implicitly.

5. Listen to the song of life.
6. Store in your memory the melody you hear.
7. Learn from it the lesson of harmony.

The teachings of a pure Soul are the songs of life. There is a natural melody, an obscure fount though it be, in every human heart. At first the disciple may not find it, or may find only discord. But he should look deeper; and if he is disappointed, he should pause a while and look deeper still; and then he will find it; for sure enough it is there. It may be covered over, and utterly concealed and silenced, but it is there. At the base of our nature, we shall find faith, hope and love; and he who chooses evil, does so simply because he refuses or neglects to look within himself; and shuts his ears to the melody of his heart, as he blinds his eyes to the light of his Soul. He finds it easier to live in desires, and does not care to look beyond what is necessary for their satisfaction. But underneath all life is the strong current

that cannot be checked; the great waters are there in reality. Seek diligently then, and you will perceive that none, not the most wretched of creatures but is a part of it, however he blind himself to the fact, and build up for himself a phantasmal outer form of horror. In that sense we may fairly say that all those among whom we struggle on are fragments of the Divine. And so deceptive is the illusion in which we live that it is hard to guess where we shall first detect the sweet voice in the hearts of others. But we must know that it is certainly within ourselves. We should only look for it; and once having heard it, we shall the more readily recognise it around us.

I may say that this song of life is what in common parlance is called the voice of pure conscience;—which is a natural, original faculty forming a part of the human constitution. From his make, constitution and nature, man may fairly be presumed to be a Law to himself. He has within him a Rule of Right which the Vedas all *Ritam*, as explained in the early part of this work. That some people go amiss is no proof against the existence of this Rule of Right; for we must remember, what a great philosopher has said, that Conscience is the Sovereign *de-jure*, and to her belongs the command. But, as she is not the Sovereign *de-facto* at the same time, her command is likely to be respected or disregarded by man according to his choice. When so disregarded, Conscience stands in the position of a Sovereign dethroned in the season of national anarchy and rebellion; but the Conscience, like the Sovereign, never dies. She may lie dormant for a time; but she exists all the same. All that is wanted is that man should listen to the voice of conscience, the song of life as it is, and he will go right.

There seems to be some difference of opinion among Western philosophers on this subject, to elucidate which I beg leave to quote the following passages from the work of Dr. Bain, which is extensively read in these days. The learned Doctor says: "It is contended, that the human mind possesses an intuition or instinct, whereby we feel or discern at once the right from wrong; a view termed the doctrine of the Moral sense, or Moral sentiment. Besides being supported by numerous theorizers in Ethics, this is a prevailing and popular doctrine; it underlies most of the language of moral suasion. The difficulties attending the stricter interpretation of it have led to various modes of qualifying and explaining it."..... "On the one side, Conscience (*i. e.*, Moral sense above alluded to) is held to be a *unique* and ultimate power of the mind, like the feeling of Resistance, the sense of Taste, or the consciousness of Agreement. On the other side, Conscience is viewed as a growth or derivation from other recognised properties of the mind."... "Practically it would seem of little importance in what way the moral faculty originated, except with a view to teach us how it may be best strengthened when it happens to be weak. Still a very great importance has been attached to the view that it is simple and innate; the supposition being that a higher authority thereby belongs to it. If it arises from mere education, it depends on the teacher for the time being. If it exists prior to all education, it seems to be the voice of universal nature or God."

This is not the time or place for discussing this puzzle in morals; nor do I in the least pretend to be able to solve the riddle to the satisfaction of all. I have already stated my conviction in favour of the simple and intuitive character of conscience; and would conclude this subject with the words of Dr. Bain:—"Ethical Theory embraces certain questions of pure Psychology, *viz.*: The psychological nature of Conscience, the Moral Sense, or by whatever name we designate the faculty of distinguishing right and wrong, together with the motive power to follow the one and eschew the other. That such a faculty exists is admitted."

It behoves the disciple to listen to and respect this song of life; store all its instructions in memory, and learn from them lessons for his guidance. The result of obeying this song is thus described in the Text.

8. You can stand upright now, firm as a rock, amidst the turmoil, obeying the warrior, who is thyself and thy king. Unconcerned in the battle, save to do his bidding, having no longer any care as to the result of the battle, for one thing only is important, that the warrior shall win, and you know he is incapable of defeat,—standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain. Only fragments of the great song come to your ears, while yet you are but man. But if

you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavour to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For, as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of harmony.

I can add nothing to this Rule 8. It is exceedingly clear, and the disciple who has read and mastered all that has been said above will have no difficulty in understanding this Rule.

While thus the disciple ought to seek out and look for the inner man and make him fight the battle, he ought not to be indifferent to all that is outside. The Text says:—

9. *Regard earnestly all the life that surrounds you.*

10. *Learn to look intelligently into the hearts of men.*

11. *Regard most earnestly your own heart.*

12. *For through your own heart comes the light which can illuminate life and make it clear to your eyes.*

Study the hearts of men that you may know what is that world in which you live and of which you will be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

This task of the disciple looking into his own heart and the hearts of other men, and of regarding the life that surrounds him, should be accomplished, be it remembered, from an absolutely impersonal point of view; otherwise his sight would be coloured. Therefore impersonality must first be understood. O Disciple, understand that Intelligence is impartial; no man is your enemy; no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it takes ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know—your own heart. Not until the bonds of personality are loosed can that profound mystery of self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service.

But in order to be of service to others, the disciple should possess the power of speech, that is such speech as has been elsewhere explained. The Text says:

13. *Speech comes only with knowledge. Attain to knowledge and you will attain to speech.*

It is impossible to help others till the disciple has obtained some certainty of his own. When he has learned the first twenty-one Rules and has entered the Hall of Learning with his own powers developed, and sense unchained, then he will find that there is a fount within him from which speech will arise—i. e., such speech as will enable him to help others.

Now the Treatise sums up all the acquisitions which the disciple has by this time made, and declares the extent of the progress he has achieved in his journey; in these words:

14. *Having obtained the use of the inner senses, having conquered the desires of the outer senses, having conquered the desires of the individual soul, and having obtained the knowledge, prepare now, O disciple, to enter upon the way in reality. The path is found; make yourself ready to tread it.*

What preparations the disciple ought to make, or in other words what measures he ought to adopt, in view to his treading the path and accomplishing his long journey successfully, are stated in the three following Rules of the Text:—

15. *Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.*

The disciple ought to behold the universe, and study it. But what he is required to behold is not the outward manifestation of the universe on which ordinary people are content to gaze, nor is it by means of the outer senses which ordinary people alone use that he is to behold it. The universe is a great historian and teacher. All that passes in the world's history, including man's inmost thoughts, are recorded faithfully on the earth, air, water and ether. As I have

stated in my pamphlet on Theosophy, it is clear that, from the established principles of mechanics, action and reaction are equal,—every impression which man makes by his movements, words or thoughts, upon the ether, air, water and earth, will produce a series of changes in each of these elements, which will never end. Thus, the word which is going out of one's mouth causes pulsations or waves in the air, and these expand in every direction until they have passed around the whole world. In the same manner the waters must retain traces of every disturbance, as, for instance, those caused by ships crossing the sea. And the earth too is tenacious of every impression that man makes upon it. The paths and traces of such pulsations and impressions are all definite, and are subject to the laws of mathematics. But it needs a very superior power of analysis to follow and discern such sounds, traces and impressions. Nevertheless, as all this is due to physical laws, it is not too much to suppose that this must be within the reach of human beings—and more especially, within the reach of the disciple, who, by a course of study such as is laid down in these rules, has by this time developed his inner senses to such a degree as to enable him to read and hear the secrets of nature. But with all this he is but a disciple yet, and must needs have help. So the Text says:—

16. *Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.*

This is exactly what Sri Krishna recommends. "Seek then the spiritual wisdom, with prostrations, with questions, and with devotion, that those (*gnanis*) the learned holy ones, who see its principles, may instruct thee in its Rules, which having learnt, thou shalt not again fall into folly, and thou shalt behold all nature in spirit." (Bhagavat-gita V. 34 and 35). The virtue of unselfishness which the disciple has now acquired gives him the privilege of thus soliciting instruction from the holy sages.

And lastly, the Text says:—

17. *Inquire of the inmost, the One, of its final secret, which it holds for you through ages.*

This is the last step in the ladder of instruction. The disciple has now reached that stage when he can say with certainty,—“The soul is its own refuge.”—(Bhagavat-gita VI. 4).

But it must be particularly understood that all the different courses of instruction inculcated in these Rules, in rapid succession, are not capable of equally rapid acquisition.

17. (A). *The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated.*

This warning is necessary to avoid disappointments, as there are some temperaments which know nothing of patience. The following passages from the Bhagavat-gita are to the point. “A few among ten thousand mortals strive for perfection; and only a few of those who strive, become perfect and know the Supreme (VII 3). But, no man who hath done good to any extent will attain an evil position. He whose devotions have been broken off by death,—having enjoyed through innumerable years the rewards of his virtue in the purer regions,—is at length born again in some holy and respectable family or perhaps in the family of some Yogi. Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body, and here he begins again to labor for perfection (VI. 41 to 43). Thus labouring with all his might, he is purified of his sins, and is made perfect after many births; and then he proceeds to the Supreme above. (VI. 41). Bearing these things in mind the disciple should work on with patience, with the firm belief that where there is virtue there is victory.

17. (B). *When the time of learning this 17th Rule is reached, more is on the threshold of becoming more than man.*

This is a great gain, and the disciple should strive with diligence and perseverance to reach this happy state, taking care that the knowledge hitherto acquired is not misused or negligently applied. On this subject, the Text says:—

18. *The knowledge which is now yours is only yours, because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the most high.*

Betray it, misuse your knowledge, or neglect it; and it is possible even now for you to fall from the high state you have attained. Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility; unable to pass on—Therefore, look forward always with awe and trembling to this moment, and be prepared for the battle.

After this wholesome warning, the Text gives the following Rules for the guidance of the disciple in this final struggle:

19. *It is written that for him who is on the threshold of divinity no law can be framed, no guide can exist. Yet to enlighten the disciple the final struggle may be thus expressed.*

19. (A) *Hold fast to that which has neither substance nor existence.*

20. *Listen only to the voice which is soundless.*

21. *Look only on that which is invisible alike to the inner and the outer sense.*

Having arrived at this stage of spiritual development, the disciple has henceforth no concern with those objects which have reference to his gross or even subtle body (Sthula and Sukshma or Linga Sarira). His soul is now encased in elements which are infinitely more subtle and more etherialised than those which constituted his gross or subtle body; and he is now in the fittest condition to contemplate the Supreme Soul in all its purity. So Rules 19 A, 20 and 21 advise the disciple to devote himself exclusively to the Supreme and to none other; for it is clear that what is described in these three different Rules as being immaterial and intangible; as soundless, and invisible, is one and the same; the immateriality and intangibility; the soundlessness; and the invisibility, being the attributes the Great One in its unmanifested condition. (Keu Upanishat I. 2; Katha Upanishat VI. 12; Mundaka Upanishat I. 6 and 8; and Mândukya Upanishat I. 7).

Here a word of explanation is necessary in respect of Rule 19 (A), where the Supreme One is described as that which has neither substance, nor existence. It certainly has no substance, because it is spirit, immaterial, uncreated and eternal. But has it no existence even? The Text says that it has not; and it is fully supported by the Aryan sacred works, which declare that "this was originally non-existent. (Asat) (Chandagya Upanishat III. XIX—1;) and that "from non-existence (Asat) proceeded existence (Sat)." (Rig Veda X. 72—2 and 3). But it must be understood that non-existence, as the word is used here, does not mean a state of void, or absolute nullity; but that it is only intended by means of this term to mean that prior to the evolution of the universe, no portion of what we now see was in existence; that is, no portion had been manifested. This is evident from the same Chandagya Upanishat, which says in another chapter (VI. II. 1) that "this was originally existence (Sat)." And the Rig Veda speaks of the Supreme as being both non-existent (Asat) and existent (Sat) (X. V. 7). It is called existence (Sat); because it has always existed in essence, in a latent condition; and it is called Asat, because this essence remained unmanifested; so that in effect both the terms mean one and the same thing. It must be remarked here that the Rig Veda, in another hymn (X. 129. 1) declares that "there was neither Asat nor Sat;" but this is said with reference to the time when the evolution of the universe (commonly called the Creation) was about to be begun; so that it could not then be said either that the original essence had manifested itself or that it had not; for it was in the course of manifestation. So that this Vedic expression—that there was neither Asat nor Sat—is intelligible enough, and is not contrary to what has been above stated.

It is in this sense that our Text refers to the Supreme as that which has no existence, besides being soundless and invisible. This is the highest condition of Para Bramha. If this is so, how, it may be asked, can the disciple be called upon to hold fast to that which has no existence, in other words, that which is intangible and unseizable; listen to the voice of the soundless; and look on that which is invisible. In order to explain away this apparent incongruity, we ought first to form some idea of the highest, unmanifested condition of the Universal Soul which the disciple is required to contemplate, and secondly, we ought to understand the nature and extent of the powers which the disciple has now acquired in view to his accomplishing this great work.

Let us then understand that the Supreme condition of the All-pervading, who is one with wisdom, is the eternal Truth, which is simply existent (Sattâmatram;) self-dependent; unequalled, tranquil, fearless and pure; which is indefinable, incapable of being taught, or enjoined by works; which is internally diffused; which cannot form the theme of discussion, and the object of which is self-illumination (Vide Vishnu Purana I. XXII). The task of one who attaches himself to this unmanifested condition of the Supreme spirit, is indeed difficult (Bhagavat-Gita, XII—5;) and it certainly cannot be accomplished by one who tries to apprehend, hear and see it in the sense in which those words are generally understood. We ought not therefore to construe in this sense the Rules of our Text (Rules 19 (A), 20 and 21) and the corresponding passages in the Brihat Aranyaka Upanishat (IV. IV—23), the Mundaka Upanishat (I—6), the Katha Upanishat (II. IV—1), which require the disciple to apprehend the unseizable, listen to the soundless, and behold the invisible. The disciple has long since passed beyond that stage in which he apprehends, hears and sees in the way in which ordinary people do. He has attained an internal illumination, and is by means of this light quite competent to comprehend and feel the great light, the Supreme One. The term "Samadhi," a condition which the disciple reaches when he is fairly on the Path, may be defined to be the entire occupation of the thought by the sole idea of Para Bramha without any effort of the mind, or of the senses, and the entire abandonment of the faculties to this one all engrossing notion. This, in ordinary phraseology, is what is meant by holding fast to that which is unseizable; listening to the voice of the soundless, and seeing the invisible.

The disciple who has advanced to this most sacred state is in a position to exclaim in the words of a Rishi in the Brihat Aranyaka Upanishat:—

"I have touched and gained the narrow, long and ancient road; the road leading to the Divine, along which travels the man who is virtuous, who knows Brahma, and whose nature is like light." (IV. IV—8 and 10).

Here we come to the end of Section II; and the Text congratulates the disciple at his arrival at this blissful condition, by exclaiming,—

Peace be with you.



(To be continued.)

FACTS AND IDEATIONS.

(Concluded from last number.)

ANOTHER subject has interested the mystically inclined of the capital of the Russian Empire; namely, a lecture given, March 27th, at the "Pedagogical Museum," by Prof. N. Wagner, the eminent naturalist and no less eminent spiritualist. Whatever the views of that great man of science about the powers that may be behind the so-called mediumistic manifestations, the professor has evidently assimilated the Vedantic and even the Adwaita theories about "Life and Death"—the subject of his lecture.

The vexed question about Life and Death, said the lecturer, preoccupied many other philosophers besides Hamlet. Eminent naturalists, physicians and thinkers have vainly endeavoured to solve the great mystery. Various men of science have given us various definitions of life. Bichat, for instance, defines life as a faculty to withstand natural laws, while another scientist says that life represents a series of modifications and is a faculty in living beings to oppose and resist the destructive powers of nature. Cuvier, the famous physiologist, finds that life is the faculty in creatures of constant change, preserving meanwhile certain particles, and ridding themselves on the other hand of those elements which prove to them useless and would be injurious if left. Kamper tells us that life is only a constant modification of substances.

According to Herbert Spencer, "life is a co-ordina-

tion of action" and "an adaptation of the interior processes to external conditions."

All of the above definitions are found incorrect by Professor Wagner, as well they may be. They sketch only the external side of life without touching its essence. The universal manifestation of life, said the lecturer, rises progressively in all its phenomena from the simplest forms toward the most complex. "What then may be the causes, what are the forces," he asks, "that govern life and modify it? It is from this standpoint that we shall examine the life-phenomenon. Life is a chemical manifestation, we are told by the majority of our physiologists. *Chemism* is the prominent feature in vegetable and animal organisms."

Kant has defined life as the motion of composition and decomposition, in which chemical action plays the most prominent part.

Schelling declared that "life is an aspiration toward individuality; it is the synthesis, harmonizing those processes that are accomplished in the organism!" Then how can we believe, enquires the lecturer, "that this *individuality* disappears with our death? The soil of the province of Champagne consists of microscopical shells, the whole city of Paris is built on a soil that is the remaining relic of organic life. In nature, that which *was* is ever preparing that which *will be*. Life is an ENERGY (the ONE LIFE of Esoteric Philosophy?—Ed.) *All individual energies have, sooner or later, to merge into, and become one with, the UNIVERSAL ENERGY.*"

Thus saith the lecturer. It is, as Longfellow has it:—

... "Ah! the souls of those that die
Are but sunbeams lifted higher....."

The spiritual SUN within which they merge finally, not to disappear but to return to earth as other sunbeams, is no "Land" from whence visitors can appear to us in their *individuality*. A little heat left behind is *not* the sunbeam, but the remnant of its chemical action, as the *photograph* is not the person it represents but his reflection. But:—

"Spirits they say,
Flit round invisible, as thick as notes
Dance in the sunbeam. If that spell,
Or necromancer's sigil can compel them
They shall hold council with men..."

If for "necromancer" we write "medium," the lines quoted will represent the hidden spirit and object of the learned lecturer who, nevertheless, winds up his lecture by a remark that no Vedantin would disavow. Prof. Wagner is a well known *orthodox* spiritualist. How then can he, who shows on undeniable and scientific grounds that all the "individual energies," *i.e.*, "souls," merge into, and finally become one with "universal energy" (the PARABRAHM of the Vedanta,) or the universal soul; how can he harmonize this belief with that in the "spirits" of spiritualism? It is a strange contradiction. For our spirit is either the "sunbeam" of Longfellow's poetical metaphor, or it is only "dancing in the sunbeam" agreeably to James Duff's imagery. It cannot be both.

Life and *death* are as much of a mystery to the man of science, as they are to the spiritualist and the profane unbeliever. The less they talk of it, in the present chaotic state of knowledge with reference to that great riddle, the better for the truth. Modern science and spiritualism are two opposite poles. One denies point-blank everything outside chemical action and matter, the other by its own fanciful arrangement sets both at naught; and thus the middle ground of sound philosophy and logic is abandoned. Science will not hear of the metaphysics of the spiritualists, and the latter will not admit the theory of even that transcendental chemical action that the Theosophists show as playing a more important part in the likenesses of their dead—that so bewilder people—than the *spiritual* "energy" of disembodied friends.

However, that is a moot question that we shall

leave the combatants who are directly interested to settle among themselves. Both claim to be guided by the *logic of facts*, and both claim for their respective opinions the name of "philosophy," and so far—both are right and both are wrong. The method of materialistic exact science is that philosophy that—

... "Will clip an angel's wings,
Conquer all mysteries by rule and line;
Empty the haunted air and gnomed mine—
Unweave a rainbow..."

The "philosophy" of the spiritualists consists in rejecting every other philosophy save their own. They will prove a formidable foe to the former however. The men of science call spiritualism a "mischievous superstition" as Pliny and the men of his day called rising Christianity "a most pernicious sect." They and the leaders of Spiritualism have a mutual right to complain of each other; for as Fielding has it, "if superstition renders a man a fool,—scepticism makes him MAD." Neither of the two enemies, however, knows anything of the mysteries of life and death; though both behave as if each of them had become the sole confidants of Nature, in whose ear the weird Sphynx had whispered the word of her great riddle. The Materialist *scorns* death, he fears him not he says, for in his sight there is no "hereafter." The Spiritualist welcomes "the Angel with the amarautine wreath," singing "Oh Death, where is thy sting?" etc. And yet, ten to one, the majority on both sides prefer life to that change which, according to their respective views, disintegrates the one into chemical molecules, and transforms the other into a dematerialized Angel!

Which of them is right and which wrong, time alone—that great Revealer of hidden truths—will decide. To the writer, who rejects the speculations of both, keeping on the safe side of the middle path, Death, before whose majestic stillness and tranquillity so many shudder with fear—has no terrors; perhaps, because he does not endow it with any more mystery than needed. Death is "the old, old fashion" that crept to the little Paul Dombey's rescue; and life, but the swift river that bears us all to that Ocean of rest.... "Put me quietly in the earth, place a sun-dial over my grave, and let me be forgotten," prays John Howard, who found, perhaps, as we do, that people make too much fuss over death and too little over the birth of every new candidate for it. Life is at best a play, often a drama, but far more frequently partaking of the element of a low comedy. It "is a phenomenon" after which the curtain is dropped, the lights extinguished, and the hero tired out, drops into his bed with a feeling of delicious relief. As Shakespeare expresses it—

"Life is but a walking shadow—a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury
Signifying nothing....."

BETA.

STRAY THOUGHTS ON PARSİ SOCIOLOGY.

ACCORDING to the Zoroastrian religion, every one should lead a married and settled life when he or she comes to age. What this age exactly is, cannot be directly defined from the present records of our sacred books, as the greater part of the most precious literature has been destroyed in the ravages of time. But the very small portion that has yet been spared affords indirect proof that it is obligatory on every one to lead a married life when he or she comes to the age of fifteen. But before proceeding, I must remark that the so-called free-thinkers among us who prefer everything and anything that comes from the West, deem it a great cruelty to see weddings taking place *at this age*. They forget that at the age of from 18 to 20 years, Order;

Justice, and the Law of the land in all civilized countries, entitle them to *see their partners*, and confer on them the right to inherit property; even minor princes and rajahs come to maturity at this age, and are invested with power to rule and govern their people and administer justice. At this age our youths commence their studies for the Civil Service, and some of them even pass successfully, so as to be able to enter on their administrative services. It is not necessary to inform such free-thinkers that marriage at this age is a great check to hysterical and other nervous disease to which the unmarried are liable; and lastly, that married men and women are longer lived than celibates. Let objectors ponder these facts and learn from them.

Before I come to my subject in detail, I have a word to say on another topic which bears a close relation to it.

The cry now-a-days is for female education. I am in favour of it and give it to my children. But I am in favour of home education in the absence of healthy education outside. None but the most illiterate will object to education for his daughters. But for all that, I do not like to send them to our schools, for I believe that until the system of education imparted in our (Government schools and private seminaries is remodelled, no good whatever will ever come out of it. Let education be thorough; that is, religious, moral and mental, or give none. See that our girls do not get self-conceited and vain after having acquired a slight knowledge of geography, modern history, and grammar, and learn to think so highly of themselves that, without the least hesitation, they regard themselves as learned of women. That William the Conqueror gained Normandy in such a year, or that Robert Bruce with the help of Douglas gained the battle of Bannockburn, are matters which may better not engross our attention in the education of our girls. Poor children! What and how are they to be benefitted thereby? I for one do not know. The redemption and salvation of humanity depend upon the elevation of woman, and the elevation of woman consists in piety, chastity, virtue, charity, goodness, preservation of health and longevity of life, and it can only be reached by first imparting to her *moral* and then mental education. For, as long as the heart remains untouched, no amount of mental training will be able to save her from the infections of the laboratory of evil emotions, passions, and temptations, that draw her down to earth. On the contrary, the more the mind is cultivated, and the more the heart and the inner Divine Light left neglected, the more deeply will she sink into the mire of the animalism of evil passions, or ill-omened love, and give herself up to the follies belonging to her sex. The mere knowledge of the exact sciences, of history ancient and modern, geography, grammar, mathematics, and even of modern (foreign) languages, (even granting for a moment that such an amount of education has ever been imparted in any Government or private school to our girls), has not raised her, and will not for ages together raise her to the highest ideal of Womanhood. Especially at a time when the Demon or the Evil Spirit of Fashion, born of the false and pernicious so-called modern civilization, has permeated every society and beset every family, poor or rich, lucky or unlucky, great or small, such training is most pernicious.

It may satisfy the gratification of the senses, it may draw votaries towards the ill-starred goddess of beauty; but never will it draw proselytes to Bahaman the highest Ameshaspand and the angel of wisdom and righteous understanding. "The sage loves not a woman because she is beautiful; he holds her beautiful because he loves her, and because he has good reason to love her."

Education and the prospects of married life ought always to go together, hand in hand, for if fifteen years or thereabouts, be the time for wedding, surely all that we have to teach them in schools for the purpose of making good wives and responsible *mothers*, ought to be

completed by that age. After marriage, they can, if they like, increase their knowledge and keep up their studies at home.

I have said that the system of imparting education to girls ought to be considerably modified. I say this not without a valid reason. Look at the modern educated girl especially in Bombay. She has fostered pride instead of learning humility, selfishness instead of the love of brothers and sisters. Vanity, foppishness and lazy habits have become her peculiar temptations, and her guardian angels to rock her self-conceit and false glory. She is the Juno over her husband, holding despotic power over him, ever ready and willing to hurl her club against Jupiter if her dignity is offended. If the needy seek assistance from her or an indigent relative is badly in want, she will not open her heart or purse to help him in his need. She has trained herself to do nothing but feed and enjoy herself. She has a passionate desire and monkey-like aptitude for copying everything foreign, whether tinsel or gold. She would learn to have a taste for costly brandy, sparkling moselles and champagne in the place of the homely toddy and Nira; French syrups for plain honey; a peacock-like variety of colours in the place of plain stuff, diamond instead of silver and gold ornaments; low-toned novels and trash in lieu of the humanising and edifying writings of the sages of the East. This is no exaggeration. Already the demon of fashion has commenced its mischievous work and is haunting many families, trying to shake and undermine all that come within its grasp. Such a sad state of affairs instead of being deprecated, is encouraged in many places by husbands or parents who delight in putting on great airs as Englishmen or Frenchmen, forgetting all the time that they are either Indians or Persians. No doubt civilization brings with its enlightenment a share of curses also, and for the present and future good of our country and its teeming millions, it is incumbent on us to keep watch over the evils, and fight hard to nip them in the bud. As we sow, so shall we reap, and on the quality of the seed, will depend the quality and strength of the future of women in India. Now or never is the time for modelling anew the education of our girls. It is a difficult task, no doubt, but for the physical and spiritual well-being of Aryan ladies who rightly believe chastity, virtue and wisdom to be more precious than their lives and earthly possessions, it must be accomplished, and that soon.

We must devote greater time to the teaching of morals and religion. Of course mental education also is necessary, but it should be made subsidiary to the former, for what we require is not *very intellectual*, but very good mothers. Much, therefore, that is new will have to be introduced, and much that is useless will have to be dropped. The art of cooking, without which no home is thought to be happy, ought not to be forgotten. Of all arts, it is the most necessary for girls in after life. The most important and general principles of hygiene in an elementary form ought to be early impressed on their minds, that they may be familiar with the best ways of bringing up their children well. Sacred music in the praise of God, both vocal and instrumental, ought to be introduced. Gracefulness of conduct, gentleness, humility, peace of mind, obedience to superiors, charity, cleanliness, and economy are things which will be better learnt and studied at home than in schools. For this, the parents ought to be graceful, wise, virtuous, humble and economic in their daily lives. Women only of high learning and respectability ought to be employed as teachers, who should make it their duty to teach, not as a mere vocation, but who should take a pleasure and interest in teaching. The teachers ought to be strictly prohibited from teaching any thing adverse and contrary to the faith of the girl's family. From the lady-teachers at present employed in Government schools on stipends varying from fifteen to thirty rupees a month, we can-

not expect any thing like sound education, simply because they themselves have not a finished education and yet require to learn a great deal. We also require special school buildings adapted for the girls. Whether built by philanthropic men or by Government, they ought to be not merely commodious and roomy, but they ought to have surroundings of beautiful gardens and compounds, so that the children may enjoy not only physical health and strength, but may have some idea of the beauties of nature. As it is, these schools are generally in the town, in the midst of an over-crowded population, and situated on the top or in the neighbourhood of a main drain or gutter, no wonder if the girls become sickly for life, especially when they breathe foul air in a hot country like India. Our young men, the so-called Sootharawallas, cry out against the evil consequences of early marriages. But I do not believe that marriage at the age of fifteen years has anything to do with the ill-health of our women. It is over-study and foul air that degenerates them physically and mentally. It may further be hinted that these schools should be built and conducted on the principle of the "Kinder Garten," so named by its founder Mr. Fröbel, who first established it in Blakenburn in 1840.

According to the Zoroastrian religion every one should lead a married life. Zoroaster himself was a married man and had a large family. His wife's name was Havovec. He had three sons—Eshudvaster, Orvurturner, and Huvrechithra, and three daughters named Phreny, Thrity, and Powroochistee. His mother's name was Doydo, and Poroshaspa was his father. He had Fursestar and Jamasp as his sons-in-law. Thus by his personal example, he gave a lesson to all to marry. It is said of him that while praying in the Dara-Mcher before the sacred fire, he was killed by a ruffian at the age of forty years. Now a question naturally arises that if one with such a large family dies at the age of forty, does it not show indirectly that he may have married at the age of fifteen? The conclusion is not a very improbable one. Let us see what our religious works say on the subject. He who has studied the Ethics of Zoroaster and of our immortal Zarathostrotomos, will find that debauchery, prostitution, evil habits, &c., have been regarded as the promptings of the Devs (Passions), and those who practised them suffered not only the most condign punishment in ancient Persia, but were believed to be lodged after death in the deepest hell. (See Vendidad Fargard I, para. 12; Fargard VIII, paras. 26, 27, 31, 32.) There is in this religion, no extenuation whatever for the sins of immorality, and no penance can wash out the guilt. In paras. 57 to 59 of the Vendidad Fargard 18, it is said, "Thereupon she who is the fiendish Druksh answered him: O righteous handsome Srosh! there is no extenuation whatever of it; when a man after the fifteenth year frequents a courtesan." Again in Yasna IX, verses 100 to 101, Zoroaster says to the angel Hom, "Come hither with a weapon for the pure, to protect the body, O golden Homa, against the harlots, endowed with magic art, causing concupiscence, exciting lust, whose spirit goes forward like a cloud driven by the wind." Also in Vendidad Fargard XVIII, paras. 53 to 55, it is clearly stated that instead of indulging in loose habits and entering into unholy contracts, every man ought at the age of fifteen to marry and understand his own religion; if he fails, the Devs (passions and levi desires), that is, the fourth principle or the animal soul in man, will beset him and keep him in slavery, *i. e.*, the spirit becomes subordinate to matter. "The righteous Srosh with raised club, asked the Druksh: O Druksh, inglorious and inactive, who is the fourth of these thy paramours? Thereupon she who is the fiendish Druksh answered him: O Righteous, handsome Srosh! That indeed is the fourth of these my paramours, when a man after his fifteenth year, frequents a courtesan, ungirlled or uncovered (*i. e.*, without Kusti and Sudrah, the badges of the holy religion), then at the fourth

departing step, immediately afterwards we who are demons, at once we occupy his tongue and marrow; afterwards the possessed ones destroy the settlements of righteousness, which are supplied with creatures as the spells of sorcerers destroy the settlements of righteousness." Our youths of the day are inured to worse ways of thinking and acquire loose habits, and refuse to marry girls of an advanced age. Look at the principal Parsee families and see how many old girls you find among them who have remained unmarried. The parents are in the utmost anxiety for their children, and pass their days in dumb silence. Our widows are still more unfortunate. When an over-large portion of girls remains unmarried, it is not too much to say that widows do not find husbands a second time. This may be rough language, but I sincerely feel for them, and for Parsees especially, because I cannot picture in my mind a bright future on the distant horizon. Look to the "Social Purity Leagues" formed in England and other civilized countries. What do they point to? They show that there are deep sores and breaks in the social circle, and hence the necessity for such measures to remedy social degradation and carnal encroachments. Let Parsees, the noble race of Jamshed and Kaikhosroo, Cyrus and Nuscerwan, beware in time, that they may not be forced to adopt such measures. Prevention is better than cure. Moreover our religion will not permit our women to marry with foreigners, and the women themselves will not like to do anything contrary to the customary precepts that have come down to us from generation to generation, or the holy commandments of their immortal spiritual guide. Remarking on the Ethics of Zoroaster, a celebrated writer says, "but it was to be feared lest the Parsis (the modern descendants of the ancient Persians) by marrying foreigners, should insensibly lose sight of Hormuzd, or that these marriages by transferring the wealth of families to strangers should impoverish them. To remedy these inconveniences and to tighten the conjugal bond by a love, born as it were from infancy, *i. e.*, a natural love; and thereby to form more durable and tender unions, Zoroaster recommends marriage between cousins-german as an action meriting heaven." Of all institutions that of marriage is regarded as the most praiseworthy by almost all ancient sages and prophets. In the Vendidad Fargard IV, para. 47 (see the translation of the Vendidad by Mr. Kavasjee Eduljee Kanga), it is said, "And moreover I (*i. e.*, Ahura-Mazda) tell thee O Spitama Zarathustra that I care more for the married man than for the Magava (a set of people before Zoroaster who led a single life); I love more the man of family and the man with a house than him without a house; I love him more who has a child than him who has none; I love him more who has property than him who is without it" (meaning that every one should work by the sweat of his brow and depend on his own exertions and not starve and beg). Of these two, that is, the married and the unmarried, the former is said to be a possessor of the good mind (Vohumane) and a promoter of cattle, a master of the house, of cattle, and money, &c. Such a one, *i. e.*, the married man, fights with courage against the demon of death, Asto Vidhotu, against the best of skilful archers belonging to the Devas, against the winter demon Zemaka who wears scanty clothing, against the heads of tyrants and wicked men, and against the wretched starving Asmogh, the hinderer of purity, and the vicious and idle who will not work. This language shows that a married man proves a much better soldier, patriot, and citizen than an unmarried one who is lazy, cowardly and unfit to live in respectable society. Let those of our so-called educated youths in this city and abroad, who take a pride in leading an unmarried and dissipated life and waste money, health, and physical energy in frequently attending nautch and ball parties, concerts, and operas, keeping late hours, and thereby sinking into an untimely grave, take heed

from the above statements. Or let them bear in mind the instances of our Jamsheds, Feridoons, Kaikhôshroos, Noahs, Rams, Durjodhuns, and Udhirstirs, and numerous others who are said to have lived and enjoyed a merry life for hundreds of years. According to Duvelard's tables, the average duration of man's life in the nineteenth century is 32 years in very cold climes, 30 years in England and other European countries, and 28 years in India and elsewhere. According to other statisticians it is 33 years. A quarter of humanity, on an average, lives for seven years and then dies; and one half dies within seventeen years. One man only in 1,000 lives for a hundred years. Six only in 100 live 65 years. One only in 500 lives to the age of 80 years. As many as ninety thousand people die daily in the world. This is a sad view of human mortality in this age of civilization in comparison with that of the ancients. It teaches no doubt the wholesome lesson, that by not adhering and acting according to the golden precepts taught by immortal sages of old, Zarathoostira Spitama in particular, mankind has brought on itself its present miseries and evanescent life. We cannot blame nature for a change in longevity, for she is uniformly kind to us at all times, but she is just and inexorable, and man must pay the due of just nature when he only revolts against its laws.

In India and Europe, widowhood and virginity are at the present time held in high estimation among the masses either through time-honored customs, religious fanaticism, or fashionable pride or vanity. I will not dwell hardly here on the evil consequences which this may lead to. I will not hint at its resultant, namely, the check to growth of population. In India it is the grossest of sins for a widow to remarry, and when she does, her whole family is punished by being hooted and cast out of the society in which it lives. Now mark the estimation in which a Hindoo wife was regarded in and before the age of Mahabharata about 4000 B. C.

- * A wife is half the man, his truest friend
- A loving wife is a perpetual spring
- Of virtue, pleasure, wealth; a faithful wife
- Is his best aid in seeking heavenly bliss;
- A sweetly speaking wife is a companion
- In solitude; a father in advice; a mother in all seasons of distress.
- A rest in passing through life's wilderness.'

Numerous other passages might be quoted from the ancient Hindu and Parsi writings to show that among the ancients the man or woman who was married, who was the parent of children, and lived to mature age, was regarded as an ornament to society and a favourite of heaven. The ancient rulers of Persia, say Herodotus and Strabo, made annual presents to those mothers who had many strong and well-built children.

Anthropologists believe rightly that married love is always stronger and surer than mere brutal or animal love, and that it grows more and more as age advances. But that love which is born of mere fascination and lust or brutal passion, grows weak and fades and dies out in course of time. Says Gautama Rishi, "From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear." "He who possesses virtue and intelligence, him the world will hold dear." "He who destroys life, who speaks untruth, who in this world takes what is not given him, who goes to another man's wife, and the man who gives himself to drinking intoxicating drinks, he even in this world, digs up his own root." (See the Dhammapada). Also, "Follow not after vanity, nor after the enjoyment of lust. There is no fire like passion, there is no shark like hatred, no snare like folly, there is no torrent like greed." (See the Dhammapada).

A PERSI GRADUATE.

(To be continued.)

PRACTICAL OCCULTISM IN GERMANY.

Before leaving India I promised to inform you if I should find out anything in regard to any existing society of German Occultists, that is to say, such students as are not merely contented to philosophise and revel in theories; but who have arrived at the knowledge of the truth by a direct recognition of the same, and are employing the result of their knowledge to some useful purpose. I am happy to say that my researches have been successful. In the heart of the Bavarian mountains I have found a society of real occultists, of practical workers, possessing a high moral character, and although they are illiterate and "uneducated" people, yet they are well acquainted with the mysteries of the Hindu and Jewish religions, called the secret doctrine or *Esoteric Philosophy*.

They have received hardly an ordinary school education and the one whom they call their leader, is unable to read or write. They have never read "Esoteric Buddhism," still they know much that is identical with it; they know nothing of the Yoga philosophy, still they practise it; they know nothing of Kant and Schelling and Schopenhauer, still their system is the essence of that of those philosophers. They are poor people, working in a factory at two marks (one Rupee) a day, and still they are in possession of powers that no amount of money can buy.

I had heard years ago of these people. I was told that they were queer people and did not go to church. They were said to be very good, but probably very much deluded. They had repeatedly received offers of better situations, but refused them, saying that they were not permitted to change. Who prevented them was a mystery.

I made the acquaintance of those people and went with them to the top of the mountain and looked into the spiritual *Thibet* or (as the Jews call it) *Canaan*. I saw with them the promised land, but like Moses was not yet able to enter it. When we went up there were six members in their society; when we came down that society numbered seven.

I might tell you of many things that happen when the members of that society meet together. I might tell you of astral bells, of perfumes pervading the room without any perceivable source, of pairs of living eyes appearing in the air or on the walls, of a light appearing on the head of the speaker;—but they pay little attention to such incidents, and as for myself I have, in consequence of former experiences, long ceased to be astonished at anything in regard to phenomena. But there is one thing which interested me more, and of this I will tell you; but before doing so I must say a few words in regard to secret societies.

A society of Occultists is necessarily a secret society and it cannot be otherwise; because it is of a *spiritual* character, and the spirit can only be perceived by those who are able to enter its sphere. It is not necessarily a secret society in the sense that the names of its members should be concealed from the police or the public. Outsiders can only see the exterior, none can enter the interior unless in possession of the *pass-word*.

It is said that at the initiation the candidate obtains a new name, at the ceremony of baptism the child receives its future appellation, and to every member of a Masonic fraternity a "pass-word" is given; which is frequently misunderstood to mean only, that to be admitted into the room where the members are sitting, it is necessary to repeat that word to the door-keepers. Of the deeper signification of that word very few have any idea. Those, however, who have looked below the surface know that such a name or pass-word has a deeper signification, that, for instance, supposing the pass-word were "Wisdom," it is not sufficient to learn that word by heart; but that to enter the sphere of the

* See Monier Williams on Indian Wisdom from the Mahabharata I. 3028.

wise and to understand their proceedings, it is necessary to acquire wisdom and to pronounce the word, that is to say, to express it in words and in deeds. Moreover such pass-words cannot be given to the candidate; but they must grow in him, and as they grow he will recognise them in his interior and will keep them secret.

A long time ago such a word had grown into my consciousness. It became more and more vivid and living in me, but to not a single soul in the world did I ever reveal that word, nor would I dare to reveal it now; and yet that illiterate labourer pronounced that word and received me as one who was spiritually not a stranger to him.

I have learned a great deal in the company of these people; in other things I was able to give them instruction. They practise the process of materialising thought in themselves and are sometimes able to project it objectively. They have their transcendental senses of touch, vision, hearing, taste and smell developed to a certain extent. They practice the process of development by spiritual aspiration and inspiration; they do not fall into trances, but speak things far above what they have learned in the ordinary way, and when they meet, they have all only one thought, and while one begins a sentence, each one of the others is able to finish what the first began to say.

They do not believe in immortality in the ordinary sense. They say that nothing is immortal but the "Word" (logos), and to become immortal man must develop the "Word" in himself. They look upon the majority of mankind not as men but as material out of which men may be made, they say that they will make men and they are preparing themselves to acquire full powers before they attempt the great work. They say that when they are fully prepared "*the Old Ones who have been saved up from the beginning*" will come out of their retirement and co-operate with them.

When I asked them about the process of their development, they gave a description, of which I will translate a few passages:

"Man passes through a spiral evolution, that appears like the steps of a ladder. Learn to understand that your strength is rooted in your feet. Descend from the arch of the temple (the head) to the foot of the stairs, and rise slowly up to the centre (the heart). There you will find a seed that will begin to germinate through the influence of a light created by thought. It will grow and its growth will penetrate into your senses. Learn to eat of the tree of knowledge; look for it not in the exterior world but in your interior, and when you attain real knowledge by direct perception of the truth, you will have gained immortality. The *cube of life* will then find its place in your heart. A sun will appear that will illuminate your interior and in its light the past, the future and the present will appear as one and be revealed to you. Your life will then be your own, the door of eternity will be open and a new heaven will appear in which the perfect one will move and of which he is the creator."

This is "queer language" for "matter-of-fact people" to understand, and it is still more curious to hear illiterate and uneducated people utter such words. Professor N..... would hardly listen to such "jargon," and a certain society in London would probably reject it by unanimous vote. Still it expresses in other words that which the Yoga philosophy teaches about the "Lotus-flower," and the books of Hermes give the same process. Moreover this process is scientifically correct; and can be understood, provided the higher and "spiritual" forces that go to make up what is called *Man* are taken into consideration. If the whole universe, man included, is looked upon as a "materialisation" of the thought of the Divine Mind; then it will not be so difficult to see what those illiterate people attempted to express, where

they said: "If you desire immortality you must materialise the *Word* in yourself by the *fiat* spoken through your will. In the light of your heart you will find the *Word* and the *Word* is the spirit of truth, the radiation of "Father" and "Son," the result of thought and expression."

There is nothing immortal but the Truth; it is grasped by the Understanding and becomes a living force when expressed through the Word. To grasp the Truth in its fulness, the Understanding (*Vernunft*) must grow. It grows through the purification of the feeling (the heart) and through the development of the intellect (the head). He who follows the heart alone errs, and he who only lives in his head is in error. The heart is the touch-stone for the work of the head, the head is the balance in which the material furnished by the heart is weighed. Head and heart must grow together and harmoniously correspond with each other. As they grow, new powers of the soul will be evolved and developed, a higher scale of perceptive faculties will come into action, higher ideals will arise and be realised by becoming living realities through the interior "materialisation" of thought, until the highest ideal is reached, which is identical with the highest ideal in nature. Then there must be a period of rest (Nirvana); because all desires are satisfied and no higher desire can arise, because there is no higher ideal in Nature whose influence could be felt through the heart and call forth the desire for its recognition. And this rest must last until a still higher evolution of the world calls forth a still higher state of the universal ideal, when heart and head will again resume their activity on a still higher and for us incomprehensible rule.

Many rivers flow down to the valley. Those that do not dry up or run into the sand, will find their way to the ocean. Many people walk the pathway of life and each one chooses his own particular way. Some walk free and erect, others hobble along on theological crutches; but those who desire to arrive at the great goal must meet in that great high-road, where feeling and intellect unite, and from whence begins the attainment of real knowledge by recognition and understanding, the development of pure reason (*der reinen Vernunft*) which is in itself the spirit of truth called "God."

H.

STUDIES IN SWEDENBORG.

By H. C. VETTERLING, M. D.

V.—THE DIVINE MANHOOD OF JESUS.

"Take heed to thyself, lest thou think of the Lord [Jesus] as of a man like thyself; but rather think of Him as of a man that is God." *Cancans*, p. 45.

The Lord Jesus was a divine man; his divinity was ante-natal. Swedenborg says; "He was born, unlike other men, a celestial spiritual man." Men, in general, are at birth "sensual-corporeal," and attain the "celestial-spiritual" state only after a life-long struggle against the allurements of the senses. *A. C.* 4592. At his incarnation, the Lord Jesus was, as to his Internal Man, on a level in goodness with the angels of the highest heaven, and he was free from active evil. He was not the son of God, the second Person of an imaginary Trinity, sent to be sacrificed for men, villainous enough to want an innocent being sacrificed for them, but he was an embodiment of the Supreme Being's love and wisdom, came to perfect himself, to show "the narrow way," "the path," that leads to the "Father." He said of himself, "I came out from the Father and have come into the world; again, I leave the world, and am going to my Father." John xvi. 28. What does Swedenborg understand the term "Father" to mean?

"The Lord [Jesus] says a number of times, 'Father that art in the heavens,' and then the Divinity in heaven [*Derächan*] is intended; thus the good that gives rise to heaven. The Divinity,

viewed in itself, [i. e., the Absolute Divinity], is above the heavens; but the Divinity in the heavens is the Good that is in the True, issuing from the [Absolute] Divinity. The latter [the Good] is intended by the Father in the heavens." A. C. 8328.

We are to understand the "Good that is in the True," or the Love that is in the Wisdom, which flows down into the will of the angels [Devachanees] from the Supreme Being, and moulds them into one "Grand Man," to be the "Father" of the Lord Jesus. Again, he says of himself, "I ascend to my Father, and your Father; even my God, and your God." Here the meaning of the term "Father" is the same, the Good, or Love in the heavens; but, "God" is the True or Wisdom, the external manifestation of the Good, or Love. To be brief: by the "Father" is meant the love that flows into the Will of the angels from the Supreme Being, and by "God" is meant the Wisdom that flows into their understandings. A. R. 21. The angels are not angels by reason of their being in Heaven, for Heaven is not a place, but a subjective state, in which there is an inflow of love and wisdom from the Supreme Being, which gives freedom from solicitude, restlessness, and anxiety [Samadhi], and thence blessedness; and since love and wisdom is Progenitor and Creator of this, it is both "Father" and "God." *New Jerusalem Doctrine*, 237, A. C. 8931, 10098.

As stated, the divinity of the Lord Jesus was ante-natal, and Swedenborg calls this ante-natal divinity by many names: "the former manhood," "the Lord from eternity," &c. A. C. 10579; 6280. He had by "perception," and association with angelic men obtained this knowledge of the ante-natal existence and divinity of the Lord Jesus. "The manhood," says he, which he [Jesus] superinduced in the world, was like the manhood of a man in the world; nevertheless both were [made] divine, and therefore infinitely transcending the finite manhood of angels [devachanees] and men." D. L. W. 221. "Both were [made] divine," that is, they were made so, at the end of His life in the world, for they were not divine at the time of the superinduction of the natural manhood; hence it is said, "the divine manhood was not [at first] so much one with the Godhead, called the Father, as when the Lord made it in time quite one." A. C. 6000. It may seem a contradiction to say that the divinity of the Lord Jesus which was ante-natal, was made divine during his incarnation; but this apparent contradiction will disappear when it is shown that this divinity was angelic, not absolute.

Mithra, Zoroaster, Plato, Osiris, Bacchus, and others, are said to have been born of virgin mothers. Swedenborg emphasises the statement that Jesus was born of a virgin, and that every evil in him, and even every inclination to evil, was an inheritance from the maternal, undivine nature. In himself he was "Jehovah," not the tutelary deity of that name, but the Divine Love, that which IS. "He that is conceived of Jehovah, has no other soul than Jehovah; wherefore, in point of veriest life, he was Jehovah Himself. Jehovah, or the Divine Essence, cannot be divided, as the soul of a human father, of which the offspring is conceived." *Ibid*, 1921.

At his birth Jesus was like any other man; except as to his inner nature, which, as before stated, was Divine, Angelic, and Spiritual, and he contracted weaknesses like those of men in general; weaknesses that affected his external man. But, because of his inner perfection, he had constant intercourse with spirits and angels, and communication with the Divinity, "Jehovah," the I AM, and had ability, in infancy and childhood, for learning, "beyond every other man." *Ibid*, 1414, 1464, 1791. Of him, as of Siddârtha, the teacher might say:

"Thou...art teacher of thy teachers,—thou not I, Art Guru. Oh, I worship thee, sweet Prince! That cometh to my school only to show Thou knowest all without the books, and knowest Fair reverence besides."

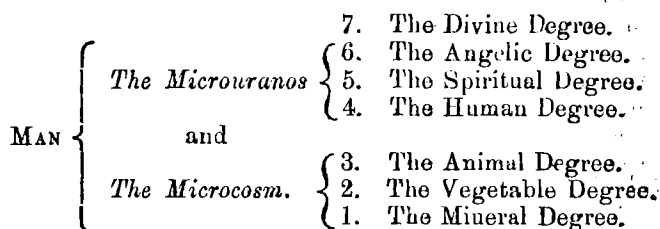
But the ability to learn beyond other children, was

not the only characteristic of the child Jesus; he had also power to overcome spiritual temptation, and to subjugate "the most direful hells, where all are sensual;" which power is not innate in children, and hence they are not tempted. A. E. 918. As he grew to manhood he saw the causes of all that presented itself to his senses, and was not misled by appearances. He thought from within, from the divine in himself, and not from without, from the matters of the senses. In this lay an important distinction between him and all other men. He received instruction as another man; but his reception of wisdom differed from that of other men in the degree that his love was infinitely greater. The intensity, and perfection of his love, is seen in this, that it was not like the love of men in general, confined to a part of Self: his own person, family, and property, but extended to the whole human race. He saw himself to be, not an isolated entity, but a part of the Whole; and hence he loved the Whole; and hence also his apparent harshness and want of affection. Matthew xii. 48, 49. Mark x. 29. Luke ii. 49; xiv. 26. John ii. 4. A. C. 1902, 1904, 1911, 2500.

By degrees he "put off" the body taken on through the Virgin, and "put on" a body from the "Father." For in proportion as he overcame, or rather, "cast out" the imperfection of the undivine manhood assumed, did he bring down, from within, the perfection of the "Father" in its place. His object in coming into the world of natural sense, was to teach and to make himself divine, without as within; for, that the Divinity may dwell in the Natural Manhood, it is necessary that this be made divine, since "Divine Love agrees not with any form but a Divine." A. C. 4724-6872. He made the assumed manhood divine by utter disregard of the "comforts of life," "civilization," and "religion," and by a firm will, directed toward the Supreme Being. "Prayer and fasting," strong desire and abstinence from gross food, and from large quantities of food of any kind, were potent means in the "glorification" of the Natural Manhood. Many passages from Swedenborg might be cited to show that the air, for instance, contains an immense supply of nourishment accessible to him that knows how to extract it. In one place he says: "what man's spirit loves, the blood has an appetite for.... and draws up in breathing." D. L. W. 420-423. By his will and practices Jesus dislodged all inherited spiritual and natural imparities and replaced them by inner, divine substance, and hence it is declared that "He put off the manhood taken from the mother, which in itself was like the manhood of another man and thus material, and put on a manhood from the Father, which in itself was like his Divinity, and thus substantial." *The Lord*, 35.

In this process an intermediate step had to be taken, the assumed manhood could not at once be displaced by a Divine Manhood, but had first to be made "new," or "holy." Divinity is predicable of the Supreme Being, inasmuch as it exists only in Him; whereas holiness is predicable of this Divinity as it exists, in finite creatures; angels, spirits, and men; thus of Divinity made finite, or brought down to the comprehension of finite beings. A. C. 4559, 5249.

The following diagram will show that the assumed Natural Manhood, "the Human Degree," had to be made "new" or "holy," Spiritual and Angelic, before it could be made Divine.



The "newness," or the "holiness" touched, as we

shall see presently, not only the Human Degree, but also the Animal, the Vegetable, and the Mineral; for the latter degrees, or, if you please, kingdoms (there are seven kingdoms: three "below," and four "above"), are also to be found in the Microcosm, called Man. *D. L. W.* 319. *T. C. R.* 604. The expulsion of the spiritual and natural impurities, and their replacement by divine substance, involved labour and suffering, and the further he advanced, the greater the labour became, and the more terrible the suffering. "He fought," says Swedenborg; "and in his own power, against the hells." *A. C.* 2815, 5041.

As it would be unbecoming in an ape to call a man, "brother," so it would be unbecoming in a man to call Jesus, "brother;" for the distance between the latter is as great as the distance between the former. The Divine Degree, the Human, and the Animal, are discriminated degrees in the scale of descent from the Supreme Being, and should not be confounded. *A. E.* 746.

The work of "glorification," by which is meant a making divine, began from within. The Angelic Degree in him was first made divine, then the Spiritual, and lastly the Human and the degrees "below." But each degree below the Divine had to pass through the intermediate degrees, or, had to be elevated to a level with them, before it could be made Divine. To illustrate: the Mineral Degree had to undergo five changes, corresponding to the five degrees above it, before it could be "glorified." The process was evolutive. When the Lord Jesus appeared in the World of Natural Sense, he had the good quality of every degree above the Human, and hence we are told that, "He was in the state (of life) that man reaches by regeneration;" which is a state of "love to God and charity toward the neighbour," a state of life uncommon among men, and He had but to make these angelic and spiritual qualities Divine. *A. C.* 5663, 6720.

The process of "glorification" continued without interruption from his descent from the "Father" to his ascent to "Him," but became with each downward step more and more difficult, because of the dire temptations by the "world, the flesh, and the devil." The "world" tempted him in the wilderness: The enemy said, all these things [possession and worship of men] will I give thee, if prostrating thou wilt worship me." The "flesh" tempted him in Gethsemane: "the Spirit indeed is willing, but the Flesh is weak O, my Father, if it cannot be that this cup be removed; if I must drink it,—thy Will be done." The "devil" tempted him on the cross: "my God, my God, why hast thou forsaken me?"

But these temptations, although dire, were external; there were others, more dire, because internal, of which the external were but faint echoes. The dormant selfhood of the angels in the heavens (Devâchan) became active and tempted his Internal Man (*A. C.* 4306); the selfhood of the spirits in the World of Spirits (Kamaloca) tempted his Rational man; the selfhood of men in the Natural World tempted his external Man, and the infernals in the Hells (Avitchi) tempted his Sensual-Corporeal Man, and incited men to mangle his Physical Man. "The crucifixion," says Swedenborg, "was the last and most direful temptation."

We come now to an interesting, but hardly comprehensible teaching of our Author. He says the Lord Jesus made his Physical Man divine, and rose with it into the world of spirits, and thus left nothing in the sepulchre; so that he was not a "spirit" in that world, but a Divine Man, yet not fully "one with the Father," for he did not become "one with the Father," until the time of the "Ascension."

"The Lord made the actual bodily part itself in him Divine, both his matters of sense and the receivers; on which account also he rose with the body from the grave." *A. C.* 5078.

"The Lord rose again with the whole body that he had in the world, differently from other men,.....for he left nothing in the grave." *Ibid.*, 10252. "He was a man in point of flesh and bones;

He rose from the grave with his whole body that he had in the world; nor did he leave anything in the grave." *T. C. R.* 109.

"He rose again with his whole body; for he left nothing in the grave.....And, although he was a man as to flesh and bones, still he entered through closed doorsThe case is otherwise with every man, for he rises again and only as to the Spirit, and not as to the [physical] body:" *A. C.* 10825. *Heavenly Doctrine* 286. *Last Judgment* 21.

"No man rises again with the [physical] body with which he has been encompassed in the World; but that the Lord alone did; and this, because he glorified his body, or made it Divine, while in the World." *A. C.* 5078.

"His body now [at the Resurrection] was not material, but substantial and divine; therefore, he came in to the disciples while the doors were shut." *The Lord* 35.

Swedenborg says that the "glorified" material body of the Lord Jesus was invisible to material eyes; that the disciples saw him with their "spiritual eyes." Mary, with one degree of spiritual sight open, supposes the risen Jesus to be the "Gardener," but with a second degree open, salutes him, "Teacher." *John* xx. 15, 16. Two disciples, with one degree of spiritual sight open, suppose him a "stranger," but with a second degree open, know him. *Luke* xxiv. 13-32. *A. C.* 1954. *Continuat. Last Judgment.* 34, so that, although the Lord Jesus rose with the whole body, "with flesh and bones," there was nothing material "about him, and hence he was not visible to physical sight. He continued to appear to his disciples until the time of his "ascension," or his full union with the "Father," since that event he has frequently made himself visible to the inner sight of men and spirits. On one occasion to Swedenborg, when in company with spirits from the Earth, who had seen the Lord Jesus in the flesh, and with spirits from Jupiter and Mercury. He says: "The Sun appeared again, and in the midst of it, the Lord [Jesus] girded round with a solar ring." *A. C.* 7173, 8553. *E. U.* 40, 65.

This is a brief sketch of the "glorification" of the assumed manhood of the Lord Jesus. It is the exoteric view of it. The esoteric may be inferred from the next concluding article of this series, in which the profoundest teaching of Swedenborg will be outlined.

PRACTICAL SUGGESTIONS.

- I. There is in man a soul, which is immortal.
- II. Man's soul attains its fruition through a long series of successive lives upon earth.
- III. Man's every action re-acts upon himself. He is his own creator, his own saviour, his own destroyer.
- IV. Since no two men in the whole universe are identical, every man is absolutely necessary to the infinite perfection of the whole, and is so in virtue of that element, which makes him individual, which differentiates him from all other men. A thorough realisation of this truth leads to the fourth of our fundamental ideas, Sincerity—sincerity absolute and complete in thought, speech and action. That the perfection of the whole and of each individual may be realised, every man must realise all the possibilities which lie in himself. This can be done only through sincerity. For if a man yields himself a slave to the opinion or wishes of another, if he guide his conduct by their standards, not following with sincerity his own conscience, (the highest light and reason within him), but obeying blindly the will of others, how then shall he realise the purpose of his being, how fulfil the law of his existence? A man is, only because in him exists something, which no other man has, and unless he strive to be sincere (*i. e.*, to be himself) how shall there be realised or expressed in him, that by which he is a man? It is our duty, therefore, both to strive ourselves, and to lead others to strive to follow sincerely the dictates of the true individual nature, neither those of the heart alone, nor of the intellect alone, but rather the guidance of true reason, the light of the soul.

V. But for such sincerity to be possible, there must be perfect tolerance of each for all. To act, speak and think as I sincerely feel to be right, I must of course concede the same right to others. Hence the last and widest of those ideas, which we call "Theosophy," and which we desire both to express in our own lives and to impress upon others, is perfect, ungrudging, unreserved toleration. For sincerity and loving toleration form the only basis of a Universal Brotherhood of Mankind, that is possible upon earth. Such toleration does not imply that we should sit still and do nothing, when we see men acting in a way likely to produce unhappiness, but it does mean that, while trying to do our best to prevent these evil consequences, we should neither blame others nor wish to hinder them from acting and thinking freely, because the result of their deeds calls for action on our part, which we would rather have avoided. Nor would such sincerity and toleration lead to an isolation of thought and life in individuals. On the contrary they would produce the greatest activity of each and the highest perfection of the whole. As in the outer world chemical elements combine only according to their affinities, so in the inner world thoughts and emotions are governed by a corresponding law. If we lay our sincere convictions and emotions before our fellow men, they will produce their appropriate results with that unerring certainty, which belongs to the operation of natural laws. It is a pure materialism to feel irritation or disappointment at the absence of the physical results we desired. Causes must needs produce their appropriate effects, although we of limited intelligence may not foresee their actual form. Therefore is absence of desire the highest wisdom. But what should be the standard of our conduct? If eternity exist at all, it exists in every moment of time. Thus when a man does what he sincerely believes (in the light of the highest reason that is in him) to be the best at any moment, it follows that his action is indeed the best for all eternity. And when its subsequent results would seem to us undesirable, our duty is to act accordingly and not to blame the man because he did not at first so act, as to save us the trouble of acting now. And the actor himself must remember that if each act is best for the moment, then has he followed the Eternal Good, although no act in itself had the impossible perfection of relieving us from perpetual activity, consequent upon the recognition of the necessity of supplementary acts, as effect after effect of the original act unfolds itself. It matters not that we cannot foresee all the results of our conduct. What is best can but produce the best. These then—Immortality, Reincarnation, Karma, Sincerity and Toleration—are the ideas which form the core, the very essence of Theosophy. These ideas it is our duty to spread abroad in the world, to impress upon men, and to realise in our lives. But it is not enough to grasp them with the intellect alone. They must become part of our nature, penetrate us through and through, and find expression in our every thought and action, if we are to be Theosophists in deed, as well as in word. If we desire to impress others with them, we must live in them ourselves and mould our lives into harmony with them. Hence the true work of all Theosophists, who are not content to be merely members of the Theosophical Society, seems to lie in attempting to live lives in harmony with these ideas, aided in so doing by each other's mutual support and sympathy. Thus the Theosophist ought to apply himself rather to the infinitely important task of realising that ideal of a higher life, without the realisation of which in its midst the society itself can never be anything more than a dead and lifeless mass. The Society, we are convinced, is capable of fulfilling this noble purpose. But how far it could be practically realised is dependent upon the personal and united exertion of us all.

N. C.

THE THEOSOPHICAL MOVEMENT.

A Paper read at an Open Meeting of the London Lodge, on the 10th June, 1885.

BY MR. A. P. SINNETT.

THE Theosophical Movement in this country has naturally been misunderstood, outside the circle of persons earnestly working at it, for within that circle even the objects pursued were but cloudily perceived at first. Wonderful occurrences have been associated with the movement, and these have attracted attention—either to be scornfully ridiculed or too enthusiastically proclaimed—in a way which has confused public understanding of the questions really at issue. Patiently engaged on these meanwhile, Theosophists have penetrated regions of thought in which they are quite beyond the reach of all discussion concerning psychic phenomena. These may have first started some of the European pioneers of the present movement on the path of inquiry they have followed, but this inquiry has led to results, the value of which may now be recognized without reference to the circumstances which gave rise to their discovery. A bridge once built is a bridge, no matter whether the scaffolding used in its construction was well or irregularly put together. That consideration explains the callous indifference of advanced Theosophists to all attacks which endeavour to discredit persons associated with the movement. Apart from reasons they may have for distrusting such attacks on their own merits, they cannot be argued out of the consciousness that they stand on their intellectual bridge, and can cross by its means to a new realm of knowledge. Their opponents may declare that bad timber was put into the centering it was originally built upon; but the bridge stands none the less, and processions of people are beginning to pass over it.

In other words, the views of Nature and human destinies which Theosophists are enabled to take, are too satisfactory to the mind and too harmonious with all previous knowledge to be relinquished when once they are fairly comprehended. This is why the Theosophical Society in Europe is a growing body in spite of having been launched here under circumstances which rendered it an easy mark for satire. Last year was only the second that has elapsed since the Society in London took a new departure from its original policy as a private association of persons who merely *hoped* for certain results. These have now been attained in a considerable measure, and the Society courts public examination of the principles it has worked out. My present object is to set these forth in broad outlines, and before doing so I need only take one precaution. Theosophy cannot be expressed in hard and fast dogma. Just as the Society itself is the embodiment of the principle of Tolerance—asking from its members nothing but an open mind in the pursuit of truth, and leaving them perfectly free to adhere to any religion they profess on the single assumption that they will recognize the human brotherhood which underlies all—so the system of thought which Theosophists speak of as the Esoteric doctrine is no dogmatic creed to be learned by rote and accepted. The Esoteric doctrine in its theoretical perfection would be omniscience concerning the operations of nature. All that finite human faculties on the present plane of human evolution can attain to is a presentation of the Esoteric doctrine; a conception of the general scheme of things as visible from the standpoint of this physical life. So when, for convenience' sake, I may employ some such phrase as "Theosophy teaches" this or that, the words must only be understood to refer to aspects of the truth as recommending themselves at present to the general body of Theosophical students, but open always to expansion and revision, not in the sense of being liable to ultimate surrender as erroneous, but as subject to a process of spiritualization which continually elevates and illuminates all sound principles of Esoteric thinking in minds that are steadily bent upon them.

It is chiefly because the Esoteric doctrine, to begin with, thus spiritualizes and illuminates the whole theory of *Evolution*, that it is borne in on the understanding which grasps some of its central ideas with such irresistible force. In dealing with the development of the human race as a whole, it provides us with a theory which does, for the soul, what the familiar theory of evolution does for the body. It accounts for it. Accounts for it, let me hasten to add, in a sense which need not offend religious feeling, any more than that is hurt by physical discovery which interprets the methods by which the original Divine impulse works. We have long been used to the notion that on the physical plane the Divine impulse operates through law. Theosophy teaches us to transfer this conclusion to the spiritual plane also. By the light of the Esoteric doctrine, we can trace and follow in imagination the evolution of an individual soul, just as we can that of a physical bodily type by the light of modern biology. And we find that whereas there is no continuous individuality of consciousness in the line of succession along bodily forms, there is exactly that permanent individuality along the one thread of spiritual evolution. From the period when, emerging from lower kingdoms of Nature, and entering humanity, the newly evolved soul is distinctly invested with self-consciousness, its identity, though undergoing many transmutations, is never lost. Its progress may carry it through a prolonged series of transitions from one state of being to another, and recollection of specific events may fade away as time passes, but the accumulated cosmic value of its experiences never fades away, and this is the spiritual growth which constitutes the higher kind of evolution. Are the other states of being which alternate, for a human soul, with this, as summer and winter alternate, or day and night,—unfathomable and hypothetical for us? By no means, because abnormal senses may, under certain conditions, be awakened in living men which render other states of existence perceptible to them besides this of the physical incarnation. But the acceptability of the Esoteric doctrine in regard to the alternate passage of human entities through the physical and spiritual states does not rest merely on the assurance of those whose finer senses are alive to both conditions simultaneously. The view of things thus afforded might not have been inferred from the set of disjointed physical facts before us all, but, once observed and described, it is seen to fit in with this disjointed series, and to reconcile with our instinctive sense of justice many of the otherwise insoluble problems which the painful riddle of the earth presents.

For the law of cause and effect which we recognize as invariable in mechanics, is *not* outraged on the higher plane of Nature's activity. As each more or less morally responsible human entity advances along its epicyclic path, it can never be exempt from the consequences of its own acts. That spiritual existence into which for a time it passes at the termination of any one physical life is the inevitable expression, on that plane, of the causes set in operation here—themselves, of course, influenced in a large degree by the preceding accumulation of causes gathered up from former lives. Nor do they come to an end,—they are merely worked out and ripened,—in the spiritual existence. When the forces which have given rise to that phase of existence for the particular entity concerned are exhausted, the general cyclic momentum which is the primary law of its being, reasserts itself, and the soul is borne on again into a fresh physical incarnation, the character of which is the exact expression on the physical plane again, of the surviving affinities carried over from the last birth. This law of existence is referred to in Buddhist and Brahminical philosophy as the doctrine of Karma, which bewildered students of entangled exoteric presentations of those systems often greatly misapprehend, even to the extent of regarding Karma as a mystic name for the soul itself. A soul's Karma is its accumulated sum of affinities at any given time, these being subject to modification during every fresh life.

A correct appreciation of the doctrine of Karma reduces to harmony and reconciles with justice some of the most exasperating phenomena of human life, and while thus giving us a clue to the comprehension of the world with all its varying states of suffering and enjoyment, it does not, as might be imagined at the first glance, superinduce a callous indifference, on the part of those who are happily circumstanced in life, for the sorrows of the less fortunate. For Karma (apart from higher considerations which the Esoteric doctrine brings into play in other ways) would inexorably visit with penalties, which selfishness would anxiously avert if it knew what it was about, the entity which during its own periods of enjoyment neglects the cultivation of sympathy with its kind. And thus the doctrine leads, like every other pathway of occult metaphysics, to the supreme central idea of unselfishness, as the goal of human evolution. The intuitions of profound thinkers, and of all moralists entitled to the name, have given rise to the affirmation of a great many ethical precepts which men have accepted without always bringing them within the area of wider generalizations; and the notion of living for the sake of others, as a beautiful idea adapted to the moral sensibility of advanced civilization, is certainly not an original discovery of the modern Theosophical movement. But just as the Esoteric doctrine accounts for the soul, as a phenomenon of the world, in the sense that it traces back for a long way the working of Nature which has established it on the stage of evolution we have reached, so does the teaching of Theosophy supply us with an intelligible *raison d'être* for ethical principles sometimes treated as ultimate facts of human consciousness; for the picture it discloses to us of the higher states of spiritual existence introduces us to a very subtle and beautiful conception. That extreme separation of individualities which is brought about by physical incarnation is only an attribute of existence on this plane of Nature. On the higher spiritual planes there is a faculty which only our deeper intuitions during physical life can enable us to realize,—a faculty of sharing consciousness. This idea brings us in contact with a misconception of Eastern philosophy common among Esoteric students, but even more disastrous than the mistake about Karma referred to above. People have sometimes fancied that Buddhist teaching inculcates a desire for a mergence in Divinity, in the universal consciousness or whatever name may be used, which is equivalent to individual annihilation. It is an acquisition of new kinds and not a forfeiture of old kinds of consciousness that is contemplated as the ultimate consequence of human perfection. We need not attempt in imagination to pursue this new consciousness beyond imaginable limits, but with the help of the Esoteric teaching we are enabled to realize that, even in that comparatively adjacent spiritual state which intervenes between one physical life and the next, a degree of diffused consciousness is attainable which renders the growing soul capable, without losing its own individuality or consciousness, of sharing in the collective consciousness of other entities on the level to which it has attained. Now this capacity for an exalted life, far transcending the isolated happiness of a consciousness entirely imprisoned in flesh, is obviously developed in direct ratio with the expansion of those sympathies which are the product of unselfishness. In this way we may see that the law of unselfishness is something immeasurably greater than it would be shown by reference to the range of motives having to do with this physical life alone. The growth of a diffused consciousness moreover,—only conceivable in the higher states of spiritual existence,—is a growth *towards* omniscience with which the principle of unselfishness is thus seen to be identified. Knowledge in its higher aspect, and unselfishness, are, if not one and the same thing, two aspects of one and the same thing. Unselfishness is thus the corner-stone of true occultism, which is the science of Nature's working on the higher, and to that extent so far for us the hidden planes, of her activity.

In regard to the detailed teachings of Theosophy, and the view it presents of existence on these higher planes, the consideration which recommends these to begin with, is the same that applies to the doctrine of Karma, and to the broad principles of spiritual evolution generally. They are always found to adapt themselves with exquisite flexibility to the facts within our observation. Spiritual beatitude has often been spoken of as a state, not a place; but imagination is apt to rebel against a description which invests Heaven with many of the attributes of place, while locating it nowhere. But an occult interpretation of the world we live in solves the problem with marvellous facility. The world itself has other states, coincident and simultaneous with those of which we are cognisant in physical life. These are the higher planes of Nature's operation, and to the faculties adapted to them the gross physical state is as imperceptible as the higher states are to the physical eye. It is a profound mistake to suppose that the realm of spirit is shadowy, intangible or unreal to the eye of spirit. For the appropriate faculty it is the only reality. Heaven is not merely around us "in our infancy." In a true sense, not merely as a poetical fancy, it is around us always, as truly as electricity is lurking unperceived in the London pavement, though it may only flash visibly in the sky. And the behaviour of electricity, though an attribute of gross matter, may help to suggest the state of things referred to, for prison walls do not impede its passage about the earth, nor does distance disconcert its sympathetic attractions. The human entity may think and perceive in more than one state, and in just so many states does the earth exist to furnish it with a sphere for the exercise of thought and reflection. Into another of these states, when it quits the imprisonment of flesh, does the liberated soul transfer itself. It has not necessarily retreated to unimaginable distances; but it has entered what is a new world to its senses. The intricate metaphysical reasoning which has brought men, by toil-some processes of thought, to deny the absolute existence of matter independent of human perception, is vindicated by the Theosophic teaching, but at the same time reduced to an interpretation of relative simplicity. The senses perceive their kindred matter, and no other. Matter of whatever order must be relative to some perception; but each order may be real within its own limits and yet vindicate the metaphysical doctrine of its non-reality for consciousness unprovided with the corresponding faculties of observation. The fact of the matter is not merely that this earth which we inhabit, with its cloud-capped towers and so forth, shall pass away like the baseless fabric of a vision. It is passing away in this manner every day from the souls which glide into new conditions of being, and for them it has ceased to exist, just as the world to a perception of which they then awake has not yet come into existence for us who are still on the physical plane. But *they*—the souls which change their state—do not pass away at all, and have only transferred their consciousness to another plane, from which in some remote period—for spiritual existence is enormously more prolonged than the struggle of physical life, as a rule—they will transfer it back again, oscillating from the one condition of existence to the other, as the pendulum swings, as the world revolves through light and darkness, as the tides ebb and flow, and as all Nature suggests.

Independent metaphysical speculation in Germany has lately arrived on the threshold of the Esoteric doctrine. Baron Karl du Prel, in his *Philosophie der Mystik*, a very profound examination of the conditions under which human consciousness exists, has carried the conclusion a step further even than Hartmann in his *Philosophy of the Unconscious*. In a deeper order of consciousness than is manipulated in the daily experience of physical life, Du Prel discerns the thread of individuality which must unite the series to which each physical life belongs. The distrust of the theory that there must be such a series, which springs from the fact that in

each rebirth the specific events of the last are forgotten, is no longer sustainable, in view of the fact that even during life there are certainly states of consciousness possible to man which are totally obliterated from his ordinary remembrance. Such forgetting is no disproof of their occurrence, and the attributes of the human soul (assuming that there is such a thing in man, and that its apparent manifestations are not merely functions of matter), clearly suggest the probability that they have grown to their present high state of perfection by degrees, through a series of manifestations, as everything else in Nature grows.

With the other assumption meanwhile, that consciousness is merely a function of matter, Theosophy in its aspect as a science of psychic phenomena is very well able to deal. This first conjecture of common sense rebelling against some conceptions of exoteric theology, may be regarded as the dead point in the cyclic process of human reason which leads inevitably up to the Theosophic position; for as human faculties expand, those which directly cognize phenomena outside the sphere of physical cause and effect are evidently destined to come into play more freely and frequently than hitherto. A comprehension of the general scheme on which human evolution is proceeding enables us to look a long way forward, as well as backward, over the processes of spiritual evolution. We are enabled to discern some of the future developments for which we are all reserved, and to perceive that psychic senses which now distinguish a small minority of persons abnormally constituted will gradually be inherited by all. Long before this is the case, the more liberal diffusion of psychic vision and other gifts will become so notorious that the facts of nature these senses disclose will be as firmly established beyond the reach of bigoted denial by materialists, as the revolution of the earth round the sun is now beyond the reach of ecclesiastical incredulity. We might perhaps say as firmly as these facts themselves are already established for students of the psychic phenomena taking place around us at the present day; for within the limits of more than one modern association, and assuredly within those of the Theosophical Society, the "powers latent in man," which it is one of the objects of that Society to investigate, are well known to include a direct perception of matter and existence under other conditions than those which are alone subject to the observation of the physical senses. One of the most familiar misconceptions concerning their position which Theosophists encounter is the notion that their belief in other states of human existence linked with that of the body, rests on the *ex cathedra* assurance of certain persons who have dazzled the imagination of their pupils by the performance, or the apparent performance, of miraculous feats. Theosophists are probably not the only people who are ridiculed for illogical reasoning which the opponents who laugh at it have invented themselves. It is true that some conclusions concerning Nature, led up to by Theosophical study, are of a kind which no imperfect psychic faculties spontaneously manifesting themselves in natural-born "sensitives" are yet in a condition to confirm, and the Theosophical Movement would not have attained its present development if it had not been that assistance has been rendered to its promoters by persons whose psychic faculties have been cultivated to an extraordinary degree by special and peculiar training. But people entirely outside the area of all psychic inquiry, who suppose that we who are engaged in it have no guarantees but those of blind faith for our trust in the capacity of the human intelligence to discern spiritual truth transcending the evidence that appeals to physical sense, are mistaking our attitude altogether.

We fully apprehend,—and some of us by personal experience are already beginning to partially realize,—that certain modes of life awaken and develop the dormant powers of humanity in such a way that new realms of knowledge open out before the liberated senses. In their ultimate consequences we know that these modes

of life superinduce,—always presuming that they operate under favourable physical conditions,—that very exalted state of the faculties known in occult literature as “adeptship.” And certain persons who have attained that state are now interesting themselves in the elucidation of the Esoteric doctrine for the benefit of the public at large in a way that appears to be producing more striking results than any previous effort of a similar kind. The Theosophical Society is one special channel of their teachings,—though not dedicated to these exclusively,—and thus it comes to pass that its opponents have misrepresented it as a band of fanatics sitting open-mouthed in the receipt of eccentric dogma. The truth of the affair is so far unlike this caricature that European students of the Esoteric doctrine, once grasping its beauty and coherence, and realizing that the knowledge of the adepts extends vastly further than the revelations they have yet made, are apt to grow very impatient with the cautious and tentative policy which animates their communications. They appear above all things anxious to steer the intelligence of their exoteric pupils up to the truths they themselves have realized through chains of thought and reasoning which may afford such conclusions, when reached, some independent support and justification. To make a statement which cannot be sustained by any appeal to analogies and correspondences within our reach, is a course from which they have always shrunk, and to which they are only rarely driven.

But to a great extent now they have shown us the methods and systems of exoteric thinking; and though these have been very carefully conveyed to us in a way which keeps back as yet that sort of knowledge which has to do with the manipulation of the occult forces of Nature on the physical plane, still the Theosophical Society is now in a position to employ these methods and systems of thinking in the elaboration of theoretical knowledge almost *ad infinitum*. The abundance with which this has been evolved along these lines already, is itself the characteristic which first of all provokes distrust from the casual reader of Theosophical books. If a hundredth part of the knowledge attained to had been put forward with a hundred times more parade of its importance, it might have struck many imaginations, which rebel against the teachings *en bloc*, as embodying great and wonderful achievements of thought. The progress of ordinary metaphysical speculation has been slow and tedious, and generations have employed themselves on the promotion of the inquiry along a few steps of its journey. The Theosophical Movement has been associated with sudden letting out of intellectual waters which the world at large can hardly be expected to absorb all in a moment. Our minds have been irrigated by a Nile flood rather than by soft showers from the familiar sky. But we who are concerned with the movement realize that this knowledge has come from men who have attained abnormal spiritual evolution by a short cut through natural processes; that would in the regular course of things have been spread over a very prolonged series of lives, and we are not surprised to find them in possession of information, which in a corresponding degree anticipates the inheritance of a very remote future.

Many people who attain through Theosophical study to a comprehension of the way in which the ordinary course of evolution may thus be hastened come to regard the pursuit of personal development tending in the direction of adeptship,—which signifies the passage beyond the limits of that educational process which Nature carries on gradually by means of successive Reincarnations,—as the only object which a man, once fairly appreciating his ultimate destinies, can worthily pursue. And the influence of Theosophical study on any mind which is prepared to assimilate its fruits in even a moderate degree can hardly be altogether inoperative on life and conduct, while assuredly it is never operative

except for good. But whether by an impassioned and complete devotion of all their energies to the cultivation of their higher nature, according to the final dictates of occult science, the students of Theosophy strive to develop abnormal spiritual faculties and abnormal spiritual growth within themselves, or whether they are content for a time to accept the reports of others as a clue to the truth of Nature, so far as that may be reached by abstract speculation and thought, the feeling that Theosophy brings them closer than any other line of inquiry possibly can to a clear scientific understanding of the real state of affairs beyond the limits of this transient life may account for the powerful attraction which the present movement has been found to exercise on the sympathies of all persons who pay enough attention to the subject to realize its true character and scope, and the purposes towards which it tends.

NOTE BY MR. MOHINI.

The Esoteric doctrine teaches with special emphasis that there must exist at every moment of the history of human evolution a class of men in whom consciousness attains such an expansion in both depth and area as to enable them to solve the problems of being by direct perception, and therefore with far more certainty and completeness than the rest of mankind. This class of men have been called Mahatmas (great souls) in recent Theosophical literature. The existence of Mahatmas as a part of the Esoteric doctrine is independent of the claim of any particular individual to that title, just as the existence of the colours of the spectrum is independent of the capacity of any given man to distinguish them. In reality, the problem of the existence of Mahatmas in the world is not without a great resemblance to the problem of the existence of a soul in man. It would be an illegitimate process of reasoning if we believe or disbelieve in the existence of the soul upon the assertion of a man as to his possession of a soul. For the testimony of an ordinary human being that he feels the existence of a soul in himself simply comes to this—he is conscious of the existence of certain perceptions of a definite character: the rest is an inference whose validity is not proved by the perceptions themselves, although it is dependent upon them. The perceptions will prove the existence of the soul with all its connotations only when all those connotations are contained in the perceptions. It is clear, therefore, that such a demonstration of the existence of soul can only be given by one man to another, if both of them have one and the same definite range of perceptions far transcending that of an ordinary man. Otherwise a part of the demonstration must rest upon inference, which can be tested by its own appropriate canon of proof. An exactly similar process of reasoning applies to the problem of the existence of Mahatmas. To entitle an individual to the status of a Mahatma what requires to be proved is that consciousness in him has attained a certain development both in surface and in depth. Now depth in consciousness cannot be measured by surface consciousness, which alone the normal human being possesses. Physical consciousness manifested in the ordinary phase of existence cannot therefore test the consciousness in a Mahatma. The exhibition of psychic phenomena in itself is no proof of Mahatmaship, as it does not contain all the connotations of the term Mahatma; it only proves the power to perform those phenomena, and if a satisfactory explanation of the process of their production is given it proves the possession of the knowledge of such process. The statement of anyone, that he has seen a Mahatma, splits up into two components on analysis, namely, that which rest upon direct sense-perception, and that which belongs to psychic perception or intuition (if the witness possesses it) or inference. The first set will prove only the existence of a man, his power of producing abnormal phenomena (if any have been witnessed), and other kindred facts. The other set of impressions cannot be

directly conveyed to one in whom the intuitive faculty has not been developed. Consequently, by the generality this set must be treated as a matter of inference, subject to the ordinary canons of reasoning. The first thing therefore that requires consideration is whether the existence of Mahatmas contradicts any known fact of experience. For simplicity of treatment, this proposition may be subdivided and the inquiry first directed to ascertain if we have any proof to show that knowledge is capable of growth in depth. We contend that such a proof is furnished by the workings of evolution as manifested in the world around us.

As bearing upon this point, I quote from "A Synopsis of Baron Due Prel's 'Philosophie der Mystik:'"—

"After showing by the examples of Copernicus and Kant that the real advance of knowledge has been in depth rather than in mere surface extension, the author pursues—

"The modern theory of evolution follows, consciously or not, the lines traced out by Kant. Biological evolution began with the simplest organisms, and has reached in the most complicated human being its highest point for the moment. Thus a tree stands in but very few and very simple relations to external Nature; it responds to sunshine and rain, wind and weather, and unfolds itself accordingly. In the animal kingdom these relations to the surrounding external world have increased in number and extent, and, hand in hand with organic, advances also intellectual evolution.

"From oyster to man the growth of consciousness proceeds parallel with that of organisation..... Thus, from the standpoint of every animal organism, external nature is divided into two unequal parts, the inequality of which increases as the organism descends in the scale of life. On one side is that portion of Nature with which its senses connect it; while the rest of Nature is transcendental to it, *i. e.*, the organism in question stands in no conscious relation to that part of Nature. This frontier line has been continually pushed backwards and onwards during the process of biological evolution: the number of the senses having increased, as have also their working powers."

One most striking illustration of the growth of consciousness in depth we have in the case of the caterpillar evolving into the butterfly. Here an organism during its lifetime develops into another, possessing additional faculties for the manifestation of consciousness. These considerations tend, no doubt, to diminish the incredulous bewilderment with which Mahatma-evolution may at first sight be regarded.

It is also evident from the abnormal phenomena of clairvoyance and other similar manifestations that the human ego is not entirely confined within the prison-house of physical consciousness. Every fair-minded observer, though ignorant of the science of practical psychology, will therefore see that no absurdity is involved in claiming the existence of a science which by an examination of the conditions upon which psychic phenomena depend can bring them under the control of the scientist.

Thus it will appear that the Mahatmas can exist, not only without outrage to ordinary experience, but that their existence derives great support from facts which, though unrecognized by the official science of the day, are too notorious to be ignored.

For the positive proof of the existence of Mahatmas, however, we must plunge into metaphysics. If we believe in the uniformity of Nature, and accept the law of evolution for the physical as well the super-physical side of being, the existence of Mahatmas will be found to be a logical necessity. That the line of existence and evolution is continuous is a universal axiom. It is impossible to conceive an absolute breach between any two

states or things in the universe. For if such a breach were possible, it would be absurd to speak of the universe at all, as the universe means nothing but the unity of all things and states that are. Then, the Esoteric doctrine teaches that the subjective pole of being is the great unmanifested, the eternal spirit. It may here be noted, that under the name of the Unknowable, and various other designations, the necessity for the existence of the unmanifested pole of Nature has been inferred by metaphysicians of all ages and every country.

Applying the principle of continuity, therefore, to the universe, it becomes plain that all states of consciousness from the absolute unmanifested to that of man, for instance, must exist as an unbroken chain. If one link of the chain be for a moment wanting, it can never be supplied, and evolution must at once cease. Consequently there must exist in the universe an infinite gradation of beings on the subjective side of Nature. Descending to the plane of human existence, it is certain that there must be the same gradation of consciousness connecting the ordinary human being with the nearest egos on the subjective plane. The spiral of Nature, in fact, must for ever be inviolate.

In weighing the evidence for the existence of any particular Mahatma, the most important consideration is necessarily psychical. For the statement as to their existence must in the nature of things be founded upon the super-sensuous and intellectual impressions of the witnesses. And so long as these are not taken into account, the conclusion must be defective and fallacious; this has been made clear by the arguments brought forward above. The only logical course to adopt, in the absence of conviction on this point, is to suspend judgment, and not to resort to the dogmatism of negation. And, above everything, it is to be remembered, that the doctrine is the Mahatma.

Let me add, in conclusion, that although I may not explain the process by which I acquired the knowledge that a certain individual is a Mahatma, I have no hesitation in declaring my conviction that he is one.

The following extracts, translated from a celebrated treatise by the great teacher Sankara, give us some idea of the nature of a Mahatma, one who is emancipated even while in the flesh:—

"One who, having assimilated his soul with the Supreme Spirit, is awake without possessing any other property of that state, is emancipated while in the flesh.

"One in whom the limitations of conditioned existence have come to an end, and who, though an individual ego, is yet the Supreme Spirit, and whose thinking principle has reached the equipoise of tranquillity, is emancipated while in the flesh.

"One who is present in the body, and is yet devoid of the feeling of 'I' and 'my' in connection with the body, which follows him only like a shadow, is emancipated while in the flesh.

"Not to inquire into what has passed, and not to think about the future, to be without attachment to any object, are the characteristics of one emancipated while in the flesh.

"To feel the ego to be different from the world of objects (*svabhavat*), in which good and evil mingle, to be equally affected by all objects in the world without distinction, are the characteristics of one emancipated while in the flesh.

"The absence of any hedonic difference in the equanimous self, by the attainment of what is desired, and what is not desired, is the characteristic of one emancipated while in the flesh.

"He alone is emancipated while in the flesh who does not associate the notions 'I' and 'my' with the exercise of any function of bodily organs and the rest,* and with absolute dispassion lives in union with the self.

* * * * *

* By this is to be understood the ten organs, mind, egotism, germ of egotism (Mahat), and, in fact, what the Sankhya Philosophy calls Nature.

"He alone is emancipated in the flesh who, by reason of purified spiritual knowledge, is unconscious of any difference between the individual ego and the Supreme Spirit, and between the Supreme Spirit and the universe.

"One who takes equally adoration from good men and persecution from bad men, is possessed of the characteristic of being emancipated while in the flesh.

* * * * *

"One who possessed of self-knowledge, roams over the sometimes naked, sometimes clothed, sometimes rolled in the bark of trees, sometimes in the skin of animals, and sometimes clothed in pure intelligence.* Sometimes he appears as a child, sometimes as a mad man, and sometimes as a *pisacha* (demon).

* * * * *

"Ever enjoying the supreme bliss, the illuminated one appears at one time as a fool, at one time as a wise man, now with the splendour of a king, now like a wanderer, at one time at rest, and at one time he assumes the lethargy of a boa constrictor. Now he is the object of reverence, now of disgrace, now unrecognized.

"Though without possession he is always contented, though without aid he is most powerful; he is always satisfied even though there be no object of enjoyment, he is always even-minded though appearing to be uneven.

"Such a one, a Mahatma, is not the actor even while performing an act, is bodiless though embodied, though limited he is unconditioned.

"Such a bodiless knower of the Supreme is never touched by the pleasant or unpleasant, good or evil.

"Pleasure and pain, good and evil, are only for him in whom the egotism is tied to the body; but for the sage who has severed the bondage, and whose spirit is the reality, where can be good or evil result?

"Men not acquainted with the real nature of objects conclude from the appearance of the sun being devoured by darkness that it is nearly so devoured; similarly from the reflection of a body fools imagine a body for the excellent knower of the Supreme Spirit.

"The emancipated sage, intoxicated by the drinking of the juice of the supreme bliss, does not apply his faculties to objects, nor does he, being but the witness himself, restrain them from such application, and never does he even cast a glance at the fruit of Karma (consequences of acts)."



UNPUBLISHED WRITINGS OF ELIPHAS LEVI. (Second Series.)

VII.—FASCINATION.

To make the impossible credible, to make the invisible seen, to make the intangible seizable by exalting the imagination and hallucinating the senses, thus to take possession of the intellectual liberty of those whom one binds and releases at will, this is what is called fascination.

Fascination is always the result of prestige.

Prestige is the framework of power when it is not falsehood.

When Moses promulgated the decalogue, he chose the steepest mountain in the desert and fenced it round with a barrier that none could pass without incurring the penalty of death; there he ascended to the sound of trumpets to converse face to face with Adonai; and when the evening came all the mountain smoked and thundered and lightened. The people trembled and prostrated themselves, and the earth seemed to them to rock and shake. Then, as soon as the volcano was extinct and its thunders had ceased, as the thaumaturge delayed his return, the crowd rebelled and demanded that a god should be given it. Adonai had failed to produce a lasting effect, he was decried and opposed by the golden

* This is a very significant expression, referring to the infusion of spiritual knowledge into receptive persons by the Mahatmas without physical intercourse.

calf. Flutes and timbrels parodied the trumpets and the thunder, and the mob seeing that the mountain no longer danced, began to dance themselves. Moses, enraged, broke the tables and soon turned the joyous spectacle into an immense massacre. The feast was drowned in blood, the sight of the lightnings of the sword made the vile multitude again believe in those of the thunder, they dared no longer lift their heads to look at Moses, the terrible law-giver became radiant like Adonai, crowned with horns like Bacchus and Jupiter Ammon, and henceforth he never appeared without a veil covering his face that the dread might be rendered lasting and the fascination perpetual. From this time no one visited with impunity this man, whose wrath struck like the Simoon, and who possessed the secret of fulminating commotions and inextinguishable flames. No doubt the Egyptian priests were acquainted with those natural sciences which the moderns did not gain until later times. We have said that the Assyrian magicians understood electricity and knew how to imitate thunder. With the difference that lies between Jupiter and Thersites, Moses held the same opinions as Marat. He thought that for the safety of a people destined to become the light of the world, a few waves of blood ought not to daunt a pontiff of the future. What was there wanting in Marat to make him the Moses of France? Two great things, genius and success.

Will any one dare to say that the Hebrew law-giver was an impostor? A devoted man is never an impostor, and this master, who dared to play such strains on the terrible instrument of death, was himself the first to fall beneath the anathema in expiation of the blood shed. He led his people towards the promised land, knowing that he would never set his foot therein. One day he disappeared in the midst of caverns and precipices, and none ever knew the resting-place of his bones.

The ancient sages, convinced of the necessity of occultism, carefully hid the sciences which rendered them, up to a certain point, masters of nature and used them but to invest their teachings with the prestige of divine co-operation.

All great sentiments are fascinations, and all truly great men are the fascinators of the multitude.

"The Master said it"; is the supreme reason of those who are born to be eternally disciples.

"I love Plato, but I prefer the truth," are the words of a man who feels himself the equal of Plato, and who consequently ought to be a master, if, like Plato and Aristotle, he has the gift of fascination and of establishing a school.

Woe to the profane multitudes who are no longer fascinated by the ideal of mighty powers! Woe to the fool who no longer believes in the hierarchy! For he must have some kind of fascination, and he will fall under that of gold and brutal joys, and will be fatally precipitated beyond all justice and all truth.

Two magnetic fatalities which meet form an invincible providence to which has been given the name of love. Woman is then transformed and becomes a sylph, a peri, an angel. Man becomes a hero and almost a god. Are they sufficiently deceived, this poor ignorant pair, who so adore one another? What deceptions they are preparing for the hour of satiety and awakening! To delay this hour is the great arcanum of marriage; they must at all times prolong error, nourish madness, eternalize misunderstood deception.

There are two great powers in humanity: the genius which fascinates and the enthusiasm which is produced by fascination. Look at that small grey man marching at the head of an immense multitude of soldiers. Whither is he leading them, you ask? "To death," would, perhaps, be the reply of a passer-by, freed from illusions. "To glory," would they all shout with one voice. All these veterans are as credulous as Polyuctes. They are under the fascination of a grey coat and a cocked hat.

There is an animal magnetism, but beyond and above that, necessarily physical, as it is, there is the human magnetism, and this is the true moral magnetism. Souls are polarized as well as bodies, and spiritual magnetism is what we call the force of fascination,

The radiation of a great thought or a powerful imagination in man, produces an attracting whirl which soon endows the intellectual sun with planets and satellites: a great man in the firmament of thought is the focus of a universe.

Those incomplete beings who have not the happiness being dominated by an intelligent fascination, fall of themselves beneath the empire of fatal fascinations. Thus are produced the giddy passions and hallucinations of love proper to imbeciles and madmen.

Let us now define fascination. It is the magnetism of imagination and thought. It is the domination which a strong will exercises over a feeble one by producing an exaltation of imaginary conceptions and influencing the judgment of such beings as have not yet arrived at the equilibrium of reason.

The equilibrated man is he who can say: I know what is, I believe in what ought to be, and I deny nothing that may be. One who is fascinated will say: I believe that which the persons I trust believe. I believe because I am pleased to do so. I believe because I love certain persons and certain things. In other words, the first says: I believe by reason; and the second: I believe by fascination.

The man who is fascinated loses his free-will and becomes wholly subject to the fascinator. His reason, which he is able to preserve entire in certain indifferent matters, becomes changed into madness as soon as you try to enlighten him on things that have been suggested to him. He no longer sees or hears, save by the eyes and ears of those who dominate him, let him touch the finger of truth and he will stoutly aver that what he touches has no real existence. On the other hand he thinks he both sees and touches the impossible because it has been affirmed to him.

Saint Ignatius has composed spiritual rules for the development of this species of fascination among his disciples. He recommends that the novice of the Order of Jesus should daily exercise his imagination by creating a sensible figure of the mysteries he seeks to see, and he does indeed see them in a voluntary waking dream, to which his weakened brain may lend a terrible reality, and all the nightmares of St. Anthony and all the horrors of hell are revealed before him. By such practices the heart becomes hardened and atrophied by terror, reason trembles and becomes extinct. Ignatius has destroyed a man, but he has made a Jesuit, and the whole world will be weaker than the redoubtable Androïde.

Nothing is so implacable as a machine; once started, an accident alone can stop it.

To create thousand of machines which can be started by a word, and which travel through the world realizing by all possible means, the thought of the engineer: this was the work of Loyola.

But is this a moral work? Yes, certainly, in the minds of its author and of all men sufficiently devoted to what they believe to be the right to thus become blind wheels and automata without autonomy. Evil will never render men impassioned to this point. Reason and good sense will never produce a similar exaltation. Philosophy will never have such soldiers. Democracy may have its partisans and its martyrs, it will never have veritable apostles, capable of wholly sacrificing for it their self-love and their personality. I have known, and I do know, some honest democrats. Each of them represents but the force of an individual; the name of the Jesuit is legion.

Why is a man so cold in matters of reason and so ardent when fighting for some chimera? Because in

spite of all his pride man is a defective being. He does not sincerely love the truth, but adores illusion and falsehood.

The multitude cannot do without absurdities. Society is composed of a small band of sages and an immense crowd of madmen. But it is much to be desired that the multitude should be governed by the sages. How is this to be arrived at? As soon as the sage shows himself for what he is, he is repulsed and calumniated, and crucified. Men do not want to be convinced; they want to be imposed upon; thus the apostle must resign himself to imposture in order to reveal, that is, to regenerate truth in the world by drawing a fresh veil over it. What, in fact, is a revealer? He is a disinterested impostor who, to lead the world to truth by an indirect road, deceives the vile multitude.

It has been said that if education were universally available, all crimes would disappear. But the educated scoundrels are the most dangerous of all. Education has not prevented them from doing evil, while we see simple illiterate men practising the most admirable virtue. Education develops a man's faculties and gives him the means of satisfying his tastes, but it does not change him.

The present human race is composed of a few men and a great number of mixed beings, who are partly men and partly orang-outangs or gorillas. The creations of nature are progressive in the succession of species and of races, but the races and species increase and decrease like empires and individuals. All the nations which have flourished commence progressively to decline, and the whole humanity will share the lot of the nations; when those men who are half brutes have disappeared in the next cataclysm, no doubt a wise and strong race will appear who will be to our species what we are to monkeys. Then only will souls be truly immortal, for they will become worthy and capable of preserving their recollections. In the meantime it is certain that the human race, instead of progressing, is degenerating. A terrible phenomenon is being accomplished in human souls,—men have lost the sense of the divine, and women are but engines of vanity and luxury who seek in faith but a refuge from the reason that distresses them. Love and honor have become superannuated saints, about whom nobody cares, and the very words have almost dropped out of polite conversation.

I am no misanthrope, nor am I satirizing my century; I draw attention to this moral weakness in the human race to show that magism is more than ever necessary, and that with such poor creatures fascination is necessary to success.

Fascination plays a great part in medicine, the great reputation of a doctor cures his patients in advance. A mistake of a celebrated practitioner would perhaps succeed better than the skill of an ordinary surgeon. It is said that a well known doctor wrote a prescription for a plaster for a man in violent pain, and gave the paper to his nurse saying "apply *that* immediately to his chest;" the woman, who was more than simple, thought *that* meant the prescription, and immediately put it on the man's chest with a piece of lint. The patient felt immediate relief and the following day he was cured.

The means of producing fascination reside wholly in a will which exalts itself without becoming rigid and which perseveres with calmness. Without being mad, you must arrive at a rational belief that you have in you something great and strong, and the weak and the insignificant will necessarily take you for what you believe yourself to be. It is merely a matter of patience and time.

We have said that there is a certain fascination which is purely physical and which belongs to magnetism. Some people are naturally endowed with this faculty, and it can be attained by the gradual exaltation of the nervous system,

The Zouave Jacob is a fascinator who believes in the co-operation of spirits. The clever conjurer, Robert Houdin, adds fascination to his quickness of movement. A great lord once having requested some lessons in white magic, Robert Houdin taught him certain things, but reserved others which he declared he could not teach. "They are things which I cannot explain to myself," he said, "and which appertain to my personal nature. If I told you them, you would be no wiser than before, and I could never teach you to put them into practice. They consist, to use a vulgar expression, in the art or faculty of throwing dust into people's eyes."

Thus we see that every kind of magic has its incommunicable arcana, even the white magic of Robert Houdin.

It is cruel to be disillusioned when there is nothing to replace the illusion and the vanished mirage leaves the soul in darkness. But wisdom consists in a science solid enough and a faith reasonable enough to exclude doubt. Doubt is the effect of the gropings of ignorance. The sage knows certain things; what he knows leads him to suppose the existence of what he does not know. This supposition is the faith which has no less certitude than science, when it has as its object necessary hypotheses, so long as it does not rashly define what must remain indefinable. A man who is really a man understands prestige without succumbing to it.

To escape the fascination of things we must neglect either their advantages or their charms. In this let us follow the teaching of Homer. Ulysses does not prevent himself from hearing the song of the Sirens. He only takes the most efficacious measures that this pleasure may not delay him on his voyage or cause him to fall a victim to their toils. To destroy religion, because superstitions exist, would be like suppressing wine to escape the danger of drunkenness or refusing love in order to evade its vagaries and furies.

In order to escape the fascinations of men and women we must never attach our whole heart to changing and perishable individualities; let us love in these passing beings the virtues which are immortal and beauty which always flourishes. If the bird we love flies away, we must not therefore take a dislike to all birds. The musician need not give up music because he has broken his violin. There are some birds whose nature will not enable them to support the winter; they need an eternal spring, and for them alone spring never ceases on earth. These are the swallows; and you know how they successfully accomplish this prodigy. When the season is over they fly towards the season which is just commencing, and when the spring is no longer where they are, they fly towards the place where the spring is.

EDUARD VON HARTMANN ON SPIRITUALISM.

Eduard Von Hartmann's latest work, which we have received from Germany for review, is entitled "Der Spiritismus," and contains a somewhat exhaustive account of modern spiritualistic phenomena, with an attempt to arrive at the nature of the causes by which they are produced. The philosopher is not himself a spiritualist and has attended no séances, but he has made a careful study of spiritualistic literature and bases his observations on the records of observed phenomena of which he considers there are so many, attested by such a large number of evidently credible witnesses, that they demand the attention of thinking men and especially that class of the community who are, by their professional training, peculiarly qualified to conduct investigations with accuracy and to observe strange phenomena with unprejudiced minds.

Far from attempting to ridicule the marvels alleged by the spiritualists, Von Hartmann has endeavoured in his book to subject them to a calm judicial examination,

and, so far as his data enable him to do so, to lay down a few hypotheses which seem to him to afford the most probable explanations of the abnormal manifestations under consideration.

We trust it will not be long before this book is translated into English, as it not only gives a masterly and concise account of the whole subject, but also throws out many valuable suggestions for future investigations; and whether they agree with the author's conclusions or not, all spiritualists will be interested in reading a statement of their case from the pen of a great thinker and impartial observer.

In this article it is proposed to give first a short summary of Von Hartmann's views and then to give a brief outline of the hypotheses by which Eastern occultists explain spiritualistic phenomena.

Our author is of opinion that all mediums are without exception individuals with a certain disorganization of the nervous system; *i. e.*, in whom the lower and middle nerve-centres are abnormally independent of the highest centre of self-consciousness; they are in fact, in spite of all the signs of bodily health, hysterical; and produce their phenomena by means of evident or masked somnambulism, and are also placed in a most favourable position for conscious or unconscious deception. They are convinced that the spirits help them, but are also aware that they are, in some way, themselves indispensable to the spirits.

This view of mediums as abnormally developed men and women, disposes of the hypothesis of fraud as the basis of all manifestations, but the writer adds that professional mediums, who are dependent for their living on the phenomena they produce, are tempted, when their powers fail, exhausted by the excessive demand made on them, to supplement the workings of the spirits by a little material assistance of their own in order not to lose their reputation and disappoint sitters, and thus the various cases of fraudulent mediumship are accounted for.

He considers the public have a right to know the truth about these things and that, since scientists refuse to investigate them, government ought to appoint official commissions of enquiry, since it is the duty of government to protect its citizens from confused and erroneous ideas about facts wherever possible. At present, he says, spiritualism threatens to become a calamity by calling all the old superstitions into new life. "It is difficult to say which side is the more distinguished by superficiality, absence of the critical faculty, prejudice, credulity and inability to distinguish between observed facts and related hypotheses, whether the spiritualists who see a spirit hand in every umbrella that happens to fly open, or the expositors to whom everything is incredible except what belongs to their own narrow world."

Though Von Hartmann has not himself attended any séances, he is of opinion that, if all the reports are true, there may indeed be hitherto unexplored powers in man, but there is no cause to suppose any deviation from the laws of nature. If for instance a medium floats in the air, this proves, not that the law of gravity has been annulled, but that the medium is endowed with a force whose repellent power is strong enough to overcome the attraction of the earth.

It is hence his opinion that the vast quantity of evidence shows "that in the human organism there are more powers and conditions than modern exact science has investigated and discovered, and that exact science ought to undertake their investigation."

He seems to consider that the theory of "unconscious cerebration" though not covering all possible cases, is sufficient to account for table-turning. He also thinks writing and trance-mediumship is caused by the muscles of hand and mouth being set in motion by unconscious cerebration.

He compares the condition of trance-mediums with that of lucid somnambules, but observes, that both

writing and trance-mediums appear when exercising their special powers to be in possession of information of which they are ignorant in their normal state.

To account for this phenomenon he supposes that there are in fact two states of consciousness which are capable of acting simultaneously in the human organism, having their separate seats in the two portions of the brain, and the action of this additional consciousness possessed by mediums, which is capable of acting without the suspension of the normal consciousness, he calls masked somnambulism, masked, because it is hidden by the continuance of the normal consciousness. This masked consciousness, he says, is the middlepoint between ordinary waking consciousness and somnambulant consciousness and embraces all degrees of both these orders of consciousness. He would prefer to call unconscious cerebration the action of somnambulant consciousness.

A medium is then a person who either by chance or self-induced psychical conditions falls into normal or masked somnambulism. The former is the case, in involuntary speech, physical phenomena which require a special exertion of nerve power, and thirdly for the communication of hallucinations to those present, in which last case it appears that a specially intense hallucination must be present in the medium. It is, he says, in the condition of masked somnambulism that the majority of the phenomena take place and thus a comprehension of this condition contains the key to the whole range of phenomena.

He further remarks that it is a characteristic of mediums that they are able to fall into the state of somnambulism automatically without the aid of a magnetiser or mechanical means, but to do this successfully and with certainty at any given time requires much practice, and it is insufficient skill in the attainment of this condition that causes the majority of failures at sances. This faculty Von Hartmann compares with that discovered by Fahnestock and named by him stativolence, by which a person is able at will to throw himself into a state of somnambulism and awake from it at a given time, and this power of reawakening is such that it can be confined to a single part of the body, or all parts save one, at will.

He finds additional confirmation of this analogy from the fact that it has been observed that the hands of writing mediums, when writing become quite cold, thus indicating a cataleptic condition similar to that induced by Fahnestock's method.

The waking consciousness and the conscious will are only used by the medium to give the first impulse to fall into the somnambulant condition, and also in a general way to determine the class of phenomena to be displayed; though this direction is not always followed. How the somnambulant consciousness arrives at its dominion over the muscular system and sets in motion the as yet undiscovered powers of the organism, we know as little as how the conscious will proceeds to attain command over the voluntary muscles in animal magnetism.

Speaking of such phenomena as the movement of furniture without contact, he says that there can be no question of unconscious cerebration or of immediate spiritual working of the medium on the material objects, but rather of a physical power which is produced under psychical stimulus from the medium, hence he thinks that the name psychic force given by Cox is wrong and that it should have been called nerve-force. He also notes that this force alters the dynamic relations which exist between material objects and the earth, as proved by the experiments of Crookes with weighing machines; this property he compares with the lightness of some somnambules who cannot be made to sink in water and with the traditions and ordeals of witches and others in ancient and medieval legends.

These phenomena he says are only explicable by means of an analogy with frictional electricity, remarking that this hypothesis of a polaric power has been already

adopted by the Indians, who explain them by the suspension of the force of gravity and its transformation into a repellent power brought about by a change in the polarity of the human body. It has also been noticed that objects which float in the air act somewhat like small air-balloons, that is, they do not lose their weight suddenly, but rise with a gradual gentle movement, accompanied by a sort of pendulous motion, they also have a sort of trembling action which has been proved by means of the sphygmograph to coincide with the pulsations of the medium. This is the plainest proof that the power proceeds from the medium and not elsewhere.

Noticing the fact that the manifestations are generally stronger when the medium is not alone but when others are present, he says it seems as if the medium had the power of working on those present more or less in such a manner as to make them also mediums, that is, causes them unconsciously to develop nerve-power, and that the medium is further in a position to direct the action of the whole of the nerve-power thus developed.

Raps he attributes to the expansive power of the mediumistic nerve-force working in material objects and thus occasioning discharges similar to those produced by a frictional electric machine. He recommends that these should be observed by means of a micro-telephone and registered on a phonograph that they may be distinguished from the results of the hallucinations of those present.

The passing of matter through matter he gives no hypothesis to account for, merely mentioning the Indian theory that this is effected by means of the disintegration and reintegration of matter. On the manner in which various articles are brought from a distance he is also silent, while admitting the genuineness of the phenomena, doubtless considering the hypothesis of a nerve-force which possesses the power of attracting objects at a distance, sufficiently accounts for these facts, as in the case of the movement of furniture. He compares the playing of musical instruments with a feat of the Indian fakirs, in which a cork floating in a hollow cocoanut shell is made to dance in time to the piping of the fakir.

He lays much stress on the fact that mediums act as magnetisers of unusual strength, and are thus able to transfer their own hallucinations to the minds of the sitters.

Information on subjects of which the medium is ignorant in his normal condition, he accounts for on the hypothesis that, when in a state of masked somnambulism, the medium is able to recall anything he has once seen, though apparently unnoticed at the time, and also to read in the memory of those present all similar dim recollections.

He notices that in thought-reading the substance of the thought, independently of the language in which it is expressed, is what is really transferred to the sensitive; in this way a somnambule is able to answer questions from a magnetiser correctly without understanding the language in which they are put, but the answers are no longer correct when put in a language which the magnetiser does not himself understand.

In order to account at once for clairvoyance, insight into the future and transference of hallucination, he mentions the hypothesis that the medium, when in a state of somnambulism, is able to come into direct connection with the universal knowledge of the absolute spirit and so is able to read both past and future, and at the same time is able to act on others by creating a disturbance in the absolute spirit of which all living beings are functions. He believes that every brain vibration which corresponds to a representation produces an analogous vibration in the ether from which it is communicated by induction to other organisms.

He thinks however that the transfer of impressions from a great distance does not depend upon communications of ether vibrations, neither this phenomenon nor clairvoyance are to be accounted for on ordinary physical grounds, but we must rather turn to metaphysics for

supersensual hypothesis. With regard to transformations and materialisations, he seems to consider that the former are the result of the medium's extreme sympathy, since it has been often observed in the case of somnambules that they take on the features and general appearance of others, all that has been related as to the appearance of materialised forms other than the medium, and the various accounts of forms clothed in drapery of which the medium was not in possession at the time, he considers to be the result of hallucination transferred from the mind of the medium to those present and affecting one or several senses.

In a final chapter he argues against the hypothesis that the phenomena are produced through the spirits of those who once lived on earth, remarking that clairvoyance is the only phenomenon which would cause an unprejudiced critic to seek for an explanation in the domain of the supernatural.

The above meagre abstract will suffice to give the reader an idea of Von Hartmann's opinions, the least satisfactory part of which seems to be his summary mode of disposing of all "materializations" on the hypothesis of communicated hallucination, for though the theory, based on the results of experiments with magnetized sensitives, is a perfectly tenable one, it seems a large assumption to infer that hallucination is the sole cause of all the innumerable cases of undoubted materialization on record. It is further to be noted that our author supports his theory by reference to the fact that complete materializations only take place when the circle is formed by persons who have been for a long time attending the sésances of the same medium, and who may therefore be supposed to be unusually susceptible to the hallucinating power of that medium; but we do not think this is invariably the case, though it is no doubt true that personations and materializations have been often confounded, whereas they ought, properly speaking, to be classed as distinct phenomena.

O. PEMBRIDGE, F. T. S.

(To be continued).

Letters to the Editor.

A NEW PROPHET OF SADHARAN BRAHMO SAMAJ.

SIR,—It is a matter of no small importance to mark the stages of progress of any institution that has a certain influence over a country. And since the progress of an institution is generally made up of, or at least represented by, that of a prominent individual in it, or of a definite specific unit that forces itself out from among others by dint of genius, vigour or characteristic peculiarities, a careful observation of such peculiar characteristics of the individual forms an essential part of such a survey as we have undertaken in this brief article. The above are very general remarks, and their veracity can hardly be doubted. Nor is the application of these remarks in a special case a totally fruitless topic. They mark off the epochs of rise and growth of an institution from those of its fall and decay as coincident with the life history of an individual. Now there can be no surer sign of the intellectual decay of an individual than a logically inconsistent manifestation of intellectual life. Such we believe to be the case with a noteworthy section of the Punjab Brahmo Samaj, and it is our object to point out here with the least offence possible the traits of life of this body in this province.

Pundit Shib Narayan Agnihotri Sannyasized as Satya Nanda Brahm Vadi, is no unknown personage in this province. As a zealous member of the Punjab Sadharan Brahmo Samaj, and as one who was in one sense the solitary instance among the Brahmós in the Punjab, of withstanding the New Dispensation, its aims and preachings and its utility, and consequently against the inspired character of Keshub Chandra Sen—he had chalked out for himself a distinct religious faith, a well defined life of work, and in our opinion a substantial reform among the Brahmós. Proofs of the fact are not wanting. The well known Pundit published in his monthly journal the "Bradar-i-Hind," an article headed as

"A Native (Indian) Prophet of the 19th Century," wherein he severely criticized the character and doctrines of Keshub Chandra Sen and the New Dispensation. The influence of Keshub Chandra Sen was undoubted in this province. The publication of this article, and the severe tone in which it was written, had the effect of unbinding some from their faith in Keshub Chandra Sen and confirming others in their old faith against all opposition and hostile criticism. The consequence of this it is not difficult to guess. The Brahmo Samaj was divided into two sects composed of the votaries of Keshub and his adversaries,—the result of the co-operation of Pundit S. N. Agnihotri and Pundit Shiva Nath Shastari being to found a new reformed Brahmic Church under the name of the Central Punjab Brahmo Samaj. This day is a memorable one in the history of Brahmo Samaj in the Punjab. Since then, bifurcation having commenced, has been carried to the extreme; and although both sections of the Brahmo Samaj have been proclaiming the doctrines of universal brotherhood and of toleration to the world at large, considered intrinsically, the two sections have themselves been engaged in constant warfare with each other. Never since then have the members of one sect joined in the prarthna (prayers) of the other, nor the members of the latter ever met in the meetings of the former.

It has been truly said by a well-known author that the practical meaning of a doctrine is not to be judged by its being put in black and white in the pages of some book of religious faith, but by an actual observation of life seen in the every-day conduct and history of its believers. We are not to suppose that since the Brahmós have been preaching doctrines of universal brotherhood and toleration in their lectures, they have in any way consistently followed them in their lives. On the contrary they have been shutting themselves off altogether from contact with other religious bodies. Intolerant of themselves, intolerant of others, they have completely isolated themselves from the broad society of the day, and Universal brotherhood has given birth to a narrow sectarianism, whilst tolerance has led to complete isolation, sophistication of all reason and faith, petrification of conscience, and hardening of prejudice and bigotry. A strange metamorphosis this!

The picture presented by Hindu society in general, is, on the other hand, quite the reverse. Known as superstitious and ignorant, proverbial as blind followers of dogmatism and as votaries of stereotyped faith and worship, they have in their practical life shown that high tone of liberality which bespeaks more than anything else, an actual permeation of the doctrine of toleration and Universal brotherhood through their very constitution. They have mixed in every society, with Brahmós and Aryas alike, and have imbibed principles of active life from whatsoever sources. A preposterous anomaly this. A very sure indication of the decay of the former when faith becomes extinct, where it was bred up, dwelt and lives, nay flourishes, where its very existence may be termed exogenous.

We will leave this part of the subject and hasten to the more modern enigma of a Grihastha Sannyasa (of a quadrilateral triangle). The formation and advent of the Salvation Army in India introduced new technics of warfare in India, the technics of Grihastha Sannyasa. In the month of December 1882, Pundit S. N. Agnihotri, as yet a Grihasthi, takes Sannyasa through a special mandate of the Deity himself. The hall of Brahmo Mandar presents a strange spectacle. It is a scene of odd psychological evolution. The elect of the Deity who receives a special mandate from heaven is clothed in Bhagwa (earth brown) vesture. A Grihasthi guru invests him with the dignity of sannyasa, the Brahm valli, but yet retaining the sceptre of Grihastha and gently breathes into his ears the secret sacred guru mantrá.

What a strange evolution is this! He who once so forcibly declaimed against priestcraft and stereotyped symbolism and ceremonials of Hindu religion and its outward show, he who was so chaste and free of ideas, as to feel repulsed at the inspirations and pretensions of Keshub, he who had made it the mission of his life to preach the doctrines of Universal brotherhood and toleration. Yes, he, the adored of the Brahmós, now succumbs to those very ceremonies, to the same *esoteric* investment, and brings dissent among the Brahmós, opposition among the educated, and contempt among the public.

This topsy-turvy change, having worked through this sand-drift, does not cease to move. The slippery mass continues to come into contact with other and more

elastic spheres. The working of the imagination is strange, very strange indeed. The once fallible now infallible, rather the once infallible now fallible sanniyasi perceives that he was wrong when he declaimed against Keshub, that he was wrong when he spoke against New Dispensation, that he was wrong when he wrote against inspiration. No, it would not do to blame Keshub and his followers. A higher end is to be served, a farther destination is yet to be reached (nothing short of a direct proximity of the Deity). A reconciliation with Keshub must be wrought. An Epistle to Keshub is published. The inspired character of Keshub is revindicated, the communication of God with the elect is justified, the necessity of the elect to receive the mandates of the Deity to work out his designs merely as his instrument is asserted and established. Pundit S. R. Agnihotri is himself a prophet, an elect of the Deity, a messenger of God, the being embodiment of an inspired gospel. In the month of April, 1883, in his journal styled the "Dharmgiwan," he issues a notice proclaiming his inspired character. He publicly asserts that he has been sent to wipe off the sins of men on this earth, that through a special mandate of the Deity, Northern India has been consigned to his care and patronage. * * *

Frail man, dupe of imagination and fancy; vain delusions these, vain are these pretensions and thy ambitious aspirations.

Can mortal man ever wipe off the sins of men; can one measure the Universe when he can hardly measure himself; mortality thy doom is fallibility!

Since then the Christian Church has been faithfully imitated; the acquisition and accretion of disciples has been zealously sought, the separation of husbands from wives and brothers from brothers, has been mercilessly attempted. Blessings and benedictions have been lavished on one sect, the sect of the favoured; censures and anathemas have been constantly hurled against the unfortunate set of unbelievers, against those who have refused to come under his protection or have evaded his grasp. Those who point out his faults have been grotesquely abused in public and in private. Strange things have been worked and stranger still will be those that will be worked. To the eye of an observer of philosophic mind these are events impregnated with deep meaning. Something from behind the arras is visible,—a hidden assassin—an engine of destruction—a religious bubble. Note it who will!

A YOUNG MAN,
(Lahore.)

THE AURA OF TREES.

It is enjoined that the dry twigs of the sacred Aswatha used for the Homa and other sacrificial purposes should not be cut with a knife but should be collected from branches that dry on the tree and fall to the ground. We also read in English history that the Druids always severed the mistletoe from the sacred oak with a golden knife, not an iron one. Thus both in the East and in the West, the use of iron or steel knives on such occasions was forbidden, presumably for a good reason. Is it because the iron will abstract and draw off some of the pure magnetism of the tree that the use of it is prohibited? Baron Von Reichenbach discovered in the course of his researches that the Odic aura pervades the whole vegetable kingdom and that it is conductible by iron as well as by other substances. Now, as you are aware, certain trees are regarded by Hindus as possessing an aura or influence highly favorable to the development of spirituality, and certain others as having a maleficent influence upon man. Traditional belief, based upon our sacred literature, ascribes to these members of the vegetable kingdom an attractive power for respectively good and bad elementals or nature-spirits. Those of the former class are planted in the compounds of temples and private houses, and resorted to by such as would develop in themselves the higher psychic powers. According to the Buddhistic belief, the Bodhisats always combat the evil powers of nature and attain Buddhahood under the shade of the Bo-tree (the *Ficus religiosa*); the leaves of the margosa are employed for stroking a patient suffering from snake or scorpion bites, and also stuck under the eaves of the fronts of houses where there is a childbirth or a case of small-pox, as they are believed to have the property of absorbing bad magnetisms. After a time they are supposed to have become saturated with the same and are replaced with fresh ones; around the bed of the small-pox patient quantities of these are kept and daily

renewed. Great care is taken to throw the stale leaves especially those used for snake and scorpion bites, into some place where they will not be trodden upon, as the poisonous aura may thus be communicated to the person walking over them.

I have mentioned these few facts to show that many, if not most, of the antiquated customs and traditions of India are reminiscences of a very general knowledge in ancient times of the occult relations between trees, men, and the races of the elemental kingdom.

V. COOROO SWAMY.

ZOROASTRIANISM.

I.

SIR,—I shall here attempt a solution of one of my questions published in your issue of May last. It is stated that 12,000 years of the Zoroastrian books when multiplied by 360 give 4,320,000, which is the sum total of the number of years of the four Yugas, viz., Kali, Dwapara, Trita and Satya. Now those who will take the trouble of reading the Dabistan of Mostan Fani will find it stated therein that the figures of the Sabeans represent years of the planets, and that one day of the Sun planet is equal to 360 days of the earth. Thus, it will be seen, that the 12,000 years of the Zoroastrians accord with the requirements of the students of the esoteric philosophy. In this connection, the reader will find it stated in the Bundaish that the mountain Alburz has only 360 apertures through which the sun travels during a year. Let the reader also note that Alburz is not a mountain in the worldly sense, but something having a reference to the following:

"Likewise that the orb of the earth is far different from what it is generally supposed to be; that its summit is ethereal and reaches as far as to the moon; that it is everywhere perforated with holes, and that we reside at the bottom of certain of these hollows, while at the same time we vainly imagine that we dwell on the summit of the earth." (Vide Introduction by Thomas Taylor to his translation of the Phaedo of Plato). Compare the above with the following from the Bundaish:

"Of the nature of the mountain, it says in revelation, that, at first the mountains have grown forth in eighteen years; two hundred years up to the star station, two hundred years to the moon station, and two hundred years to the endless light."

Kinvat-peretu, i. e., Chinvat Bridge, says the Bundaish is situated upon one of the peaks of the Alburz, the ethereal summit of the earth (or shall we say the ethereal mountain surrounding the earth) and is the place where Srosh and Rashna and Arstat take account. It is probably on this ethereal summit, (which, according to the Bundaish, reaches as far as the endless lights or the highest sphere, the Supramundane Light of the Chaldeans), that we must seek the Chinvat bridge of the Parsees and the Devachan and the Avitchi of the Buddhists.

NOTE.—It seems to us that the number of years in the Cycle of 12,000 years referred to in the Zoroastrian books should be calculated according to the computation by Devamanam as known to the ancient Aryans. This Manam is referred to and explained in the 141st Chapter of Matsya Purana. It is therein stated that 360 years, according to ordinary human reckoning, are equal to one year according to Devamanam; and that therefore there are 12,000 Deva years in one Mahayuga. This can be easily inferred from the fact that an ordinary year is equivalent to one day of the Devas according to the Hindu books, Uttarayana being represented as day time and Darkshinayana as night time. For further particulars we refer our readers to the aforesaid Chapter of Matrya Purana.—(Ed.)

II.

Having hitherto confined my letters to the subject of the Amesha-spentas, I shall now proceed to give the reader the order of emanations as presented by the Avesta.

The first are the seven Ameshu-spentas, in their due order: (1), Ahuramazda, (2), Vohumano, (3), Asha Vahista, (4), Khshthra-Vairyaa, (5), Spenta-Armaiti, (6), Haurvatat, (7), Ameretat.

Then follow: (8), (Gah Avisthrum), The Farvashis, (9), (Gah Ushain) Shroosh, Rashnae and Arshat, (10), (Gah Havani) Mithra and Ram Khshthra, (11), (Gah Rapitan), Adar or the principle of fire, (12), (Gah Uzziren), The principle of water or Aban.

Let the reader for the present confine himself to the Yasnas 38 to 72 which are more antiquated. In them he will find the above names and no more. The above order he will find corroborated throughout the Avesta—see more especially Yasnas 1, 2, and 3, and the Sirorza and the Yast of the seven Amesha-spentas. In the Avesta, Gah Harani commences the order, but I have, for the sake of convenience, placed Avisthreon at the head.

(1). The first of the Amesha-spentas is Ahur Mazd, who is First Principle. The One and the Good of the Platonists. He is the cause of all and is the Light of Lights. He is the spiritual sun of the Platonists. He is identical with the principle Bound, of the two principles, Bound and Infinite of the Platonists. He is identical with eternity, the time with out bounds or end, and with the Spenta-Mainyus of the Avesta.

(2) Vohumano is the second of the Amesha-spentas and represents Spiritual wisdom and Logos, and coincides with the second hypostasis of the Platonists.

(3) Asha Vahista represents, the Intellect or Demiurgus of the Platonists. He is identical with the highest divine Essence; being identical, as above stated, with the Intellect, and Demiurgus and the highest conceivable divine Essence, he is the Fashioner and hence is it that he is throughout the Gathas praised and prayed to in connection with Mazda or Ahurmazd (in terms such as "Mazda and Asha," "Ahurmazd and Asha"). (4) Khasthra-Vairyra, (5) Spenta Ormath. (6) Haurvatat and (7) Ameretat. The interpretations of these I shall reserve for the present.

"Who are all seven of like mind, all seven of like speech, all seven like acting. Like is their mind, like their actions, like is their father and Ruler, namely, the Creator Ahurmazd."

Of whom one sees the soul of another: how it thinks on good thoughts, how it thinks on good words, how it thinks on good works, how it thinks on Garo-Nemana. Their ways are shining when they fly hither to the offering-gifts." (Vide Farnardin Yasht).

"Which are there the creators and the destroyers of the creatures of Ahurmazd, their creators and overseers, their protectors and rulers.

"They it is who further the world at will, so that it does not grow old and die, does not become corrupt and stinking, but ever-living, ever-profitting, a kingdom as one wishes it, that the dead may arise, and Immortality for the living man come, which gives according to wish furtherance for the world.

"The worlds which teach purity will be immortal, the Drukhs will disappear at the time. So soon as it comes to the pure to slay him and his hundred-fold seed, then it is (ripe) for dying and fleeing away." (Zamyad Zast).

(8). The Farvashis are either regenerated souls or souls which have perhaps never been incarnate. They reside, according to the Chaldeans, in the Supramundane Light.

"I declare thus to thee, the might, strength, majesty, help, and joy of the Farvashis of the pure, holy Zarathustra, the mighty, storming, how they bring help to one, how they secure assistance to one, the strong Farvashis of the pure. Through their brightness and majesty I uphold the heaven, O Zarathustra,—which shines above and is fair—which goes round about this earth. Through their brightness and majesty flow the waters forward in haste at the inexhaustible sources; through their brightness and majesty, the trees grow up from the earth at the inexhaustible sources; through their brightness and majesty blow winds which urge the clouds forwards to the inexhaustible sources. Through their brightness and majesty women protect their children; through their brightness and majesty, they bring forth happily; through this brightness and majesty, it happens they bear children. Through their brightness and majesty goes the sun his path, through their brightness and majesty goes the moon her path, through their brightness and majesty go the stars their path."

"The givers of victory to the implorers, the givers of favor to the workmen, the givers of health to the working, the givers of much brightness to those offering to them, who pray to them, contenting them, bringing gifts, the pure.

"Who go most thither where pure men are, who most keep purity in mind where they are most honoured, where the pure is contented, where the pure is not plagued." (see the Farnardin Yasht).

(9) Srosh, Rashun and Arstat are considered to be Yazatas or angels. Srosh represents victory and advances the world.

He is the symbol of devotion and piety and leads one to heaven. Rashun represents justice. Arstat furthers and advances the world. These three lead one to heaven, probably to the Supramundane Light, wherein the Farvashis dwell.

The Avesta says that the body of Srosh is the manthra.

"Srosh, the holy, strong who has the manthra as a body, the Ahurian, with strong weapons.

"Rashun, the greatest, and Arshat who furthers the world, increases the world; the true spoken word which furthers the world." (Siroza).

And what are the manthras? The Mazdyasnian law itself is a Manthra, comprising all manthras and precepts. The manthras are not only the manthras of efficacy against the evil spirits, but they are supposed to strengthen one to combat the whole host of moral and spiritual evils and to give victory, and they thus carry with them the ideals of the highest morality and of the highest elevation of soul as much as to be united with the divinity. It is the manthras that lead one to the region of the Farvashis.

(10). Mithra and Ram Kshtra are always together. Until a better interpretation is offered, I shall call Mithra the principle of ether. Ram Kshtra is the principle of air. In later writings it is stated that Mithra, Srosh and Rashun are the Yazatas who take account at the Chinvat Bridge. In this connection, it will be well to keep in mind the five well-known principles of elements, viz., the principles of ether, air, fire, water and earth. Again, these principles should not be considered solely as material elements, but must be taken as existing in the heaven before the corporeal manifestation. Mithra is ordinarily described in the Avesta as possessing wide pastures.

(11). Adar, is the principle of fire. Fire is always described as son of Ahurmazd, and is considered identical with Asharahista, the third Amesha-spenta. We have seen above that Ashavahista is identical with the demiurgus and is the same with the universal Intellect and the highest conceivable Essence of Light. Fire therefore is only the corporeal symbol of Asharahista who is son of Ahura-Mazda.

(12). The principle of water.

In the above enumeration, the principle of earth is wanting, and it is for the reader to find out the reason of it.

What have the respective Gaha or the parts of a day to do with the above? In this connection, the reader should refer to the Gah prayers in the Khordet Avesta, and he will find that each respective Gah has reference to its property as above described. It is likely that the study of Bundarshures throw some light upon the subject.

Until a better exposition is put forth, I should consider the above to be Zoroastrianism pure and simple.

AHMEDABAD, }
7-8-1885. }

Yours faithfully,
DHUNJEBHOY JAMSETJEE MEDHORA.

DOUBTS ON VEDANTA PHILOSOPHY.

Dear Sir and Brother.

I have lately received from a friend of mine, for satisfactory answer, a copy of the questions on Vedanta Philosophy which appeared some months ago in a weekly Hindi Journal named Mitra Vilas of Lahore. In the same Journal have appeared their answers which are somewhat difficult to comprehend. I therefore beg to submit an English translation of the questions, and shall feel much obliged by your allowing them to be published, when space permits, in the columns of the Theosophist in which they shall await answers from such Vedantists as our esteemed learned brother T. Subba Row Garu B. A. B. L. who is quite familiar with the Advaita doctrine of Vedanta Philosophy, the spirit of the Aryan Religion.

"With regard to the creation of the Universe, it is believed that it (The Universe) is nothing and all that appears is but the form of Om *Sat-Chit-Ananda* Brahma whose name has through ignorance been designated. "The Universe." As for instance, the Shooksi (a pearl oyster) is admitted to be Rujit (Silver) through ignorance or illusion. In reference to this we ask that this supposition of Rujit in Shooksi arises in a third person who is quite distinct both from the pearl oyster and silver and since according to your (Vedanta) doctrine, there exists nothing save Brahma, the question is who it is to whom this illusion of the Universe in Brahma can be ascribed. Should you say that Brahma himself is under this illusion, we reply that no one can forget himself in the state of consciousness. For instance, Deva Dutta cannot mistake himself for Vishnu-

"dutta or Jugdutta. (Two contradictory things cannot exist together?). "And if you still venture to say that this Illusion found its way in Brahma not in a state of consciousness but when he associated with Maya, we shall then request you to explain how then do you attribute to Brahma *Sat-Chit-Ananda* (eternal life, knowledge, bliss) qualities, when He is, as you say, associated with Maya, which is Ignorance. Just fancy that Agyana (Ignorance) means want of Gyana or knowledge whereas you believe that Gyana or knowledge is a form of Brahma. Hence when it is found that Brahma has association with Ignorance, His first quality *Sat* (Eternal life) is immediately destroyed and then how can he be called *Sat* for eternal existence is that which has no destruction."

"Again then, when you admit the association of Ignorance with Brahma, His second attribute *Chit* (knowledge) must also be put aside because this quality too which means Gyana has been destroyed. Consequently wherever there is ignorance, there constantly prevails pain and where there is pain there can be no pleasure. In this manner the three formal attributes (*Sat-Chit-Ananda*) of Brahma are wholly destroyed."

"We further beg to lay one more enquiry for consideration. Is Maya different or non-different from Brahma? If different, then Maya will have to be established as a form of total Ignorance for Brahma is form of knowledge and whatever is different from him must be Ignorance. Further another doubt that arises here is that if there really appears something else existing as separate from Brahma, how could you then maintain the non-duality of Brahma."

"If, however, Maya might be admitted to be non-different from Brahma, it would then be His form. In this case how did then Maya cause the Brahma to be mistaken for the Universe because Brahma is self illuminated and the property of light is to exhibit things as they are, then what reason is there that it showed things to the contrary? For Brahma is *Sat-Chit-Ananda* and the Universe *Asat-Jud-Dookh*; unreal material and painful. In admitting Maya to be non-different from Brahma there arises another doubt. That Maya, under these circumstances, will never be destroyed because that which is identical with Brahma must be indestructible as Brahma Himself. And if this Maya remains undestroyed, the Illusion of the Universe continues on for ever and as long as this lasts where is the realization of the Nirvana or Moksha, mentioned in the Vedanta? Because the annihilation of all pains and sufferings and the attainment of supreme felicity is called Moksha which it is impossible to attain until an idea of the Universe lasts."

Yours fraternally,

PIARE LALL, F. T. S.

NAGPUR, C. P. }
7th August 1885. }

ESOTERIC BUDDHISM.

DEAR SIR,—Many of my brethren believe that the Theosophical Society has a religion of its own and that it is the esoteric Buddhism. I write this to say that these beliefs are incorrect. The Society has no religion; its members being at liberty to owe allegiance to any religion they please.

As to esoteric Buddhism, I have not clearly known what it is. My idea is that in this religion no conscious being is admitted as the creator, preserver and destroyer of this world and that all things have evolved from an unconscious thing. If I am correct in this opinion, it is no other than pure materialism, but I have seen Buddhists professing esoteric Buddhism very fiercely attacking materialism. This looks to me paradoxical and I therefore respectfully request esoteric Buddhist brethren kindly to explain this matter. I think that if I am right in the description of esoteric Buddhism it is, as it seems to me, no other than real Atheism. Am I right?

R. RAGUNATH ROW.

Note:—Our Correspondent is quite right in saying that the Theosophical Society as such has no definite dogmatic creed of its own to propagate. It has already been pointed out several times that it is not the object of the Society to preach any form of Buddhism whether Esoteric or exoteric. But, every form of esoteric religion ancient or modern is a subject for careful study and investigation by the Society.

Our Correspondent does not appear to know clearly what Esoteric Buddhism is as he himself confesses. He would have obtained some clearer ideas on the subject if he had paid some attention to the explanations contained in "Isis Unveiled" and "Esoteric Buddhism" and the articles from time to time published in the columns of the Theosophist. We request our esteemed correspondent to devote some time to the study of the subject before leaping to hasty conclusions about the matter under consideration.

Esoteric Buddhism does not teach that "all things have evolved from an unconscious thing", and consequently our correspondent's inferences are all clearly wrong. No justification is

therefore necessary for the attitude assumed by the followers of the said doctrine against the so-called materialists. The charge of atheism will be seen to be unfounded on our correspondent's own showing, since his assumption is erroneous. If our correspondent is anxious to learn something about the source and origin of the Universe from the Stand-point of Esoteric Buddhism he may obtain some information from the works above mentioned and the *karika* of Goudapatha on Mandukya Upanishad.—*Ed.*

Reviews.

MAGIC.*

This volume is a reprint of the series of articles which appeared in this journal under the title of "Practical Instructions for Students of Occultism". This republication has been undertaken, thanks to the liberal help of a leading member of the society, in consequence of the very general appreciation with which the original articles were received.

The book before us is however more than a literal reprint, as many improvements have been made and the earlier articles of the series have been entirely rewritten.

It would almost have been better had the book been entitled "Occultism in daily life" as this would have given a better idea of its real scope. It is no collection of trashy recipes or doubtful charms, but an attempt to set forth the deeper truths of the esoteric doctrine in plain terms easily applied by all. Many people seem to think that the study of occultism is necessarily confined to the cultivation of the higher senses and the acquisition of extraordinary powers, whereas these things are but the concomitants of a certain state of development in the complete individual and should never be pursued as ends in themselves. The true occultist recognizes the action of the occult laws in ordinary things as in extraordinary ones, and the esoteric science is of little practical use unless it is capable of universal application in the infinitely little as well as in the infinitely great. Before solving a problem we need to have an accurate acquaintance of the factors of which it is composed and before exploring the higher mysteries which are not revealed to the uninitiated, we need to make ourselves acquainted with the operation of the same laws as those by which the highest mysteries are governed in the visible harmony around and about us.

As a help towards the practical realisation of the sublime truths of those portions of the esoteric doctrine that have been hitherto given out, this little book will be found most valuable. Beginners will find that it reveals a new field for observation and reflection, lying so close to their feet that they hardly suspected its existence, while more advanced students will find every chapter full of suggestions that will repay careful thought and consideration. It belongs pre-eminently to that class of books which demands study rather than mere perusal. We are sure that all who have read the original articles will be glad to possess them in a more convenient form and those who have not already read them should lose no time in doing so.

PALINGENESIS †

This remarkable work is an account of the earth and its inhabitants together with their manners customs and religion as they will be in the future. Besides political and social changes the position of the earth itself is to be changed. Its axis will be no longer oblique but vertical "producing thereby equal day and night for the whole earth and climates of unchanging loveliness." Man having attained to higher intelligence and greater control over the forces of nature will level the mountains and use the internal fires which now produce volcanoes as sources of heat. Communication will be improved by the construction of twelve great longitudinal railways carried across the oceans on bridges, and subterranean railways two miles beneath the surface of the earth. The earth will moreover have been "excavated by the industry of man to the depth of three miles, and cities, towns and villages of great beauty, corresponding to those above them, by reason of their metallic splendour, are constructed for greater accommodation as well as for the carrying on of such works of industry as may require space which would interfere with the symmetry and beauty of the exterior

* Magic or practical instructions for students of occultism by F. H. Fellow of the Theosophical Society. Sold at the Theosophist Office.

† Palingenesis or the Earth's new birth. By Theosopho and Ellora. Glasgow. Hay Nisbet, 1884.

order, or which, by their noise might offend those of the exterior, but in which nothing causing disease, or ill health, or impurity is allowed." These cities will be illuminated by means of electricity and supplied with fresh air by the ærogené. Electric force will be used for heat light and motive power. There will be also electric ships which travel under water connecting the submarine countries and cities with each other and with the outside world. Moreover air ships will be extensively used.

The political divisions and the manner of their administration are described in detail. A description is also furnished of the chief buildings and private houses and a second volume contains an elaborate set of plans of cities, buildings and houses which shows a considerable amount of architectural skill and ingenuity. All these divisions are upon the septenary scale. A couple of chapters are devoted to what may be called the scriptures of the new dispensation and these strongly insist on the unity of all religious systems.

The religious services and the temple arrangements are described very fully, but here all is subordinated to the forms of the Anglican church. A special portion of the volume is devoted to symbolism and mystic colours, and shows a vast amount of learning and research.

Although the doctrine of progress through reincarnation is insisted on throughout the book, it is doubtful whether this like other utopias, would not, if practically carried out, be in great danger of undergoing a process of crystallisation and degenerating into as rigid a formalism as any of the systems that have actually preceded it. Starting as it does with a fixed standard of perfection it does not seem to leave room for the principle of evolution without which real development cannot well take place. The work is however both interesting and instructive and we recommend our readers to peruse it for themselves.

COLONEL OLCOTT'S BUDDHIST CATECHISM. AMERICAN EDITION.

We have received the proofs of a new edition of the above work called the Biogen edition, published at Boston by Fastes and Lauriat. This edition besides being printed in a manner that does credit to the publishers, is enriched by extensive notes by Professor Coues which will greatly enhance the value of the catechism to Western readers as they contain, besides some amplification of the text where its contents would not be easily understood in their full significance by persons ignorant of the esoteric doctrines, interesting parallels between the teachings of Buddhism and those of the various Christian churches, spiritualism and modern science.

Of the already recognised merits of the original work this is not the place to speak; the present edition will do good service in making the American public acquainted with the real tenets of Buddhism about which so many misconceptions are prevalent in the West. The catechism could have found no better editor than Professor Coues and we expect the Biogen edition will have a large circulation in the United States.

BHAGAVAT GITA.*

This book, was sent to us sometime ago by its author Mr. Villavarambal Kuppuswami Iyer, District Court Pleader, Coimbatore. It contains Sanskrit Text in Grandha character with Tamil translation. The Slokas are divided into words and their Tamil equivalents are given. It will help the readers in understand the meaning of the Sanskrit text and also learning Sanskrit. As for the correctness of the meanings of the Slokas, we are not prepared to pass any opinion, since there are several commentaries which seem to differ from one another. At any rate, this seems to be the first attempt to bring out the book with Sanskrit text and Tamil meaning. It will be of special service to Tamil students who are anxious to read Bhagavat Gita, in more ways than one. It is nicely printed and well got up. This book contains 697 pages, besides 14 pages of preface and 22 pages of glossary, together with a short explanation of Adwaita, Visishtadwaita, and Dwaita Siddhanthams. Such works as these, intended to help students who are ignorant of Sanskrit, must surely be encouraged, and we therefore recommend it to such as are to be benefitted by it.

T.

* Its price is given among books in our Catalogue in the *Theosophist*.

HINDU EXCELSIOR SERIES, No. 11.

We have received the second book in this series which is being issued by Mr. R. Sivasankara Pandiah. It consists of a collection of two hundred and fifty Sanskrit proverbs in Sanskrit and English, with explanations in Telugu and English. Some one has defined proverbs as "antique gems of synthetic wisdom," and indeed there is no other form of language in which so much value can be compressed into so small a compass. In the book before us, the English part is not quite so epigrammatically expressed as the original, this indeed would not be possible unless the sheets were looked over by an Englishman, well acquainted with his own language. This is however a minor point and we have much pleasure in recommending this book, which ought to be in the hands of every Hindu youth; like all well chosen collections of proverbs, it contains a most precious store of easily remembered worldly wisdom.

ATMA PURANAM.*

We are glad to have received the first two monthly parts of this important publication, which, in the words of the publisher, is "the very essence of the four Vedas and the eighteen Upanishads." The origin of the work, as described by the publisher, will doubtless interest our readers. Sri Sankaranda, the author of this work, seeing the decadence of the Hindu religion during the Buddhistic period in India, preached the purport of the Vedas and the Upanishads in the hope of a revival; but this he had to do under another guise, and in his own language, for the people would have none of the ancient teachings; and, had they known the true source of his inspiration, would have refused to listen to him. The object of the author in this work was to show the true path of salvation by knowledge (Gyana) to the people at large, and this he puts into the mouth of the Guru while teaching his disciples. We thank the projectors for bringing out such an interesting work, and we think great credit is due to the Translators for their correct rendering into Bengali of the text of Sri Sankaranda and their preservation of the pure and chaste language of the original. This publication is one more sign of the Aryan revival now in progress.

PRASNOTTARMALA.†

By Sankaracharya, with translation into Bengali. Published by Bholanath Chattyopadhyay.

The above is one of the Catechisms written by Sreemat Sankaracharya. It is needless to dilate here upon the merits of Sankaracharya's works. The translation is rendered into very easy Bengali and can be understood even by beginners. The translator has made the value of his work more appreciable by adding explanatory notes on abstruse passages. It is highly desirable that such works should be taken up and translated into the various local vernaculars of the country.

We trust the praiseworthy enterprise of the publisher will meet with due encouragement.

* Atma Puranam, by Sri Sankaranda Swami, with Sri Kakaram Pandit's exposition, revised and translated (into Bengali) by Pandita Chandi Charan Sunritbhanan and Bhootnath Vidyaratna. Printed at the Ramayah Press and published by Baboo Kaliprosanno Mukhopadhyay: Calcutta.

† Printed at the Bhawanipore Warrington Press, Calcutta. Price including postage, Rs. 0-2-6.

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Supplement.

THE MAHARAJAH OF DURBHANGA has contributed the sum of one thousand rupees to the Head-quarters maintenance fund, and has generously promised to subscribe a like amount annually.

COL. OLCOTT ON "ISLAM."

At the request of the Mahomedan students of Lucknow Col. Olcott lectured before them on the subject of "Islam." The lecturer made one of his happiest efforts on the occasion, and that the result was eminently satisfactory will be seen from the fact that on following day the Colonel was presented with an address by the Mahomedan students of Lucknow; in which they say: "We are astonished at the insight into our faith which your lecture shows you to possess. We cannot refrain from remarking that we sincerely wish that some of our English-knowing co-religionists had even a tenth part of the insight which you possess." The address goes on to express the gratitude of those present at the lecture for the excellent advice given them by the Colonel; "We sincerely hope that your eloquent appeals of yesterday will not be forgotten by the young men of our city. Their value is doubly enhanced by the fact that your motives are perfectly disinterested. If they succeed, as we doubt not that they will, in creating in many hearts the desire to know more about the truths of our religion, and to stimulate us to live up to the precepts of our revelation, then we believe we shall have gained the object with which some philanthropic members of our Association requested you to lecture on "Islam." May the powerful Almighty Allah that rules over the destiny of the universe reward you for your philanthropic endeavours, and may he give us the resolution to lead pure lives, to be truthful and honest, and, above all, to be free of prejudice and bigotry."

The members of the Kashmiri National Club also presented the Colonel with an address, requesting him to preside at their anniversary and deliver a lecture.

MR. PANDIAH'S CLASSES.

A more commodious place has now been secured for these classes to meet in at Patchenpapp's College. The classes are held every Saturday between 3 and 5 P. M. We hope that our readers will make these classes known among all Hindu young men of their acquaintance.

WHITE LOTUS ASSOCIATION.

This Association, composed mainly of Hindu students, has been formed with the object of reviving, as far as possible, the simple virtues and morals of ancient India, and aims at the regeneration of a healthy feeling of reverence and admiration for the sublime relics of the once magnificent sciences possessed by our Aryan ancestors. This account of the objects of the Association is taken from an address presented by the members to Col. Olcott, at Lucknow and we are sure every Theosophist will unite in hearty good wishes for the prosperity of an Association whose objects are so commendable.

News from the Branches.

CUDDALORE.

At a meeting of the Cuddalore Theosophical Society held on June 1st 1885, at the public bungalow in the presence of the President-Founder, a discussion was held with regard to the state of affairs in the district, of Theosophy, and various suggestions for the better carrying on of the work were considered; an election was then held, and the following officers were chosen for the ensuing year.

President, M. R. Ry. S. Davanayaga Mudeliar Avergal,
Vice-President, " M. Nataraja Iyer Avergal.
Secretary, " A. Rama Row Avergal.

R. VENKATA ROW,
Secretary to the Meeting.

BERHAMPUR.

Colonel Olcott visited the Adhi Bhoutic Bhratri Theosophical Branch Society at Berhampur on the 8th instant. He reached Azimganj at 7-30 A. M., where the elite of Baluchar and Azimganj thronged to see him. His Highness the Nawab Bahadur of Moorshedabad entertained him at the Palace on his way to Berhampur. As His Highness takes a lively interest in the cause of Theosophy, our President, though he had hardly any time to spare, spent some hours at the Palace, and had an interesting conversation with His Highness the Nawab Bahadur, and his younger brother, on a variety of subjects, connected with morality, Theosophy, and his recent tours in Europe. His Highness and all present were highly delighted and edified with the learned and eloquent discourses of the eminent visitor. At 4 P. M. The President-Founder left the Moorshedabad Palace, and

reached the Grant Hall at Berhampur at 525 P. M., where a large number of respectable gentlemen, students of schools and all the members of the local Branch, received him with hearty welcome and conducted him to the Centre Hall, where, after all the gentlemen present had assembled, Babu Dina Nath Ganguly, the President of the Berhampur Branch Theosophical Society, read and presented the following address:—

To COL. H. S. OLCOTT,

President-Founder,
Theosophical Society, Adyar, Madras.
Dated Berhampur, the 8th July 1885.

Welcome! most hearty welcome to you, Reverend Sir and Dear Brother!

We hailed with joy the announcement made in the Head-quarter circular of your Presidential visit to the Bengal Branches, and we sent in our invitation to you, which you most kindly accepted, leaving the date of your visit to be fixed when you should reach Calcutta. Since then we have been eagerly awaiting your advent, and thanks to the Supreme Divine Power.—The Disposer of all good—you have safely reached the homely abode of your devoted brothers, after a period of two years.

We rejoice! heartily rejoice! to find you in our midst, and we shall bear in loving memory this day as a day of our Theosophical jubilee.

We feel a sort of indescribable joy in your company,—a joy pure, holy, and truly ennobling to the human nature. You are a *Shadhu* in the true sense of the word. Those who are acquainted with your life, with the reasons and motives which actuated you to leave your mother land, nay, every unprejudiced impartial, truth loving soul, who have watched your movements, thoughts, and character, since the day you first set your foot on this holy land, will admit that your company is fraught with all those blessings which *Shadu Sanga* is known to every son of Bharata to possess.

Pioneer worker in the great sacred cause of India! the glorious masters of Himarta, have elected you from the land of freedom and free thought, and brought you here with an extraordinary personage of uncommon ability, power, and learning—Madame H. P. Blavatsky, to act as leader of, and to co-operate with, the sons of Bharata, in the resuscitation of the most precious and transcendental truths which lie hidden in the religion, science, and philosophy of the ancient Aryans, most noble philanthropic soul! Beset with struggles, difficulties, fiery ordeals, and persecutions, both in the east and the west, you and your distinguished colleague have toiled unremittingly with a determined and vigorous will, to expound and disseminate the invaluable mystic lore studiously preserved by the godly Rishis of the eminent Aryans. Bitter sarcasms and malignant hostile attacks were made upon you and your illustrious tender-hearted co-adjutor, and deep schemes were laid with the object of overthrowing the gigantic theosophical organizations, inaugurated under the auspices of the glorious Mahatmas of Himavarta. But the bold front and saintly forbearance which you exhibited under all these perilous circumstances, and the enthusiasm and devotion with which you acted and co-operated with the other earnest workers in the field of theosophy, have shattered, dismembered, and scared away your antagonists. Champion of truth! it is no uncommon consolation that all along and under all the vicissitudes of your theosophic career, you have been aided and encouraged by the unseen Mahatmas of Himalaya, to whom you have consecrated your head, heart, and soul. You deserve our highest regard and acknowledgments, for having combated hard to win brilliant results for theosophy, which has been accepted in all parts of the globe, wherever you have been to discharge the sacred trust committed to your care as President-Founder of the Theosophical Society. It is no fawning exaggeration on our parts, therefore, to say in all frankness of heart that we feel an honest and virtuous pride in calling you our brother, a brother not in name, but in deed, thought, and feeling. We need hardly remind you here of the practical demonstration you have had of this in several instances, when you came in contact with the true sons of the noble Aryan race. Suffice it to say that in your visit before the last to the city of Palaces no less a personage than the late highly honored orthodox Pundit Tara Nath Tarkabachospati, the learned exprofessor of the Sanskrit College of Calcutta, cooked food for you with his own hands, and entertained you in right Braminical style, and above all what was passing strange, he, as tangible evidence of his true fraternal love, gave you a *Gitra* and a sacred thread to wear which is esteemed according to our Shastras as the highest privilege of only the highest born class of the Hindus. It is an undeniable fact therefore that there is nothing now in you, which is not compatible with the character of a true Hindoo or Arya. Moreover you were reborn on the day when you had the good fortune to meet your gracious and most holy master and got yourself initiated. The narrow minded dogmatists, bigots in science, apathetic and superficial observers, and blind followers of religion, have indeed pooch-pooched the sublime truths which you have imbibed from the sacred books of our Rishis and most eloquently set forth in your discourses before the public. Still there were thousands and thousand of the good and thoughtful, both here and abroad, who have welcomed the new light, and have perceived in what direction their true duty lies.

Dear Brother! you have done more than what is possible for one man to do during the few years you have lived with us, in carrying out the objects of your noble mission. All that you now see elevating, purifying, and strengthening in us, are the results of your unselfish labors which were directed to remove errors and misapprehensions from our hearts and to replace them with truths. Ought we therefore to accept and enjoy the good you have rendered, and not recognize and acknowledge their giver? Ought we to overlook at what cost you have awakened in us a craving for the most precious wisdom of our forefathers? We owe to you and to our highly respected noble sister Madame H. P. Blavatsky "a debt immense of endless gratitude." Both of you have been mainly instrumental in unveiling the light (though partially yet) which is the very life of our souls. No words of praise, no gift of earthly treasure, however valuable, can be an adequate return on our parts for what you have given us. The only humble tribute therefore that we offer to you is our warmest fraternal love, and our services to the best of our might, for the physical, intellectual, moral, and spiritual regeneration of India, which you and we all so devoutly wish for.

With sincere wishes for your health, peace of mind and blessedness of your soul.

We subscribe
Your most devoted humble brothers,
DINA NATH GANGULY AND OTHERS.

In response to the address, Col. Olcott made an eloquent and stirring speech which greatly affected the audience. His words were impregnated with highly exalted sentiments of love and goodness and most unselfish devotion to theosophy. He observed that during the past two years attacks of a varied nature had been made upon him and his learned, tender-hearted condjutor Madame H. P. Blavatsky, with a view to injure the sacred cause of theosophy, but the cause ased as it is upon truth, survived, and triumphed over all such attacks, and now shines with renewed effulgence. These attacks however have served only to kindle a spirit of honest enquiry throughout all the civilized quarters of the globe. The speaker added, Dear brothers! you have suffered bitterly with us the caustic sarcasms and agonies of hard trials to which we were subjected, but all oppositions have been triumphantly overcome and theosophy has found hearty welcome in hundreds of truth-seeking men. I hope there will be no lack of earnestness, energy, and perseverance on your parts to co-operate in harmony with all the sincere workers in the field. Our real work has been but only commenced. Berhampur is an ancient seat of power, of Sanskrit learning, of philosophy and science, and the Branch Society here is one of our strong centres. I will with pleasure count upon your willingness, enthusiasm, and zeal to work for the cause of theosophy. I will recommend the other Branches to follow in your footsteps. Babu Mohini Mohun Chatterjee who accompanied me to the west and is still in England is doing most valuable services to our Society. As a Champion of Hindu philosophy he is advocating the profound truths of Aryan Shastras midst the giant intellects of the modern age. He is a bright example before you. The regeneration of our mother land and the resuscitation of the ancient glory of our forefathers is a gigantic and laudable task, worthy of you all as noble descendants of a noble race. Its consummation depends upon your continuous, unselfish and intelligent exertions. Let no drawbacks, no obstacles, no oppositions, no narrow-minded criticisms and no worldly allurements, pervert your zeal and determined will. The glorious sages of the Himalaya are watching all our movements with intense interest, you will find aid whenever you need it. In every good, thoughtful and honest Aryan, you will find a friend and a sympathiser. Be not discouraged at the magnitude of the work you have to perform. The signs all around you are hopeful. It is our duty to do what the limited span of our existence will permit us to accomplish. We may not see the bright future which awaits us, but our children, who will step into places, will complete the noble work of regeneration of our mother India which we have imposed upon ourselves.

After the above, the meeting broke up and the President Founder being accompanied by all the brothers proceeded to the quarters which had been engaged and fitted up for his accommodation.

In compliance with an invitation Col. Olcott on the 9th of July attended the meeting which was held at the Berhampur Cantonment Theatre Hall at 7 p. m. with the object of giving encouragement to the revival of Sanskrit literature. There was a large gathering of respectable gentlemen of the district. Some of the European gentlemen, of high rank and position, were also present. The Magistrate and Collector of the District, Mr. J. Anderson, took the chair, and in a short speech opened the meeting, and introduced the distinguished leader of the Theosophical Society to the audience. Colonel Olcott then addressed the gentlemen present in his usual elegant, forcible and persuasive style, and most strongly advocated the importance of the "Ashtadasa Maha Puranas," which Babu Krishna Gopal Bhakta has undertaken to edit with their Bengali translations. He observed that, this undertaking is indeed laudable, and is worthy of the patronage of every individual who takes a sincere interest in the noble work of revival of the ancient glory of

India. In a most lively and impressive manner he expounded what those sacred books contain, and remarked that they are the very life, soul and the essence of Hinduism, and are the fundamental sources of Aryan religions, philosophy, science, literature, politics, and arts, and constitute the very fabric of genuine Hindu thoughts, actions, manners, social habits and customs. He discussed the subject briefly in its political, moral, religious and social aspects, and most explicitly set forth how important their knowledge is to the ruling powers and to those who live under them. By his eloquent exhortations he moved the whole audience, who were highly delighted with his courteous manner of address and elevated ideas. The meeting then passed the resolutions necessary to promote the object of editing the "Ashtadasa Mohapurana," and passed a vote of thanks to the philanthropic speaker.

During the three days the President Founder was at Berhampur, he had very little time left to himself. He was always surrounded with visitors and the brothers of the local branch. On the 10th of July a grand public meeting was again convened, in the abovementioned hall, where the highly esteemed President Founder delivered a lecture on "Man must be his own Saviour, and work out his own Salvation." The large and spacious Theatre Hall was filled with English-knowing respectable men, most of the European ladies and gentlemen of the station, and the natives of rank and high position, vakeels, teachers, students and other respectable people were present. Mr. B. L. Supta, the Judge of the District, presided. He introduced the learned lecturer with a few appropriate observations, after which Colonel Olcott addressed the audience. The purport of his address was as follows:—

The subject is one of intense interest and involves at the very threshold a belief in the future existence of the Soul. The varied nature of the views entertained by the followers of different creeds as to particular localities described in their respective gospels as Heaven and Hell, is well known to every scholar. Men after death, according to the merits of their actions in this life, are not doomed eternally either to enjoy or suffer blessings or misery in the particular regions denominated heaven or hell, but under the unswerving law of nature they reincarnate into a state of existence which is commensurate with the merits of their *karma* according to the moral law of retributive justice. Heaven and Hell, in the different systems of religion, are described according to the highest ideals of happiness and misery of their respective followers. The learned speaker divided the subject of his discourse into two parts, viz., Salvation through "*Bhakti*" or faith, and salvation through "*gnanam*" or real wisdom. The former, he observed, is the undoubted belief in the efficacy of the performance of various religious rites, ceremonies, and prayers, and the latter is the obtaining of knowledge of what is *Truth* and absolute Wisdom. This knowledge can be acquired only through a process of self-purification and self discipline, and when a man through such process succeeds in living continually in his higher state of consciousness, he progresses onward and develops his soul-powers till ultimately he becomes self illumined and obtains that state of supreme blessedness and peace which is called "*Moksha*." This profound and sublime truth known to the ancient Aryans in the days of old, is being confirmed more and more by the light discovered by the researches of modern science; the evolution theory of Professor Darwin has but partially approached the occult principle which underlies the doctrine of the Aryan sages. The learned lecturer by dint of sound arguments, showed that man reaps only the fruits of his *karma*; no amount of faith can avoid the inevitable sequence of moral cause and effect. At death man passes into the world of effects, (in reality a state and not a place) which he has created by his actions in this life, and there evolves out of his ego, under the universal law of affinity, a new ego to live in the next world, i. e., in the next state of existence. Thus he made it clear that it is not a matter of judgment, of salvation and damnation, of Heaven and Hell, but solely of evolution. There is no forgiveness of sins, no infliction of eternal damnation in Hell, but simply the operation of a natural law, (the balance of affinities) impressed on the universe by the absolute. The speech lasted for an hour, and the whole audience was attentive throughout. The elevated thoughts and sublime doctrines advocated created a spirit of honest enquiry in the hearts of all outsiders.

DINA NATH GANGULY,
President, A. B. B. Theosophical Society,
Berhampur.

The following have been appointed office-bearers in the Adhi Bhoutic Brahtu T. S. :—

President, Babu Dina Nath Gangooly.
Vice President, Babu Pravard Bagchi.
Secretary, Babu Rajkrishna Bannerjee.
Assistant Secretary, Babu Cant Chatterjee.
Treasurer, Sharoda Chieria Bhuttacharjee.
Librarian, Pandit Keshub Candra Buttacharjee.
Councillors, Babu Srinath Ghoshye, Babu Satcowrey Mookerjee, Babu Nafar Dass Ral.

FRANCE.

The following address has been sent to Madame Blavatsky by the French Branch.

MADAME,

The French Branch of the Theosophical Society at a meeting held on the 17th of May 1885 at the residence of the Duchesse de Pomar, has requested me to convey to you the expression of its sympathy and hopes for the restoration of your health now so seriously injured.

We know, Madame, that your sufferings are the consequence of excess of work in our cause, and of the annoyances to which you have been subject on the part of the opponents of Theosophy.

These considerations are such as to increase still more our gratitude and affection towards yourself.

If the great movement of ideas propagated by the Theosophical Society contributes to the progress of humanity and the development of the sentiments of justice and fraternity, which are the ideal towards which all nations must tend, posterity will not forget the name of her who has been the founder of this work, and the good she has done will enrich her Karma in a future existence.

In this thought you will find the strength and consolation you need in the midst of trial, and do not forget that many brothers and sisters claim the privilege of sharing your sorrow by the most profound sympathy.

Yours faithfully,

EMILIE DE MORSIER,

(Provisional Secretary of the French group.)

French Members of the T. S. are requested to note that M. Collins has ceased to be the agent for the Society's publications. M. Dramard, 76, Rue Claude Bernard, has kindly consented to receive business communications until a fresh agent can be appointed.

LONDON LODGE T. S.

The last meeting of the London Lodge for the current season took place at Queen Anne's Mansions, St. James' Park, on Wednesday, July 22nd. The meeting was an open one, and was well attended both by visitors and members of the Lodge.

Mr. Sinnett opened the proceedings with a review of the events of the past session. He referred to the books published under the auspices of the Society as forming a striking and valuable contribution to the occult literature current in the world, while the six numbers of the "London Lodge Transactions" already issued were satisfactory proof of the vitality and activity of thought within the Lodge itself.

Mr. Sinnett then referred at some length to the subject of Mr. Hodgson's report to the S. P. R. After insisting on the fact that the Theosophical Society as such is unaffected by attacks upon the personality of any of its officers, and stands on ground which is logically altogether removed from the sphere of such criticism Mr. Sinnett pointed out that Mr. Hodgson had pursued his investigations from a stand-point and by a method which could not fail to lead to unsatisfactory and erroneous results.

Referring to the future work of the Society, he showed that the information already communicated is sufficient to enable us to make considerable advances in our comprehension of Nature, even without further assistance from those who originally gave the impulse which led to the foundation of the Society. Mr. Sinnett concluded by expressing his firm belief that the Theosophical Society would prosper and become one of the great spiritualizing movements of the age.

Mr. Mohini then addressed a few words to the meeting, which subsequently assumed a conversational character and was prolonged to a late hour.

BERTRAM KEIGHTLEY,

Honorary Secretary.

MADURA.

The Hon. S. Subramania Ayer, President, and Mr. N. Kuppaswamy Ayer, Secretary, of this Branch, having left the district, the following gentlemen have been elected:

President, Mr. S. Ramasawmy Ayer, B. A.

Vice-President Mr. R. Ramasubhler, B. A., B. L.

Secretary, Mr. Narayana Ayer, B. A., B. L.

SAIDPORE.

The first anniversary of the Saidpore Gyanankow T. S. was held on the 26th July. Baboo Barodakersand Bose, Vice-President of the Bnabu T. S., who came as delegate of that branch, was voted to the chair. After the report had been read, Baboo Rajkessen Mookerjee, President of the Branch, read an address explanatory of the aims and objects of the Society.

The following officers were then elected:

President, Baboo Rajkessen Mookerjee.

Vice-President, Baboo Okhoy Chunder Mookerjee.

Secretary, Baboo Rajnaram Bose.

Treasurer, Baboo Bonku Behary Mitter.

BANKIPORE.

Col. Olcott visited this place on the 16th July. On the evening of the following day he delivered a lecture on "Aryan Culture." The meeting was presided over by Mr. Prothero, a professor of the College. The lecturer spoke of the prodigious attainments of the ancient Aryans in all departments of art, science and philosophy, and made an eloquent appeal to his hearers to study the ancient learning of their country and help in bringing about a revival of Sanskrit literature.

During the Colonel's visit a subscription was started for the formation of a library in connection with the Branch.

On the 18th, the Colonel delivered another lecture to the students of the College in the Chajjubag house of the Maharajah of Durbhunga, taking for his subject the religion of the ancient Aryans, and giving a detailed explanation of *Pran Prathista* and *Jop*.

BENARES.

Colonel Olcott arrived here on the "10th July and was received by several members of the Branch Society. An address was presented to him by the Kasi Tattwa Sabha T. S. on the evening of the same day. In this it was said that the Theosophical movement had been fruitful of good and substantial results; for it had not only furnished men with stores of intellectual furniture, but laid down rules bearing the authority of sovereign moral law for the guidance of human conduct. It had moreover encouraged ancient learning, united the hearts of men of different races creeds and nationalities, and awakened the spiritual instincts of the Aryans, besides firmly establishing the immutable truths of Hindu Philosophy.

On the 21st and 22nd, the Colonel delivered two lectures in the Town Hall on "the philosophy of Hindu religion" and "The duties of the rising generation." In the first lecture he referred to the Aryan theory of Cosmogony and the operation of the law of Karma, finishing by an especial recommendation to his hearers to study the ethical part of their systems, saying that no other code of morality could surpass that set forth in the *Bhagavat Gita*.

The second lecture, which, like the first, was listened to by a crowded audience, contained a remarkable lucid explanation of the six schools of Hindu Philosophy. After drawing attention to the priceless treasures contained in Sanskrit literature, he concluded with an eloquent appeal to the young men of India to prove themselves worthy descendants of their illustrious forefathers and to follow in their footsteps. The chair was taken on both occasions by Babu Pramada Dass Mitter.

JAMALPUR.

Col. Olcott arrived here from Bhagalpur on the night of the 13th July 1885 by up passenger train, accompanied by Pundit Nitya Nanda Misra, F. T. S., of the Bhagalpur branch. He was greeted and received at the Railway Station by almost all the members here, and taken to a small house, close to the station, fitted up for him. In the following evening a good many respectable Hindu gentlemen were present to hold conversation with the illustrious Colonel. The party left the place well pleased. When the outsiders went away a private meeting of the local members were held, at which Col. Olcott gave some sound advice for the well-being of the branch.

Col. Olcott delivered a public lecture in the Local Native Institute on the 15th before a crowded audience on the subject "Is Theosophy opposed to Hinduism?" Babu Ram Chunderchattergi, President of the branch, was voted to the chair. About half a dozen Europeans were found standing outside the Hall. The lecture was frequently applauded. Pundit Misra cited slokas from the *Gita* wherever he was called upon to do so. It is a happy piece of news to communicate to you that Col. Olcott's recent lecture has turned the public opinion to our side.

After the lecture the Monghyr gentlemen came with Colonel to his temporary residence and had a talk with him about a branch at Monghyr.

R. C.

BHAGALPUR.

At a meeting of this Branch on the 13th July, Colonel Olcott in the chair, the following were elected office-bearers:—

President, Babu Chandra Narain Singh.

Vice-Presidents, Babu Tara Pada Ghoshal, M. A. and Pundit Nityanda Misra,

Secretary, Babu Chandra Misra, M. A.

THE HAGUE.

We regret that, in consequence of ill-health, Mr. Bonn, President of the Branch T. S. in this city is compelled to resign his office. Capt. de Bourbon has been appointed President in his place,

BYE-LAWS OF THE CHICAGO BRANCH
THEOSOPHICAL SOCIETY.

PREAMBLE.

WHEREAS, we, the undersigned, believe in the doctrines of Theosophy, and have subscribed without any mental reservation whatsoever, to the platform and Bye-laws of the Parent Society, we do also hereby adopt for the local regulation and government of the Chicago Branch Theosophical Society, the following Bye-laws and Rules, subject to Article 17 of the Bye-laws of the Parent Society.

ARTICLE I.

This Association shall be known as "The Chicago Branch Theosophical Society."

ARTICLE II.

The officers of this Branch shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and a Council of Three, of which the President shall be one, *ex-officio*.

ARTICLE III.

The officers shall be elected annually, by ballot, at the first regular meeting in December, of each year, and shall hold office for one year, or until their successors are elected. Except the Council, which shall be elected every three months, to hold office for that term.

ARTICLE IV.

The President shall preside at all meetings of the Branch and perform all the duties of a presiding officer.

ARTICLE V.

The Vice-President shall perform the duties of the President in the absence, or inability to serve, of that officer.

ARTICLE VI.

The Recording Secretary shall have charge of all the books and keep a full and accurate record of the transactions of the Branch at all its meetings, in a book provided for that purpose.

ARTICLE VII.

The Corresponding Secretary shall have charge of the correspondence of the Branch. It shall be a special duty to invite and maintain a correspondence with the Branches throughout the world, reporting the same to the Council.

ARTICLE VIII.

The Treasurer shall have charge of the funds of the Branch, paying them out by direction of the Branch on orders signed by the President and Secretary.

ARTICLE IX.

The Council shall report each week, for the second ensuing week, such programme of exercises, as in their judgment shall best promote growth in occult knowledge; their report shall be final.

ARTICLE X.

The regular meetings of this Board shall be held weekly, at a time and place provided for that purpose.

ARTICLE XI.

Every member in regular standing shall pay into the Treasury every week, five cents., of which the Treasurer shall keep a record. This fund shall be devoted, first, to the payment of annual dues to the Parent Society, second, to incidental expenses, and the founding of a Library, for this Branch.

ARTICLE XII.

This Branch shall establish a Library of Occult and Eastern literature in any way that shall be deemed most advantageous.

ARTICLE XIII.

All Fellows are expected to respond cheerfully, promptly and to the best of their ability, to the programme as reported by the Council.

ARTICLE XIV.

Questions in dispute, untouched by these Bye-Laws, will be referred to the Bye-Laws of the Parent Society for decision.

ARTICLE XV.

These Bye-Laws can be altered and amended by a two-thirds vote of the members present at any regular meeting, provided two weeks' notice in writing has been given of the proposed change.

Adopted by the Chicago Branch Theosophical Society, April 25, 1885.

Summary of exercises of C. B. T. S. Regular Meeting, May 2nd, 1885.

1. Call to order.
2. Reading of Secretary's minutes.
3. Silent invocation.
4. Reading—"Esoteric Buddhism."
5. Election of Officers under new Bye-laws. President, Stanley

B. Sexton; Vice-President, Mary I. Dye; Recording Secretary, Mrs. M. M. Phelon; Corresponding Secretary, W. P. Phelon,

M. D.; Treasurer, Mrs. Annie Ordway; Members of the Council, Mrs. M. M. Phelon, and Mrs. Maud L. Brainard.

6. Reading of original paper by Mrs. M. M. Phelon, entitled, "Hints to Students of Occultism."

OBITUARY.

We regret to have to record the death of the Vice-President of the Tinnevely T. S., M. R. Ry. G Ramaswamy Pillai Avergal, District Munsiff, Tinnevely, which occurred on the 12th July last.

THE THEOSOPHIST.

In response to a very general expression of opinion on the part of the subscribers as to the inconvenience of the present form of this magazine, it has been determined to adopt the octavo size for Vol. VII, which will commence with the October number. As this change will add materially to the cost of production, it is earnestly hoped that every reader will endeavour to procure at least one more subscriber to compensate for the additional outlay. The magazine will not only contain a larger amount of matter in a more convenient form, but its value will be enhanced by several entirely new features, among which will be an intensely interesting historical Novel by an eminent Hindoo F. T. S., which will present a brilliant picture of ancient Indian manners and customs, and also explain their occult rationale. The new volume will contain contributions on esoteric subjects from the pen of Mr. T. Subba Row, B. A., B. L., &c., and also an elaborate Catechism of Hinduism, giving a clear account of its main tenets, and freeing them from the confusion created by exoteric interpretations. It will thus be seen that the high character and reputation of the magazine will be well sustained in the forthcoming Volume.

NEW BOOKS.

The Manager of the Theosophist wishes to draw particular attention to the undermentioned new books advertised on the cover:—

The Purpose of Theosophy, by Mrs. A. P. Sinnett. This book supplies the long felt want of an introductory manual to this vast subject, and is just the thing for Theosophists to put into the hands of enquiring friends.

Magic; or Practical Instructions for Students of Occultism. A detailed review of this important work will be found in the *Theosophist*. It is sufficient here to say that it is not a mere reprint of the papers published in that Magazine, but has been carefully revised and contains much new matter. It is a most suggestive book, and should be in the hands of every one who is trying to follow the upward Path.

Pearls of Truth, by the Countess Wachtmeister. This little allegory is an attempt by an earnest member of the Theosophical Society to set forth the transcendent glory of Esoteric Wisdom.

The Secret of Death, by Edwin Arnold. A new volume of poems by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

Swedenborg's Heaven and Hell. An opportunity is hereby given to the Indian public to purchase at a low rate the most important work of this great European mystic, with whose views and system they can thus readily become acquainted.

A Group of Hindoo Stories. This book contains a good English translation of specimens from such well-known collections as Hitopadesa, Kathasaritsagara, Baital Pachisi, Pancha Tantra, the Thirty-two Stories of the Speaking Statues, the adventures of the Ten Princes, of the two Kings Vickramaditya, and others.

Bulwer Lytton's Novels. It will be noticed that cheap editions of *Zanoni*, *A Strange Story*, and *The Coming Race* are now offered at a price that brings these wonderful occult stories within the reach of all. Every one interested in the workings of magic ought to read them.

Handbook of Physiognomy, by Rosa Baughan. Those who have read this author's manuals of Palmistry and Chiromancy will not need to be told that the very interesting subject of this new book is treated in an efficient and practical manner.

Rational Christianity, by Hugh Junor Browne. This title explains itself, and the book will well repay perusal.

The Philosophy of Man, by Peter Davidson, F. T. S. This little book, to quote from its title-page, treats of "The true origin of all diseases, with the certain means of their prevention and cure; the nature of drugs and their baneful influence; plants and herbs, with some of their mystical properties" &c.

Light on the Path. The Tamil edition of this wonderful little book is now ready.

The Beginnings of Things, by Professor Tyndall. A new consignment of these lectures has just been received from America, and a limited number are now on sale.