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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XXV.

THE American Consul sent me, on the 5th February, a gentleman's visiting-card which rolled back the panorama of my life, twenty-odd years, to the period of the American War of the Rebellion. It was that of a Mr. Miller, of Sacramento, who had been one of the clerks under me when I was attached to the War Department. A greater contrast between myself as I was then and now could not be imagined; and it was with a feeling of real pleasure that I called on my friend and his wife at their hotel and, in the exchange of reminiscences about persons and things, the magic of memory brought up in my mind the long-hidden pictures of those awful days, when our nation was fighting for its existence, and my hair was turning grey with the load of responsibility which was cast upon me by my official position. The chance of his voyage around the world having brought him to Colombo, was grasped by our leading Buddhists to get from Mr. Miller, at first-hand, some details about my public record and private character at home, to serve as weapons of defence against the hostile parties in the Eastern pulpit and press, who trod as near to the line of actionable slander as they dared, in their attacks upon our Society and its founders. A great calamity impended, however, over the head of my friend, for within the next week his wife died at the hotel, and the Consul and I followed her remains to the grave.

It was at this time that our Colombo colleagues had the happy thought of devising a flag which could be adopted by all Buddhist nations as the universal symbol of their faith, thus serving the same

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

purpose as that of the cross does for all Christians. It was a splendid idea, and I saw in a moment its far-reaching potentialities as an agent in that scheme of Buddhistic unity which I have clung to from the beginning of my connection with Buddhism. With the many points of dissemblance between Northern and Southern Buddhism, the work of unification was a formidable one, yet still, in view of the other fundamental features of agreement, the task was not hopeless. My "Buddhist Catechism" was already circulated in Japan in two translations, and now this flag came as a powerful reinforcement. Our Colombo brothers had hit upon the quite original and unique idea of blending in the flag the six colours alleged to have been exhibited in the aura of the Buddha, viz., sapphire blue, golden yellow, crimson, white, scarlet and a hue composed of the others blended.* The adoption of this model avoided all possible causes of dispute among Buddhists, as all without distinction accept the same tradition as to the Buddha's personal appearance and that of his aura: moreover, the flag would have no political meaning whatever, but be strictly religious. As the Colombo committee had sketched the flag it was of the inconvenient shape of a ship's long, streaming pennant, which would be quite unsuitable for carrying in processions or fixing in rooms. My suggestion that it should be made of the usual shape and size of national flags was adopted, and when we had had a sample made, it was unanimously approved of. Accepted by the chief priests as orthodox, it at once found favor and, on the Buddha Birth-day of that year, was hoisted on almost every temple and decent dwelling-house in the Island. From Ceylon it has since found its way throughout the Buddhist world. I was much interested to learn, some years later, from the Tibetan Ambassador to the Viceroy, whom I met at Darjeeling, that the colours were the same as those in the flag of the Talai Lama.

The importance of the service thus rendered to the Buddhist nations may perhaps be measured with that of giving, say to the Christians, the Cross symbol, or to the Moslems, the Crescent. The Buddhist flag, moreover, is one of the prettiest in the world, the stripes being placed vertically in the order above written, and the sequence of the hues making true chromatic harmonies.*

In pursuance of the policy of unity, I held a Convention in Colombo on the 14th February (1885) to agree upon a line of action as regards the tour I had come to make in the interest of education and religion. Sumangala, Megittuwatte and personal representatives of Wimelasara and Ambaghawatte were present and we were able to come to a perfectly unanimous conclusion. Waskaduwe Subhnti, who was unavoidably absent, called on me the next day and was, as usual, extravagantly liberal in promises and compliments.

* In Pali the names of the colours are *Nila, Pita, Lohita, Avadana, Mangasta* and *Prabhak²ara*. By a strange coincidence, just after the above paragraph about the Flag had been sent to the printer, I received from Colombo a parcel of badges in celluloid, having the Buddhist Flag in colors, hand-painted, on one side.

On the 20th, in company with Messrs. Leadbeater, W. d'Abrew, Dharmapala and my veteran Buddhist servant "Bob," I started in my travelling-cart for Negombo. But, man proposes and God disposes, it is said, and I had my first, and only, serious attack of malarial fever since coming to the East. I could only lecture once, when we retraced our steps and during the next fortnight Leadbeater had to do my work, while I lay abed and drank nasty herbal decoctions given me by a Native doctor, that were enough to make a horse sick. I was out again on the 5th March and took the platform at a place called Ratmalana. The tour in the Negombo district was resumed and we visited the stations on our list, whose names may be judged from these few specimens: Paman-kada, Hunupitiya, Naranpitiya, Wilawalla, Mokallangamuwa—which I commend to the managers of American "spelling bees" as good practice.

Returning from one of these outstations to Colombo, we held a bumper meeting at the Colombo society's headquarters, and broached the scheme of placing small earthen collecting-pots at private houses, into which the family and their friends should drop as many coppers as they felt they could afford in aid of the Buddhist National Fund. The packed audience responded fervently to Leadbeater's and my appeals, and fifty names were given in by persons who were willing to take pots. Our zealous brothers of the Colombo society, accordingly, had a number of these money-pots made at a pottery and, putting them into a cart, went through the streets of Colombo and distributed them. They would stop from time to time, call the neighbours around, make them a stirring address and give pots to all who asked for them. Within the next twelvemonth a sum of about Rs. 1,000 was thus collected, if my memory serves me.

The cocoanut palm has been the theme of hundreds of poets, for it is one of the most beautiful objects of the vegetable kingdom. But to see it as we saw it on the night of 23rd March, at Oolombalana, on the estate of Messrs. Pedalis de Silva and Mirando, was to take into the memory a picture that could never fade. The stars shone silvery in the azure sky, and in the extensive cocoanut grove many bonfires had been built to protect the fruit from the depredations of thieves. The effect of these lights upon the enameled surfaces of the huge fronds was marvellously artistic. Their lower surfaces were brought out into high relief and, standing at the foot of a tree and looking upward, one could see the great circle of star-studded sky that was opened out by the out-springing foot-stalks, while as the wind shook the fronds their spiky points would wave up and down and bend sidewise and back again, so that the hard, smooth emerald-hued upper surfaces would glint and sparkle in the yellow glare of the fires. It was one of the most entrancing pictures I ever saw in my life. Our pitched cart with its white tent-top, the white oxen, our camp-fire, and our group of persons, were vividly lighted up, and I could not but fancy what an exquisite painting Salvator Rosa would have made of the quiet scene.

We entered the village of Madampe with a great procession that had come to meet us, and made noise enough with their barbaric tom-toms and horns to frighten away all the *pisachus* within the circuit of five miles. Of course, our public lecture was attended by a huge crowd who displayed much enthusiasm. Leadbeater, who is now quietly settled in London, will doubtless be entertained by these notes of our associated tourings. I doubt, however, his recalling with pleasure the trip from Madampe to Mahavena, in a country cart without springs, over a fearfully rough road, on which we got, as Horace Greeley did over a Kansas railroad, more exercise to the mile than was good for the soul. Every bone in our bodies was shaken up so as to make us painfully conscious of its anatomical position, while, as for poor Leadbeater, he suffered agony with his weak back. However, we came out of the experience alive, and that was something.

At one village, which I shall not name, we found the Buddhists killers of animals for food and drinkers and vendors of arrack—a pretty mess indeed—quite after the Indian Christian model. Well, it may be safely said that I walked into them in my discourse, citing the Silas to show what a real Buddhist should be and pointing to what they were. The very headman whose hospitality was offered us was an arrack-renter, and fish-catching and selling was the order of the day. In defining Nirvana and the Path towards it, I gave them one and all to understand, on the authority of Lord Buddha himself, that if they imagined that they could get to Nirvana with a jug of arrack in one hand and a string of fish in the other, they were mightily mistaken: they had better go over to the Christians at once if they believed that, for fishing and arrack-drinking put a man quite outside the pale of Buddhism!

On the 7th April we closed the tour and started back for Colombo, but in the night our driver, having fallen asleep, dropped from his seat and the bulls drew the heavy cart over his foot, so my servant "Bob," who was up to any emergency, took his place and brought us at 3 A.M. to the house of our good friend Hendrik Aracchi, where we stopped until 9 o'clock the next morning and then proceeded on towards home. We got to the headquarters at 3 P.M. and I went at once to my desk to deal with arrears of work.

Sunday, the 11th April, being the Sinhalese New Year's Day, Leadbeater and I and others went to Kelanie temple, a very sacred shrine, a few miles from Colombo, to offer flowers and address the multitude. It was an animated scene, indeed, what with the crowds of worshippers, the flower offerings before the images of Lord Buddha, the babel of chattering voices, the drawling intonations of the Five Precepts by the priests and the full roar of repetitions by the people, the thousands of little lamps slight around the Bo trees, dagobas and buildings, and the general stir and bustle. Buddhist 'worship' is simplicity itself. The pilgrim, carrying flowers of the lotus, lily, champak and other sweet-smelling plants and trees, doffs his sandals at the threshold of the house of statues, holds his joined palms to his forehead, lays the flowers on a

marble slab before the image, bends his body reverentially, pronounces a phrase or two of the sacred teachings, and then quietly retires to give place to the next comer. That is all, and what could be simpler or more unobjectionable? The image is not worshipped; the devotee offers his fragrant blooms to the ideal of the world-savior, Gautama Buddha, whom he professes to follow in the Eight-fold Path (*Aryastanga Marga*) which He traced out for all men, and whom he holds enshrined in his heart of hearts. The Buddhist monk is no mediator, his prayers can do nobody good save himself, and then only as practically worked into his daily life, thought and conversation. The Tathāgata was a man who, through countless rebirths had at last reached the goal of Wisdom and divine powers, and who had preached the doctrine that Nirvana was attainable by all men who would profit by his discoveries and walk in the path of good and wise men. No infallibility had He claimed, no dogma enforced on assumed authority of divine inspiration. He had taught in the *Kalama Sutta*, on the contrary, that one should believe nothing taught by a sage, written in a book, handed down by tradition, or supposedly proved by analogy, unless the thing taught was supported by human experience. Full of compassion for all beings, moved to heart-breaking by the volume of human woe, He had voluntarily taken rebirth after rebirth to learn more and more, develop more and more his insight, and gradually fit Himself to be the Leader of ignorant mankind out of the quagmire of Ignorance on to the firm ground of Truth. One has only to mix with such a crowd as we saw at Kelanie to realise how deep is the devotion and love for the Buddha in the hearts of his followers of today; ignorant, and petty, and backward in civilisation as they may be.

The next important public work that I had to take up was the reorganisation on a stronger basis, of the Buddhist Defence Committee, a body which—as may be remembered—we formed in 1884, when I was leaving for London, to represent certain grievances of the Ceylon Buddhists to Lord Derby, the Colonial Secretary. The results of the Colombo Riots of that year, when a peaceable Buddhist procession was murderously attacked by Roman Catholics, showed the necessity for some permanent committee which should be the channel through which the community might transmit their petitions to Government and secure redress for grievances. Until then, the Sinhalese had had no organisation of a national character and, consequently, no semblance of public opinion that carried any weight. To the Theosophical Society is due the state of affairs now prevalent, *viz.*, a Committee of Defence and a popular newspaper, circulating throughout the Island and even reaching those who live in the most distant countries as merchants, servants, or in other bread-winning capacities. The remodelled Committee, formed on the 18th April 1885, had the High Priest Sumangala as Honorary President and the most influential laics as active members. I was elected an Honorary Member and have had frequent occasion to assist with counsel and otherwise my co-religionists. The remaining few days of my stay in the Island were taken up with business in Colombo

and, on the 26th, I sailed for Madras on the "Chindwara," on board which comfortable ship I found in the Captain and other officers old 'shipmates' of former voyages in Indian waters. During the tour I lectured thirty-two, and Leadbeater twenty-nine times; tours were made among the villages of the Western and North-Western Provinces; several hundred rupees were collected for the National Fund; a new Sinhalese edition of 5,000 copies of the "Buddhist Catechism" and 2,000 of Mr. Leadbeater's *Sisya Bodhya*, or elementary Catechism, were published; the accounts of the Colombo Buddhist Theosophical Society, and of our Vernacular paper, the *Sandaresa*, were overhauled and audited; subscriptions amounting to Rs. 3,000 were collected towards the cost of headquarters buildings; the Defence Committee was permanently organized and, last but not least, the Buddhist Flag was devised, improved and adopted. A fair show of work, one would say. I returned alone, as it was arranged that Mr. Leadbeater should stay as my local representative and take the general supervision of Buddhist (secular) affairs.

I found all well on reaching home on the 5th May, and dropped at once into work. T. Subba Row came to see me on the next day, and we had a long talk about H. P. B. and the project of her return to India. For some reason his feelings towards her had entirely changed; he was now positively inimical and protested that she should not be recalled for another year or two, so as to give time for the public animosity to subside and avoid the scandal that would be caused by the Missionaries setting on again the Coulombs to sue her for libel. His views were shared by only a few of our members, however, the great majority inclining towards her return as soon as her health should be sufficiently restored to permit it. Subba Row came again a few days later, bringing with him a letter from one of our Indian members, in which was found on opening it a postscript in blue pencil, in the K. H. handwriting.

After showing me it, he re-mailed it to his correspondent, asking him if the blue writing was in the letter before it left him. His reply came in due course and—to me at least—was unsatisfactory. At about this time some man in Northern India was advertising widely in the papers that he had been allowed to photograph Mahatma K. H. in the Tibetan Borderland, and that he would sell copies at two rupees each. Of course, we knew that it must be an impudent swindle and did not send for a copy, but one was sent me by a friend, and it was far worse than even we had expected. Instead of the Master's Christlike face, this was the picture of a brutalised Dugpa lama, with his paraphernalia of human leg-bone pipe, drinking cup made of a skull, coarse red dress, peaked red cap, and heavy rosaries. It was like a personal insult to me, who had seen the real Personage face to face, talked with him, and seen the spiritual radiance which lights up the countenances of the Wise Ones. No doubt the scoundrelly speculator made a good thing of his photograph, and much good may the money have done him.

On the 24th, several of us attended the wedding of one of our younger Madrassi members, Mr. Ramanjulu Naidu, and were much amused by the performances of a buffoon, who with a simple bit of betel leaf held by his two hands to his lips, imitated the singing and whistling of various birds, and, by breathing through his nose, the sounds of brass and stringed instruments. He also caricatured cleverly a missionary trying to preach in Tamil, a European scolding his servant, and some types of Hindu character that one meets from time to time in social intercourse.

A most sad case of the suicide of a young lad, the son of beloved European friends of ours, was reported to me in this month. He was only about twelve or fourteen years of age, had a happy and luxurious home, and parents who loved him dearly; his father was in a position to ensure him just such a career in life as he might have preferred. But suddenly, without provocation, he shot himself dead in his own room. This was not all; his brother had done the same, at about the same age, in the same house, a year or two before. The two events seem to have been related, and it is an interesting problem what peculiar karma could have made it necessary that these two bright, affectionate lads should have taken their own lives at the same age and thus have wrenched with a double agony the hearts of their noble parents. Can any one imagine my happiness in hearing from the dear mother that, but for the support and consolation of Theosophy, she should in all probability have gone mad? The complete realization of the truth of the theory of Karma dried her unavailing tears and calmed her affrighted soul. How admirably has Mr. Fullerton stated the case for the beneficent and consolatory working out of karmic results, in his pamphlet, *Theosophy in Practice, and Consolations of Theosophy*.* If these parents suffered, it was no accident, no 'mysterious Providence' that caused it, but they themselves; of what they had sown long before, they now reaped the harvest.

"The father, in some past time, when himself a father, had made life bitter to his children, or had been unsympathetic to those dependent on him, and had then formed a record which had to be expiated later on. Then the conditions were reversed, and the iron which he had driven into the souls of the helpless is now driven into his own. The pain is hard to bear, yet he knows that thus only can atonement be made, the debt to Justice be wiped out, the future freed from anxiety and sorrow. And so he becomes reconciled to an expiation which is reassuring, and is consoled at the thought that he has but brought upon himself what he deserved, etc."

This would explain why these two entities, self-doomed by self-generated karmas to suicide in boyhood, had drifted into this particular family circle to take birth. The antecedent karmic tie between them brought it about that one should first rush into Kamaloca, and then hypnotically draw his companion culprit along the same dark path. As for the present mother of them, if there was ever a woman

* *Theosophist Office, Price 2 annas, post paid.*

and mother more lovable, I have never seen her. But that she had done something in a past life, to draw upon herself the suffering resulting from such a tragedy is plain enough, if we live in a world of balanced cause and effect and are not the sport of devils and astral tramps.

In an earlier chapter I have noted a peculiar case of family karma that came under my notice in Northern India. Two sons of a respectable and healthy family, had each been stricken with paralysis on attaining his twelfth year. When I saw them one was fourteen, the other twelve years old; and although I had cured some two hundred paralytics by my curative passes I could do nothing for these poor lads: evidently, it was their karma to suffer in this way and their cases were incurable.

The book of Adolphe d'Assier on the state of man after death* pleased me so much that I asked and, in due course, obtained his permission to bring out an English edition with annotations of my own. I began the task on the 27th May (1886) and, with intervals of other duties attended to, finished it on June 24th. It was published in a neat form by Mr. Redway and had a gratifying success. To my mind, it is one of the most useful books of reference in our occult literature, especially so because of the author's having been a Comtist, and having led us, as it were, past the tomb, into the shadow-land. That he deserts us midway through the gloom, matters not; he has at least disposed of the objectors in his old party who refused to stir one step beyond the sill of the door of the sepulchre.

On the 6th June the Council met and approved of my plan for the organization of an American Board of Control, to have charge of our movement in the United States of America. Shortly after, however, a quarrel sprang up between Mr. Judge and Dr. Coues, the latter wanting to be appointed President for life, of the American Section,—an anomaly, since a society can have but one head if it be really an entity, or corporate body. He wrote H. P. B. and myself the most fantastical, self-adulatory letters, in which gross flattery was mingled with boasting and peppered with covert threats. He explained to us how he played upon the American public, now exciting its curiosity and wonder, anon destroying its hopes of ever solving the mystery which he was hiding from the profane. In short, he gave me the impression that he was a most dangerous and undesirable man to have dealings with, and when he had brought things to a certain point, I got the Council to agree to dissolve the American Board of Control and replace it by a sectional form of organization, based on purely republican lines, and having in itself the elements of stability. How well the scheme worked, under Mr. Judge's direction, is now a matter of history. Dr. Coues was ultimately expelled from our membership.

A letter came to me from Bombay, from Tookaram Tatya, which

* "Posthumous Humanity."

gave us all a great surprise. On the first page he writes feelingly about the disappearance of Damodar and of our not knowing whether he was dead or alive. On the second page, left blank, I found a long message from Mahatma K. H., or at any rate in his familiar script, giving me full information in answer to Tookaram's plaint. Damodar, it said, was alive and safe; he had tried to pass through a terrible ordeal of initiation, but had failed through physical weakness; he would, however, ultimately succeed. The time had come for us all to realise that there was an inexorable law of Karma and act accordingly. The tone of the message was admirable and I felt rejoiced to see its stern reminder of our personal accountability: it seemed the harbinger of better days, the knell of sham holiness, of which there had been too much. I re-posted the letter to Tookaram and asked what he knew about it, as Subba Row had, in the previous instance. He answered in a letter, received on the 17th of that month, expressing his great joy over the occurrence, and telling me how other leading men of ours shared his feelings. As H.P.B. was in Europe and Damodar in Tibet, this phenomenon could not be attributed to them by even their most dishonest critics.

The news from Europe was now cheering. At the head of our movement in France we had a gifted and extremely able man, M. Louis Dramard who, most unfortunately for us, went into a rapid consumption a little later and died just when a field for unlimited usefulness was opening before him. Had he lived, we should have had within the next five years, a very large following among the higher class of French Socialists, of whom Bernard Malon and Dramard, pure altruists, were types. Even as it is we have members in the National Assembly—or had, at all events, three years ago, when I was last in Paris. The fact is, this pollen of Theosophy has been wafted all over the world and fructified thought-seeds in thousands of brains that the world does not suspect of such affinities. When Tennyson died, a copy of "The Voice of the Silence" lay by his bedside, on the night-table, and more than one royal personage has our books on the shelves of his private library. And why not? Thoughts are things, and great thoughts more potent than the most absolute monarch on earth: before their majesty even he has to bow in reverence. Cry out, then, O warders on the walls of our citadel! for the wind will waft your call to the ears of those whose clairaudient sense is waiting to hear it, and whose hour of karma has struck.

A letter from H. P.B., about the writing of "The Secret Doctrine," that I have just come across, is so suggestive that I shall use it in this place. She says:

"Sinnott has left after stopping with me three weeks, and Mrs. — — remains for ten days more. She is very kind and copies for me the 'Secret Doctrine.' The enormous (volume) of Introductory Stanzas, the first chapter on the Archaic Period and

Cosmogony, with numberless appendices is ready, but how to send it to Adyar? Suppose it is lost! I do not remember one word of it, and so we would be cooked! Well, old boy, Sinnett has read it through twice and began again for the third time. He has *not found one part to be corrected* in the English, and he is amazed, he says, at the 'gigantic erudition and the soundness of reasoning in its showing of the esotericism of the Bible and its incessant parallels with the Vedas, Brahmanas, etc.' This is a little more wonderful yet than 'Isis.' Then you corrected and Wilder suggested. *Now, I am absolutely alone* with my arm chair and inkstand before me, and no books to speak of. Sinnett was present when I wrote a whole section and the interpretation of a whole Stanza (about 40 pages); as I wrote he took the sheets away and thus assured himself that I wrote *alone*, without any books around me, and without stopping, for about four hours, simply listening. This is no humbug, old boy, anyhow."

Now for a coincidence. As I write, among the exchanges laid on my table is the copy of the *Banner of Light* for February 25th (1899), in which appears an article entitled, "Was Talmage Inspired?" and apparently from the pen of the Editor. It says:

"Many of our readers will remember a poem published some months ago in *The Banner*, entitled, 'The Stage of Life,' by Madge York. This poem was received, laboriously spelled out word by word, on the Ouija board, by a gentleman, who, though not widely known in spiritualistic circles, has been singularly blessed in his own medial powers. A year ago last summer the editor was informed by this gentleman that he had received another most remarkable communication on the Ouija board, of many pages in length, concerning occupations in spirit-life. He and a friend sat several evenings to receive it, one transferring the words to paper, and the other furnishing the power with which the intelligence guided the pointer to the letters. Oftentimes a word was spelled over and over again in order that there might be no mistake. Being uncertain regarding many historical characters referred to, the gentleman sat up nearly the whole of one night verifying by the encyclopædia, names and statements given. In every instance he found them absolutely correct.

"While the communication was received in response to queries and a personal desire for knowledge, he yet felt that the information was given for the benefit of others as well as himself, and fully intended sometime to share it with the world. He hesitated to do so because of the assurance that the message was not quite completed. In the meantime he read it to many friends. About a year and a half ago he took it to a type-writer in New York and had it copied. Lawyers, merchants, and prominent business men read the document, or heard it read, and speculated as to its source.

"We now come to the strange part of our narrative. On January, 22, 1899, Rev. T. De Witt Talmage delivered from his pulpit in Washington, D. C., a sermon entitled, 'What Are Our Departed Friends Doing Now?' taking his text from Ezekiel i.: 'Now it came to pass in the thirtieth year, in the fourth month, as I was among the captives by the river of Chebar, that the heavens were opened.'

"This sermon was reported by the *Washington Post*, copied by the *Progressive Thinker* last week, and will appear in the next issue of the *Banner of Light*. Excepting the introduction, certain other embellishments, and an orthodox colouring given by the brain through which it passed, the sermon is identical with the communication received on the Ouija board two years previously by our friend. Whole paragraphs are the same, without the variation of a word.

"From whence came the inspiration? The gentleman tells us he did not request the name of the intelligence who gave him such rich spiritual food. He does not care to have his name published at present, but he will communicate by letter with any who wish to verify the above, and will furnish them with the names and addresses of the type-writer and others who will cheerfully testify."

Every experienced occultist who reads this must see the bearing the case has upon the whole question of H. P. B.'s alleged plagiarisms. In the most merciless and savage manner her books have been dissected by her evil-wishers, and on the strength of their containing a large number of citations from other authors without giving credit, she has been charged with wilful and dishonorable plagiarism. Some of these traducers have, themselves, been Spiritualists of many years experience with mediums and their phenomena, who ought, therefore, to have known that we have not yet learnt the secret of thought-currents on the several planes of mentality. Not one of them is able to explain the simultaneous or almost simultaneous discovery of scientific truths by students far removed from each other and not in mutual communication, or the putting of the same ideas into books issued at about the same time in different parts of the world.* Presumably, not one of H. P. B.'s cruel critics would venture to say that Mr. Talmage had plagiarised his sermon from an unpublished mediumistic message, two years after it was received by the medium, read by his friends and, so far as appears, never brought to Mr. Talmage's notice. If, therefore, he is to be given the benefit of the doubt, why should less kindness be used in the case of H. P. B.? One can see, from the instance under notice, that H. P. B. may not have been guilty of a single conscious plagiarism in the writing of either of her greater books, but that she may have spiritually drawn them direct, or received them at second hand, spiritually, from that great storehouse of human thought and mental products, the Astral Light, where, as drops are merged in the ocean, personal

* Just while I am writing, the current issue of the *Bombay Gazette* publishes the following paragraph:

"It is a singular fact (says a correspondent), that at the time of the publication of Kipling's first 'Jungle Book,' Mr. Fred. Wishaw actually had a *Jungle Book* of his own ready for publication. The coincidence was complete, for Mr. Wishaw had used the names of animals and animal expressions in much the same manner as Kipling had done. Suddenly the latter's 'Jungle Book,' was announced, and albeit this incident happened several years ago, Mr. Wishaw cannot be persuaded to place his own work upon the market. It is among the most singular of literary coincidences. He has the manuscript still."

Which plagiarised from the other? Again: In 1842 Dr. J. R. Buchanan, then of Louisville, Ky. and Mr. J. B. W. S. Gardner, of Roche Court, Hants, England, acting independently of one another announced their discovery of the power to suspend or excite cerebral organs by mesmeric action. Which plagiarised?

begetters of thought are lost in the totality of the Infinite Mind, save to those most advanced Intelligences who can count the sand-grains and the ocean-drops and pick out the atoms in their respective vortices. In her letter to me H. P. B. cites the fact of Mr. Sinnett having sat with her for hours while she was transcribing what was spoken to her clairaudient sense by a Master, invisible to him but seen by herself. This is first-class evidence, as Mr. Sinnett's word cannot be impeached. This very same thing I saw unnumbered times while she was writing "Isis Unveiled:" I have described it exactly as it occurred* and quoted her own description of the process in a letter to her sister; it agrees perfectly with what she writes me as having occurred in Mr. Sinnett's presence, at Ostende. Shall we call this phenomenon plagiarism then, or shall we not modestly confess our ignorance of that most awe-inspiring fact of the transmission of thought-vibrations from man to man physical, man to man spiritual, and man spiritual to man physical; its laws, its limitations and its potentialities?

H. S. OLCOTT.

"DHARMA PRACHARA,"

THE PROPAGATION OF RELIGION.

ब्रह्मानन्दपद्मसुखदंकेवलज्ञानमूर्तिद्वंदातीतं गगनसदृशतत्त्वमस्यादिलक्ष्यम् ।
एकंनिखंविमलममलसर्वदासाक्षीभूतं मावातीतं त्रिगुणरहितसद्गुरुतं नमामि ॥

ENTERING into the stream of the new zeal of the new times and moved by that energy which is initiated through the force of education, the members of almost all the religious sects of India are in these days filling its various districts with the sound of a great outcry for the "propagation of religion." The very leaders of the different sects of the primeval Arya religion seem at present to favour the new method of propagating religion. It behooves us, therefore, to discuss and analyse at this time the true import of the two expressions, *viz.*, "Dharma," *i.e.*, religion, and its "Prachâra," *i.e.*, propagation.

Over the wide surface of the earth we hear in these days of many a specific name and of the propagation of many a religious system such as Buddhism, Jainism, Christianity, Mohamedanism and the religions of the Hebrews and Parsees. But our own primeval Vedic religion is known simply by the name of "Dharma," *i.e.*, religion, and has no characteristic adjunct attached to it. Although the tendency of the modern times is to fabricate many a new name for it, such as the Hindu religion, the primeval religion, the Arya religion, the Vedic religion and the like; yet in the Vedas, which are its foundation, and in the Upavedas (works subordinate to the Vedas) which follow the spirit of the Vedas, in the Hindu Philosophical works, in the codes of law, in the

* Cf. "Old Diary Leaves," p. 242.

Purâṇas, in the Itihâsas, in the Tantras and in other similar works, no other name for this religion is anywhere to be met with—it is "religion" pure and simple. The simple title, "religion," is quite a becoming designation for this grand religion which resembles the all-pervading Lord of the Universe in its all-grasping nature, in its sublimity and in its peacefulness. The great founders of all other systems of faith that are at present extant over the earth have confined their systems within a limited number of rules and have openly declared that for the deliverance of men there can be no other way of religious life than what has been prescribed by them, and that deliverance, if it will take place at all, will take place only through the observance of the rules laid down by them. When these founders of modern religious systems fixed certain formulated rules for the guidance of their followers, it was quite natural and necessary for them that they should, in order to distinguish their own systems from those of others, affix particular names to their own forms of faith. But our primeval religion is neither so narrow in its scope nor is its view so limited and partial. While ascertaining "Dharma," or religion, the all-knowing venerable sages of old simply explained the word thus: The Dharma, or religion, is that divine law which upholds the universe, i.e., it is that all-grasping law of nature which causes creation, continuance and dissolution to follow in due order. In other words the grand law, according to which all substances of the world, from the tuft of grass to Brahmâ, the Creator himself, undergo in succession the three stages, viz., first creation, next continuance, and lastly, dissolution; and by which this order of succession of the above-mentioned three stages is upheld, is called the "Dharma" or the sustaining principle of the world. A careful observation will prove that an individualised being is also not out of the province of this grand law. In other words it can be easily understood that *Srishti* the creation, *Stihiti*, the continuance, and *Laya*, the dissolution or the deliverance of an individualised being are also due to the fact of his having possessed, in a particular proportion, the three qualities (*Triguna*) inherent to all beings, namely,—goodness, passion and foulness or darkness. The derivative meaning of the word Dharma is, to uphold, and its meaning, as given in the Nirukta or the Vedic lexicon, is law; hence its true import is, "the law of upholding." When we apply this meaning of the word "Dharma," in the case of the gradual development or evolution of all living beings, we come to understand that all actions of men—who are the best and the most developed of all living beings, fall under the province of "Dharma" or the law of upholding nature or creation. There is no cause of doubting the fact that since all substances of the world are placed under the influence of this law called "Dharma," human beings too—who are the best of all living creatures in the world—are influenced by the same law.

In this world we observe only two classes of action—the one is that class noted of all dead bodies or inanimate things, and the other is the class of action observed of animate creatures or living

beings. No third class of action is to be observed in the whole universe. Of these, the latter, *viz.*, actions of life, fall in the province of knowledge, or belong to the kingdom of God, *i.e.*, "*Chetanarājya*"; while the former, namely, actions in dead bodies, fall in the province of Nescience, "*Jadarājya*," which is remote from or diametrically opposite to the kingdom of God. The influence of inertness extends in full force to all inanimate substances, such as stone, etc., including all living creatures except man. For, all living creatures, except man, act under the blind influence of nature, so much so that their minds are completely domineered by the laws of inert nature. It is for this reason that lower creatures cannot overrule their natures and cannot, by any exercise of their intellect, accomplish anything new or any thing that is not dictated by their nature. But the jurisdiction of man extends to the province of consciousness or knowledge. It is therefore that a man can guide and rule his intellect and, through its exercise, he can, so far as his power admits, bring about new creations and invent new things. But, as this great power or capability of man enables him to reach higher positions in life, so the same power again, when abused, becomes the cause of his degradation and downfall. This high knowledge of man when it is properly cultivated, enables him to effect great improvements in life and can qualify him even to attain deliverance or salvation through communion with God; or, if it is abused it can degrade and drop him down to the region of inert nature again, as he was placed in his previous life. It is for this reason that man's responsibility in his actions has been made so great and serious. All the 8,400,000 varieties of living beings, except man, have in them a preponderance of the quality of darkness (*Tamoguna*) and, it is for this reason, that they are not qualified to think or know of religion. All these lower creatures, acting according to the dictates of the grand law of creation, can rise gradually in the scale of created life and, ultimately, having reached the position of humanity, can be qualified to think and know of 'Dharma,' the religion. It is then only that those living beings can gradually approach the region of salvation.

When a person sinks down in a river which is highly agitated with waves, it is almost certain that the river will give him at least one chance of saving his life by bringing him up to the surface of its waters and, if the person, at the time, takes advantage of the opportunity given to him and exerts to bear down on the waves and to float with his body over the surface of the water, it is sure that he will reach the bank and save himself from the danger of being drowned. But if, on the other hand, he loses his presence of mind and is confused, it becomes difficult for him to save himself. Just in the same way, Nature,—the kind mother of all, brings up all living creatures once at least to the level of humanity and makes them competent to think and know of religion. When this opportunity is given, it rests with them to exert themselves in order to be saved from the danger of falling into bondage, and to try to attain salvation by the observance of religious rules and regulations. These considera-

tions have made the authors of the Śāstras declare that the set of actions, through the performance of which, men, without any stumbling in the path of salvation, can gradually make progress and ultimately attain salvation, is called "Dharma" or religious conduct. The set of human actions which, on the other hand, hinders a man's progress in the path of salvation, which brings about his bondage in life with great force and which degrades him lower and lower, is called "Adharma" or impious conduct of life. The development of the quality of goodness makes the path of deliverance gradually easier to walk on and hence actions which are conducive to the development of that quality are called "Dharma" or virtuous conduct. Thus it has been declared in the religious works of the Aryas that, to all classes of human actions, such as eating, drinking, sleeping, moving, seeing, hearing, etc., there is always some fixed reference to "Dharma" (piousness) or to "Adharma" (impiety). The followers of all other religious systems known on the face of the earth, have all kept their systems within a limited number of fixed rules. In other words their forms of faith can be known only by some fixed rules declared by their founders, and they have no religious scruples whatever on questions and actions which fall out of the scope of their religious rules, though the questions and actions may be eminently meritorious by their very natures. But our Vedic religion is not so characterised and has no stereotyped rules for its observance. For, according to the tenets of our scientific religion, no substance that exists on the face of the earth and no action of any being that lives on it can be so characterised as not to belong to the province of "Dharma" or of "Adharma." It is for this reason that our religion is thought to be so grand and so noble in its doctrines and this is easily proved by the fact that it does not condescend even to think lowly or censure other alien systems of faith. In case some narrow-minded men, who are followers of some sectarian religious system should strongly attack and harshly criticise our primeval system of religion, it would, like a kind father who is ever pleased with even the useless and foolish sports of his children, continue to do good to all people alike, and would never take offence with the harsh terms used by the alien religionists. At the time of ascertaining religion and discussing the real meaning of the word "Dharma" all religious people should carefully look to the true foundation of the religion. If the various propagators of religion do not, at the time of ascertaining the nature of religion, forget the religious dictum proclaimed by the Vedas, they will, instead of being foiled in their work and harrassed or disgraced in any way, be able to effect continued improvement in their line of work and do inestimable good to the followers of all the different systems of religion known in the world. Wherever there is naming, there is differentiation; and wherever there is a naming with a particular designation there is, of necessity, some particular attribute expressly mentioned or tacitly implied. When there is some distinction of name there is some idea of superiority or

inferiority naturally implied with it. When any particular name is given to anything, the universality of the thing, if it has it, is then evidently lost at once with the very act of naming. It is for these reasons that our primeval religion is very aptly called by the simple name of "Dharma" only, without any attributive adjunct.

It is written in the Sâstras that in the Satyayuga or the golden age, the Dharma or virtue remained full in all its four parts; in the Tretâ or the silver age it had its three parts; in the Dvâpara or the copper age it was reduced to its half, or two quarters; and in the Kaliyuga or the iron age it has been reduced so much, owing to the badness of the times, that only a fourth of it has remained with it. The Kaliyuga or the iron age has made its appearance since the great internecine war of the Mahâbhârata which took place five thousand years ago. Because Dharma or virtue has been reduced in these days to its fourth part only, there have taken place in India—which is the original land of the "Dharma"—many a religious revolution within these five thousand years that have gone by. The revolutions that were brought about by the great destructive war of the Mahâbhârata and afterwards by the anarchy which followed it, by the disturbance created by Buddhism and by the invasions of the Mohamedans, miserably distracted and perplexed the understanding of the people of India. It was for this reason that many sectarian religious principles were introduced into this land and it was through the ventilation of those religious principles that many new forms of faith were propagated all over the world. When the "Dharma" remained full with all its four parts, men practised it with a view to obtain deliverance, which is the true and only aim of religion. When, afterwards, in the course of its deterioration, it was reduced to its fourth part only, men's understanding was gradually obscured and perplexed, and they lost sight of the true internal or spiritual aim of religion. Then, fascinated with only the outward formalities of religion, men thought of creating new sects and began to propound various new doctrines of religion. It is because Dharma has been reduced to a quarter of it, that sectarian people, like so many insane people—who on account of the unsoundness of their own brains take others to be insane and, doing so, laugh at them—believe that their fellow-religionists or fellow worshippers only are really religious and pious, and look down on others with indifference and apathy, considering them to be irreligious and sinful. The forecast of the fact that "Dharma" has been very miserably reduced in this age is to be met with in our Sâstras in many places. Looking at these forecasts some of the virtuous men amongst us have come to think that, since "Dharma" has been so reduced, it is impossible that it can regain its fulness so long as this age lasts. The fact that Dharma was full in its parts in the golden age and that it has now been reduced, does not mean that in the golden age *only* people were perfectly qualified to practise religion to its perfection, and that in the present age men are not so qualified to practise it. Its true

meaning is that, in spite of the fact that Dharma exists in its fulness always in all ages, alike in the golden as well as in the iron-age, and that its nature is never altered under any circumstances, its depth, which was very great in the golden age, has now, under the influence of the present iron age, entirely disappeared and it has become miserably shallow.

A well, containing five thousand pitcherfuls of water, is evidently deep enough to cause the drowning of many human beings, but, if its water is drawn up and distributed over a wide tract of land, the same water cannot cause the drowning of even so small a creature as an ant. In the golden age, wherever Dharma existed, it existed with its full depth. Now, in this iron age, when darkness preponderates over the other qualities, it has lost its depth and hence it has become difficult for men to derive full benefits from the practice of it. The water in a well may be deep enough but it is limited in its expanse and the same water when distributed over a broad tract of land loses its depth though at the time it becomes wide in its expanse. But the amount of water in both the cases, i.e., either when it remains in the bed of the well or when it is distributed over the vast tract of land, remains always the same; only when it is distributed over the land its power of action is changed with the change or loss of its depth. So is the case with "Dharma." The power of action of Dharma, which, in the golden-age, could produce its full effect on the minds of men, exists even in this age with its full force, but its effect on the minds of the people is not now so great as of yore, notwithstanding it is preached and propagated all over the world.

The history of the world shows that all the various preachers of religion who have founded, reformed and propagated the systems of faith known up to the present age, are classified under the three heads, viz. : (1) The inspired sages, (2) the ascetics, and (3) men of erudition. The inspired propagators of religion are those who, through the light of their inspired knowledge, have perceived the external as well as the internal aim of religion and who, at all times, have proclaimed its universality. Thus the revered sage, Vedavyâsa, and the other respected Bishis of old, may be classed under the head of all-knowing inspired propagators of religion. The peculiarity of the religious instructions given by these inspired sages lies in this, that, on account of the perfection of their knowledge, their instructions have been conducive to the good of all the different religious sects without exception, and have been agreeable to all the different forms of worship. By the observance of the rules laid down by these inspired sages, all persons, with their different aptitudes and qualifications in life, succeed in doing good to themselves. The second class of religious preachers is the class of ascetics. These great men having, by their power of asceticism, travelled through some of the numberless regions of God's truths, have imparted instructions about those few truths only which they have

felt, themselves, and thus they have brought to light portions of religious truth that were not known to the world before. The modern teachers of the sects called the Vaishnavas, the Saivas, and the Saktas and Acharyas, like Sri Chaitanya and Sri Rāmānuja, belong to this class of religious preachers. Through the exertions of these great personages many religious truths have been brought to light and through their vast influence much good has been done to the people of this country. But the defect in the instructions of these preachers of religion lies in this, that, in their systems, the universality of religion has been ignored and their preachings are but partial and narrow in their sphere. The third class of religious preachers is the class of erudite or learned men. These men do not belong to the class of all-knowing inspired sages nor to that of the ascetics who can know the truth of God. But they, by means of their deep erudition, venture to explain and preach the truths of religion as given in the Sāstras. These preachers can again be subdivided into three classes, viz., the first or the best class, the second or the middle class, and the third or the lowest class. The learned men who belong to the lowest class of religious preachers refute, with their keen controversial power, sharp as the edge of a sword, the doctrines of others, but are themselves unable to formulate, for the good of the public, any other new system in place of the one they have found fault with and disproved.

Those men of erudition, on the other hand, who by the force of their logical arguments are able to bring in a reconciliation between their own views and those of others, and succeed in persuading the followers of other systems to become subscribers to their own doctrines, are called the second class of erudite preachers of religion. Those high-minded learned men, again, who are well versed in the Sāstras, who never care to refute the doctrines of others, and who believe that all religious sects fully understand the true import of the Sāstras, which are, according to their belief, beneficial to all people without distinction, belong to the first or the best class of erudite preachers and are the most profound thinkers. Of these three classes, the lowest depopulate the kingdom of religion by driving off and expelling people who are morally depraved, and thus, in a few days, change a city, as it were, into a miserable wilderness. The second class of preachers increase the number of good-natured inhabitants of the kingdom of religion, and expel those who are depraved in their morals. The best class of erudite preachers, on the other hand, who are always actuated by benevolent motives, distribute works, good or bad, to all people, according to their respective aptitudes and merits, and thus they exert themselves to make the kingdom of religion peaceful and prosperous. The lowest class of preachers may, very likely, be the cause of spreading unbelief, discord and impiety. The second class of preachers, who are, as a rule, followers of some ascetic preacher, may, it may be reasonably feared, be the cause of the spread of self-conceit and sectarian antagonism. Through the exertions of the noble-minded erudite preachers of the first

class, the people at large may reasonably hope to reap a golden harvest in the field of religion, because these preachers believe, as a rule, in the truth of the views of the all-knowing, inspired preachers of religion, *i.e.*, of the Rishis of old. The lowest class of preachers lead people to Hell, the second class lead them to Heaven, and the best class lead them to the region of salvation—(Mukti).

AN INDIAN SADHU.

(To be concluded.)

THE AURAS OF METALS.

III.

(Continued from page 399).

THE study of the higher metallic auras, however, requires a more developed and spiritual sight. Furthermore, from their being, as mentioned above, directly connected with the Atomic structure of matter, it may be necessary here, to make a few general remarks on what are commonly called *atoms*, and on the extraordinary change that is gradually taking place, since the revival of theosophical knowledge, in the chemical theories.

Until lately, the so-called chemical "Elements," or "Simple Bodies," were said by science to be composed of very tiny and insoluble particles of unchangeable matter, differing from one substance to another, yet always the same in the same body; in other words, indivisible simple atoms builded up every simple element, whose number gradually rose from 50 to the 80 now recognized. But the light of new discoveries gradually threw a doubt on the correctness of this theory (thereby justifying the theosophical position), until of late this point has been reached, that even now text-books are found containing cautious confessions, such as the following: "It seems that the (chemical) elements are not entirely independent forms of matter, but that they are in all probability COMPOUNDS of a small number of simpler elements, at present unknown to us." (Prof. Remsen, "Introd. to Chemistry," Amer. Science Series, 1895, p. 215). Or again, in the new "Encyclopedic Dictionary" (Philad. 1894), at the word "Spectrum" is seen the following admission, as one of the latest results of spectrum analysis: "From these and other collated facts, such as an ascertained relation between the atomic weight of an element and the position of its lines in the spectrum, it is now held as probable that the so-called 'elements' are themselves 'compounds,' which at a certain temperature [or under the impact of other forces,] are broken up into much fewer elements, OR POSSIBLY INTO ONE!!" * Communications have also been recently

* (Compare with S. D., I., 140).

submitted to that very austere and conservative body, the French "Academie des Sciences," by a noted French Chemist (or better, Alchemist), Mr. Tiffereau, proving that Metals, formerly supposed the most stable of the "Elements," are really *not simple bodies!*!

This radical change may justly be attributed, in great part, to the influence of the world-known chemist, Prof. Crookes, who first showed, a few years ago, that "the elements as we know them are elementary simply because science, as yet, has discovered no means of splitting them up more minutely, and that they may just as likely be seven thousand as seventy." But Prof. Crookes had evidently been appointed, by the Higher Powers who watch over human progress, to be the iconoclast of the old materialistic chemistry and of its "simple elements," for he went yet farther, and boldly announced,—in accord with the Theosophical teachings,—the existence of *one* common source for every possible substance (see S. D., I., 622), one common, identical, ultimate atom for all material bodies alike, which he called Protyle. Our great teacher, H.P.B., in her "Secret Doctrine" (I. XV., p. 610-633, old ed. see also word *protyle* in the new Index), showed that Prof. Crookes' assumption was correct occult chemistry, with this exception, that there were not merely *one* only, but really *seven* such protyles, the one revealed by Prof. Crookes being the *lowest* of the seven (S. D., I., 328, note). Then Mrs. A. Besant, in her Occult Chemistry (*Lucifer*, XVII., 211-221), went still farther and showed how the material atoms of three gases, H, O, and N, were successively split up into their etheric atomines, or sub-atoms, until each of these eventually resolved itself, on the highest Ether plane, into one simple and identical vortex, or "soul" from the great ONE, thus justifying, in a way, Sir W. Thompson's "Vortex Theory," as well as Anaxagoras' belief (S. D., I., 332). Mrs. Besant further stated that, while Hydrogen contains only 18 such particles, the chemical or gross atom of Oxygen is composed of 290, and that of Nitrogen of 261, of such ultimate identical souls, these numbers being moreover in exact proportion to the atomic weights of the gases. Furthermore,—and this is a very important new point,—the difference which we see manifested, on the material plane, between the various chemical atoms of different substances issued out of the ONE, is clearly shown by Mrs. Besant's article to be a difference, not only of number and position or distribution, but also one of *evolution*, because, while passing through the various etheric planes, those originally identical soul-vortexes evolve *differently* for each substance,—or submit to the action of different *latwas** so as to constitute diversely developed groups of 'atomines' before coalescing into the,—to us,—apparently simple atom of the material plane. Moreover, these material atoms further combine, in Hydrogen and Oxygen, *two* together to constitute one molecule, while in the modified Oxygen, called Ozone, *three* atoms make one molecule, this molecule thus containing no less

* See the wonderful revelation of Nature we owe to Hindu knowledge, through R. Prasad's "Finer Forces," p. 22-23, or in *Theosophist*, Vol. IX.

than 870 Etheric vortices; in other bodies, the molecular constitution is still more complicated.

We are now prepared to say that all the chemical atoms of metals, like those of the gases described by Mrs. Besant, are really composed ultimately of variously evolved and variously compounded atomines or vortices from the Etheric ONE. Thus, following *Lucifer's* lines, we find, for example, that the atom of Iron contains 1,010 "souls," that its mineral Hematite contains 2,890, and its sulphate—a compound of three kinds—6,640 similar particles, while the atom of pure gold alone holds 3,535 vortices. No wonder that one grain of gold has been found capable of gilding two miles of thin silver wire! And no wonder, either, that gross chemical substances can be homœopathically triturated or diluted to millionth potencies, and still contain enough pure atoms to act medically, these atoms never losing their microscopical forms, colors and properties, however minute the trituration may be.*

IV.

All this, of course, will be strenuously demurred to by the obstinate and wilfully blind materialist, who has not yet been able to swallow the protyle theory. But, while such is the occult teaching, it is also fully sustained by the intimate observation of the higher metallic auras, because the fact of the wonderful and varied combinations of forms, seen in these—and indicated even on the lower astral plane,—can be explained only through the existence of such ethereal sub-divisions of the atom. Indeed, these aural forms readily indicate to the occult chemist, the number of ultimate atomines or vortex-souls from the ONE, that each body contains, as well as the nature of their evolution down to the material atom.

There will therefore be no surprise in the statements,—1st, that some of the aural forms of metals are common to all mineral matter; 2nd, that others are shared only by those metals more closely allied, which chemistry already classifies into "families" submitted to the septenary law; and 3rd, that others again of those forms are more distinctly peculiar to one metal alone and may be considered as its characteristic, individual seal or mark, showing its peculiar line of evolution, or, in other words, indicating to the student of the theory of the "tatwas," under which of the especial force or forces (or tatwas) this evolution is that is being carried on. Furthermore, from our observations,—limited though they unfortu-

* It must be well understood here, that this property of the chemical atom, of splitting up into a number of what may be termed Spiritual Centres of life, or vortices, does not in any way interfere with the accurateness of the chemical theory about the minuteness of any one chemical or material atom. Thus Prof. Crookes says that, to count the number of atoms or molecules in a pin's head space,—at the rate of ten millions per second,—would require 250,000 years: also that the smallest particle of matter perceptible to the eye still contains from 60 to 100 millions molecules, and that one-hundredth of a cubic inch of gas contains from 19 quintillions to 6 sextillions molecules (6 followed by 24 ciphers). Occult chemistry does not gainsay all this on the material plane, but it further states that each of these minute specks further sub-divides itself, when passing into the higher ethereal planes, each being thus in reality composed of Protyle Souls in numbers varying proportionately to the atomic weight of the substance.

nately may yet be,—it would appear that the number of distinct aural, or tatwic, typical forms, in the higher aura of each metal, corresponds exactly to its atomic valency; monoatomic metals showing only one kind of distinct, peculiar, characteristic aural form; diatomic, two; triatomic, three, etc.; and, in those whose valency is variable, the prominent form,—of forms,—assumes variations to suit the valency: moreover, every one of those typical forms is subjected to localized vibrations, producing modifications which subsequently combine with each other in a way similar to what is found in the well-known type, or root, of frozen water crystals, from which are produced the innumerable combinations of the familiar snow and ice flowers: and this, in itself, again demonstrates the complex nature of what hitherto were called “simple” atoms. Finally, each one of the aural forms of metals gets further modified, through the formation of chemical compounds, and even of alloys, wherein,—while preserving their individuality—they coalesce with other types, as the fact had already been ascertained by the conscientious Reichenbach, even in his primitive and groping experiments.

Thus, through all these variations, the Adept's vision can clearly follow how the so-called “simple” chemical atoms of any substance, formed of variously evolved groups of atomines, get “hooked” on to other classes of atoms, to form the molecules of the practically unlimited chemical combinations found in the mineral world or obtained through man's ingenuity, combinations which are in reality temporary marriages, often followed by divorces as among humanity. But, whatever modifications do result from chemical operations, we find these changes reflected through the respective auras and their designs; the aural study fully confirming, elucidating as a whole, the modern chemical theory of compound atomic groupings, by *number* and *position*.

It would be entirely impossible to describe here the various atomic auras of all the known metals; so it must suffice to give, as a sample, those of seven of the most familiar ones, and the accompanying plate represents the characteristic atomic forms seen, in a moderate light, within each of their respective higher auras, while not taking into consideration at all the lower or material auras, or vapours, which, although very interesting, vary one from the other merely by the tints and intensity of the predominant colors, and by the disposition of the parallel lines and of the large wheel-like circles, as well as by the shape of the incandescence and the flames that are seen in the dark.

SPECIMEN TABLE—of Characteristic Forms in the Atomic Aurans of Metals.

Fig. 1 (Ag)						SILVER (Argent)	<i>Blue Lavender (Bleu pourpre)</i>
Fig. 2 (Hg)						MERCURY (Mercure)	<i>Blue Red (Rouge bleuâtre)</i>
Fig. 3 (Cu)						COPPER (Cuivre)	<i>Yellow with Greenish Tint. (Jaune avec tinte verdâtre)</i>
Fig. 4 (Pb)						LEAD (Plomb)	<i>Gray Blue (Bleu Gris)</i>
Fig. 5 (Sb)						ANTIMONY (Antimoine)	<i>Dark Blue (Bleu Foncé)</i>
Fig. 6 (Au)						GOLD (Or)	<i>Emerald Green (Vert Émeraude.)</i>
Fig. 7 (Fe)						IRON (Fer)	<i>Scarlet Red (Rouge Écarlate)</i>

From a perusal of this diagram, it will soon become apparent that the knowledge and observation of the *Characteristic Atomic Forms* of the metallic Aurans would greatly facilitate chemical analysis and the identification of metals, since any of the characteristic forms seen in the auric cloud of a combination or mixture, would infallibly point to the presence of the corresponding metal, thus leading, not only to a thorough test of the purity of a substance, but also to the possible discovery of new "elements," in a manner similar to the discovery of metals through the presence in their spectrum of some characteristic line previously unknown.

DESCRIPTION OF THE PLATE OF ATOMIC AURAS.

No. 1 (Ag.) SILVER (Monoatomic). Only one characteristic form, a striated nut-like oval, with two germ-centres (hydrogen) at the heads or poles of the axis; but this form appears at times, cut in half, like a crescent moon, and from this are derived the other combinations. No wonder that Alchemy dedicated silver to the moon! The general tint of the auric cloud, in which these forms appear, is Blue-lavender (Akas-*Apas* ?);

No. 2 (Hg.) MERCURY (Diatomic). Very pretty characteristic duplex form, based on the combination of triangles with circles, the outward basis of the triangles being always dentated. Four of these produce a maltese cross, and three combined with two globules of Hydrogen, produce the appearance of small germinal leaves springing from seeds. The general predominant tint of the auric mist is Blue-red (Tejas with Vayu);

No. 3 (Cu.) COPPER (Diatomic). In a yellow cloud with greenish tint two round dots, from which issue three triangular dentated leaves, similar to, but more pronounced and much longer than those seen in some manifestations of Mercury. They coalesce to form complicated dentated wheels (Vayu-Tejas);

No. 4 (Pb.) LEAD (Diatomic). General auric tint gray-blue; the principal form seems to be a square with rounded corners, something like a tiny bean, which conglomerates to produce microscopical tree-like forms, of the same nature as those materially produced in the well-known experiment of the chemical metallic tree (Vayu-Prithivi);

No. 5 (Sb.) ANTIMONY (Triatomic). A dark-blue cloud, in which is seen a very characteristic form well-known in blow-pipe experiments: viz., a centre ball like an air-bubble, from the lower parts of which issue two small dark blue leaves, the whole surmounted by a white snowy globule (Akas-*Apas*-Vayu);

No. 6 (Au.) GOLD (Triatomic). General color, emerald-green, in which are found, closely webbed one into the other, around a central dot of Hydrogen, circles covered with spirals and triangles, enclosed into a sphere covered with a fine striation like meridians, as by a veil (Akas-*Apas*-Tejas);

No. 7 (Fe.) IRON (Tetratomic). General Aura scarlet-red; characteristic forms, triangles and lozenges combined with circles and opaque balls, brown; also green or bluish specks (Tejas-Vayu-Akas-Prithivi).

Now an examination of this drawing of metallic aural forms will undoubtedly strike any one acquainted with blow-pipe chemistry, on account of the fact that the figures found in the atomic aura of each metal therein described, are very remarkably similar to those obtained—as characteristic manifestations—in the blow-pipe flame, as can be seen in the text-books; for example, in Table IV. of *Metallic Essays*, in Col.

W. A. Ross' "Blow-pipe" (London, Crosby-Lockwood and Co.). But it must be understood that the aural forms herein submitted have been seen, drawn, and repeatedly described accurately by natural psychic seers,—absolutely unacquainted with the blow-pipe Chemistry and with the forms seen in its flames,—whereby fully meeting the possible objection that our aural forms were the result of a vision influenced by pre-conceived notions, for the similarity was discovered only "*après-coup*." This allows us to deduce the fact that the aural emanations of metals,—although not readily discernible to ordinary sight, yet self-luminous on a certain plane, together with their accompanying peculiar geometrical figures and the corresponding colors,—only need some appropriate artificial assistance to materialize them, as it were, and render them manifest. Accordingly, with such help as the action of the blow-pipe flame, or fusion by intense heat, or of certain electric currents, we may yet hope that those same forms, like many other auras, will soon be registered by photography.

Meanwhile, how beautifully the results already obtained confirm the teachings found in our theosophical text-book. In the "Secret Doctrine" we are told how the cosmic matter first scatters and forms itself into elements: "grouped into the mystic four within the fifth element,—Ether, the lining of Akâsa, the *Anima Mundi* or Mother of Kosmos," the Sparks are formed into "dots, lines, triangles, cubes, circles and finally spheres,"...just the same forms as we find in the Tatwas and in the characteristic metallic auras. "Why so? Because such is the first law of Nature, who geometrizes universally in all her manifestations: there is an inherent law, not only in the primordial, but also in the manifested matter of our phenomenal plane, by which Nature correlates her geometrical forms and, later, also her compound elements, and in which there is no place for chance or accident. It is a fundamental law in occultism, that there is no rest or cessation of motion in Nature: that which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form".....Then the ancient Commentary to Stauza IV. adds: "The Mother is the fiery fish of Life: she scatters her spawn and the Breath (Motion) heats and quickens it: the grains of spawn are soon attracted to each other and form the curds in the Ocean of space. The larger lumps coalesce and receive new spawn,—in fiery dots, triangles and cubes,—which ripen; and at the appointed time, some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others: after which law... comes into operation: Motion, the Breath, becomes the whirlwind and sets them into rotation" (S. D., I. p. 97).

Now, cannot the reflexion of those "fiery dots, lines, triangles, cubes and spheres," be seen in the description of the characteristic forms found in the atomic Auras of Metals, as shown on the accompanying plate?

The original observations from which have been gathered the above results were made under the writer's supervision in ordinary light, before having any knowledge of any previous studies on the same lines. If now we refer to the results obtained 50 years ago, through Reichenbach's sensitives, who observed the lower metallic auras in perfect darkness, we read as follows :

SILVER, placed on paper and burnished, showed a *white* luminous body and *white* flames, one fingers' length high, not rolling together, equal at the borders and in the middle of the plate, with no corner elongations or tufts ;

MERCURY, *red* luminous with strong *white* flames, and white vapor ;

COPPER, *red* luminous all over, with fine *green* nebulous flame, from $\frac{3}{4}$ of an inch to 1 and $\frac{1}{2}$ inch in breadth, waving immediately above the whole surface, rolling out from the middle towards the sides, and streaming out particularly beyond the borders of the metal ;

LEAD, *blue* luminous body, flames dull *blue*, streaming out weakly at the borders, without tufts at the corners ;

ANTIMONY, *white* luminous with *bluish* flames ;

GOLD, on paper and burnished, *white* luminous, with *white* flames two fingers' length high, not rolling together, border like the middle, no corner tufts ;

IRON, *red* luminous, the flames of the entire surface rolling in towards the middle and somewhat elevated there, half a hand high, brilliantly playing in *red*, *white* and *blue*.

We thus find a remarkable agreement as to the aural colors between Reichenbach's and our own experiments, with the exception of silver and gold, which in Reichenbach's tests were probably alloyed and impure,—(gold and silver being generally mixed in ancient jewellery), while, in our original researches, we used native silver from Mexican mines and native gold from California nuggets, the discrepancy thus resulting from the difference in the quality of the metals.

The usual reliability of Reichenbach's notes may make it interesting to also quote here his statements on some other metals :

BISMUTH, *red* luminous flames and marginal flames *bluish-red* ;
 CADMIUM, *white*, somewhat *bluish* flame ; CHROMIUM, *green*, passing into *yellow* ; COBALT, weak *blue* ; IRIIDIUM, *blue* luminous, flames *reddish blue* ;
 NICKEL, *red*, rising up to *greenish yellow* ; OSMIUM, *red* luminous with *greyish-red* vapour ; PALLADIUM, strongly *blue* luminous with a pale *blue* vapour ; PLATINUM, *white* luminous with pale *blue* flames ; RHODIUM, *red* luminous with pale *yellow* flames ; POTASSIUM, *red* luminous, *yellow-red* on the cut surface, large flames ; SODIUM, *red* luminous, flames dull *white* toward *lilac* ; TELLURIUM, *red* luminous, *white* at the border, no flames ; TIN, flames dirty *bluish white*, streaming out weakly at the edges, with tufts at the corners ; TITANIUM, brilliant *red* passing into *violet* ; ZINC plates, pale *red* luminous, the flames opaque-*white reddish*

blue at the points, jagged at the edges, uniting into a tuft at the corners; CHARCOAL, red luminous, red marginal flames; IODINE, red luminous when shaken, passing in some degree to green; SELENIUM, bluish red, flames blue; SULPHUR, blue flames with opaque white vapor, though as far as the writer's observations go, the nature of that vapor depends on the purity of the sulphur; ARSENIC, Reichenbach's reading is blue-red body, with pale red vapour; one specimen tested by the writer gave a white color, throwing out an aura or flame with various shades of red, running into a kind of blue, but every arsenical ore gives different auras, according to the other bodies mixed within the ore. Likewise, in every different pyrites are found complex variations from the known auras of pure iron and pure sulphur.

At this point the conclusion can safely be reached, from the foregoing, that two very different sets of observations,—viz., the material ones of ordinary scientific chemical analysis and the physiological of Reichenbach's,—constitute, as a whole, a full corroboration to the correctness of the third and most recent set, the theosophically psychic and occult. Therefore, one of the results that can be anticipated of this special study, by those qualified to undertake it, will be to further demonstrate that the mere fact of such emanations—as the auras of metals—being invisible under ordinary circumstances to ordinary eyes, does not prevent them from existing, nor from being capable of manifestation under proper efforts: so that the impartial mind will find herein one more proof of the existence of an invisible world, or at least of a part of the world, invisible to our limited senses.

A. MARQUES.

(To be concluded).

VIEWS ON THOUGHT AND MATTER.

(Concluded from p. 427).

IN speaking of the thought-sphere and its matter of different densities, it has been noted that these will correspond to different rates of vibration; and these are again expressive of certain colours, so that the different nebulous spheres that are accumulated by individuals, as well as the aura of the whole race, will have different prevailing colours, according to density and other qualities.* Its lowest stratum, in common with that about the human head and body, is the animal or nervous aura, and is of a dark red colour. In man, it is the subtle emanation of the vital parts; of the nerves, viscera, and the like; as the dark red aura of the earth is an emanation of the self-centred and separately selfish feelings of humanity in general. Above this, as about the human head, there ensues a blue zone of more or less extent, corresponding to the region of intellectual efforts—and the middle strata of the race-aura will be the same, but it is far-extending; and perhaps

* I. U., I., 275.

the blue colour of the sky may not be altogether unconnected with it. But beyond both these, there is in some a bright golden zone, due to their spiritual minds; and outside of our earth's fluidic envelope there should be the same, corresponding to the united spiritual aspirations of the whole race.* The extent of each of these zones will probably be in the inverse ratio to their respective densities.

Persons whose auras differ in colour and corresponding qualities to any great extent, will experience different likes and dislikes, sympathies and antipathies, accordingly; and various emotions will be called up by different colours, and diverse bodily conditions induced. In Babbitt's "Principles of Light and Colour" it is demonstrated that each ray of colour has a certain therapeutic influence on the human system; Blue acting soothingly on the circulation of the blood, Red stimulating, Yellow acting as a purgative, &c.† It may be to these colour-differences in the aura that are due the fondness for particular colours in pictures, ornamentation, &c., which alter as the thought-streams change. As far as the emotions are concerned, Dr. Luys has put this to the test, for he "induces emotions by coloured balls. He has often exhibited these phenomena in the course of his lectures. For this purpose he uses hollow glass balls, either blue, yellow, red, or green. The subject having been sent to sleep (the lethargic stage), a shade is placed over the subject's eyes and, suddenly, under the action of one of these balls, he is seen to open his eyes and manifest a distinct emotion. * * * According as the coloured surface is larger or smaller the emotion is more or less violent." ‡ For colours will recall the sensations and thoughts to which, by their corresponding vibrations, they are allied, and produce psychic effects accordingly—since they excite corresponding vibrations in the auric sphere, and possibly also in the various principles of the septenary man, which are also distinguished by their respective colours.§ Exactly the same may be said of the corresponding musical tones, and various combinations of them—a fact of such common experience that it requires no example; though it may recall to memory the case of the man born blind; and who, when his sight was restored by an operation, and a piece of scarlet cloth was shown to him, said he was reminded of the sound of a trumpet.|| And many persons intuitively correlate colours with sounds, as well as both with geometrical figures and other forms; while a cultivated astral perception has shown that each thought moulds the etheric matter into a visible form with its appropriate colour, and, of a duration, in its separate state, proportional to the intensity of the thought which originates it.**

* Cf. "Heights of Himalay," p. 175.

† F. Hartmann, note to "Paracelsus," p. 52.

‡ De Courmelles, "Hypnotism," p. 55.

§ Cf. S. D., III., latter portion, *passim*.

|| Rev. E. Smedley, "The Occult Sciences."

** See the illustrated articles in recent numbers of *Lucifer* and *Borderland*, on "Thought-forms."

All the parts of nature are dependent and interdependent, and therefore these things are intimately connected with each other. And farther, since colour and form, as well as other characteristics which appeal to the senses, are common to the vegetable world, so we may arrive at some ideas as to how it is that certain plants, used for medicinal purposes, will correspond to certain bodily and mental states. For these vegetable substances, having an affinity for certain qualities in the ether or elsewhere, absorb and collect them, perhaps from the light (without which they cannot live) as much as from the soil in which they grow, for this light is simply matter in motion.* Such drugs may therefore be made use of to reproduce their corresponding thoughts and other conditions. Babbitt "gives some interesting examples of correspondence between the colours and medicinal virtues of certain flowers, plants, drugs, &c., with the action of the above-named colour-rays,"† and this, perhaps, may be the foundation of likes and dislikes in the cases of certain perfumes and flowers, with some people; as also the affinities and antipathies of plants for each other.‡ Romance-writers have not been slow to avail themselves of these things;§ and Harrison Ainsworth says: "Perfumes, it is well known, exercise a singular influence over the memory. A particular odour will frequently call up an event and a long train of circumstances connected with the time when it was first inhaled."|| Bulwer Lytton goes further, and touches upon much more occult ground; for he depicts one of his characters (who is engaged in gathering a small herb with a pale blue flower) asking "What was the fable of Medea, but a proof of the powers that may be extracted from the germ and the leaf? * * *" and he proceeds to say that "the mysterious sisterhoods of Cuth* * * sought in the meanest herbs what, perhaps, the Babylonian sages explored in vain amidst the loftiest stars * * *. Nature supplies the materials" for the old Colchian magic, "they are around you in your daily walks * * *," for he maintained that "There are faculties within us with which certain herbs have affinity, and over which they have power."** We may, perhaps, smile at the seeming romance of the novelist; but possibly there may be hidden beneath his words, more of truth than most of his readers have guessed. One experimenter thus describes his sensations upon using such a drug, and, divested of certain bizarre portions due to the idiosyncrasies of the individual and his lack of occult training, they were as follows: "The sense of limitation, of the confinement of our senses within the bounds of our own flesh and blood, instantly fell away. The walls of my frame were burst outward and instantly tumbled

* Cf. I. U., I., 137, 281.

† "Paracelsus," p. 82, note.

‡ Ib.

§ Cf. "Picciola, or the Prison Flower."

|| "Guy Fawkes," ch. XX., p. 144.

** Cf. "Zanoni," Bk. II., ch. ii.; Bk. III., ch. xviii.; Bk. IV., ch. ii.; and VI., ch. vii. (of the Kenilworth edition, pp. 78, 196, 215, 307); also Part 25 of the Psy. Res. Society's "Reports," giving Prof. Ramsay's experience with anaesthetics quoted in *Lucifer*, vol. XV., No. 87, p. 285, also *Theosophical Review*, November 1897, p. 198, experiments with "Mescal buttons," and "A Rough Outline of Theosophy," p. 9.

into ruin; and without thinking what form I wore—losing sight even of all idea of form—I felt that I existed throughout a vast extent of space. The blood pulsed from my heart, sped through uncounted leagues before it reached my extremities; the air drawn into my lungs expanded into seas of limped ether, and the arch of my skull was broader than the vault of heaven. Within the concave that held my brain were the fathomless deeps of blue; clouds floated there, and the winds of heaven rolled them together, and there shone the orb of the sun. It was—though I thought not of that at the time—like a revelation of the mystery of omnipresence. It is difficult to describe this sensation, or the rapidity with which it mastered me. In the state of mental exhilaration in which I was then plunged, all sensations as they rose suggested more or less coherent images. They presented themselves to me in a double form; one physical, and therefore to a certain extent tangible; the other spiritual, and revealing itself in a succession of brilliant metaphors. * * * The thrills which ran through my nervous system became more rapid and fierce, accompanied with sensations that steeped my whole being in unutterable rapture. I was encompassed by a sea of light, through which played the pure harmonious colours that are born of light. * * * The air was radiant with excess of light, * * * I inhaled the most delicious perfumes, and harmonies such as Beethoven may have heard in dreams, floated around me. The atmosphere itself was light, odour, and music; and each and all sublimated beyond anything the senses are capable of receiving. * * * I revelled in a sensuous elysium which was perfect, because no sense was left ungratified. But beyond all my mind was filled with a boundless feeling of triumph. My journey was that of a conqueror—* * * one, victorious over the greatest, as well as the subtlest, forces of nature. The spirits of light, colour, odour, sound, and motion were my slaves, and having those I was master of the universe. The fullness of my rapture expanded the sense of time; and though the whole vision was probably not more than five minutes in passing through my mind, years seemed to have elapsed * * *"

Students of the mysteries of nature, whether Theosophists or not, may well pause before they too summarily reject such experiences as the above as the mere overdrawn exuberance of a popular author; for doubtless there is a "pharmacy of the soul"—or rather, of the auric sphere—and the brain; though modern science is but little curious on the subject, and only the adepts of a certain order of magic would make use of it, since all such means are forbidden to theosophical occultists, and they would not care to make use of them. † H. P. B. says "Plants * * * have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are * * * lost to

* Bayard Taylor's "Pictures of Palestine," cited, *Lucifer*, vol. IX., p. 159; and cf. p. 324.

† See *Theosophist*, vol. IV., p. 283, Aug. 1883; and note to "Etidorpha," p. 276.

European science,* and useless to say, too, are unknown to it, except in a few marked instances. * * * The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved; and those who are aware of the nature of soma, know the properties of other plants as well."† "There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumours of the world, studying the great problems of the physical and spiritual universe. They have their secret records, in which are preserved the fruits of the scholastic labours of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Sais, traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtain of the past—all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another."‡ Now this magic liquid of theirs, referred to above under the name of *Soma*, "in mystical phraseology * * * is the name of the sacred beverage drunk by the Brahmins and the Initiates, § during their mysteries * * *. The partaker of *Soma* finds himself linked both to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time-being in the ethereal higher regions, becoming virtually 'as one of the gods,' and yet preserving in his physical brain the memory of what he sees and hears."|| Many such instances might be cited, and quotations given; for it is well known that certain peculiar vegetable products were used by the witches and wizards of olden times,** as also by the Schamans of Siberia, and other professors of the occult arts.†† So Paracelsus remarks, after speaking of the occult properties of things, "There are also some poisons by which the organic activity of the body may be suppressed for a time, and the consciousness of the inner man be made more active, and which may therefore enable us to see the things of the astral plane."‡‡ We, however, are less concerned with the recital of such cases than with the bearing they may have upon the subject of thought and matter, or mind and brain; and they are here referred to,

* Cf. "Zanoni," Bk. II., ch. ii., p. 78, and Bk. IV., ch. IV., pp. 226-227, also S. D., III., 124, note.

† I. U., I., 589, 590, also the use of incense, &c., spoken of in "Night side of Nature," pp. 475, 476.

‡ I. U., I., 558, and II., 306, 308.

§ And elsewhere for similar purposes—see "History of the Assassins," by Von Hamner, 233, 237, notes.

|| S. D., II., 498, 499, o. e., 524, 525, n. e., and I. U., I., 357, 358.

** Ennemoer, "Hist. of Magic," articles on the witch-ingredients, &c.

†† Cf. "Night side of Nature," pp. 127, 137, 138, 362, 363, 475.

‡‡ "Paracelsus," pp. 94, 95. (2) S. D., II., 499 G.C. 524, n. e.

principally because there is a connection between this employment of drugs and what has been said concerning the moon and her influence, upon thought. For the name *Soma* quoted as that of an Indian preparation used for these purposes, signifies the moon, astronomically speaking;* and we may trace some of the reasons for such a connection, if we consider that odours call up certain thoughts, and narcotics revive certain impressions and memories, because they are the tangible and objective form (by their absorption of certain qualities) of the influence conveyed by the moon; and hence might be employed to vivify the thoughts which she originates or controls—for which reasons, probably, the astrologers divided all plants under the rule of the sun, moon, and stars. When we inhale a perfume, certain particles of invisible matter are given off from it, which strike upon our olfactory nerves—and these convey the sensation to the brain, the physical centre of the auric sphere, wherein are stored up all the impressions connected with the odour. These impressions will then drift into the consciousness accordingly—it being the same in principle with the dreams and visions which drugs call up, though these may never have formed part of our *waking* memory, but perhaps of our astral wanderings. As concerns perfumes, there are those who will say the effect is due rather to vibrations set in action by the materials used, than to the impact of its solid particles on our nerves; but both are involved, since we cannot have vibrations, where there is no matter to vibrate.

After reading the above, perhaps it will be asked, since man is thus so far under the influence of forces external to himself, how far is he to be held accountable for deeds which may be prompted he knows not how, or from whence; how, in short, is he to do otherwise than as 'the birds of the air and the beasts of the field' which act out their lives thereunder? To all such questions it may be answered that the will is a power by itself, over which the cosmic forces have no control when it has received the necessary training, which results in self-control. This is the very opposite to the case of those men of violent passions who employ it in their gratification, for these are not the men of *strong* will that they are often called, but men of no will-control at all; because they are the veriest slaves of every wind of passion that blows. But a celebrated student of nature has said "A man who wholly belongs to himself cannot belong to anything else." Man has the power of self-control, and no external influences can control him if he exercises this power. The influences of the Macrocosm cannot so easily impress themselves upon a rational, wise, and passionless man, as they do upon animals, vegetables, and minerals,* and, since this is so, and we can not only control our own thoughts, but with them also the emanations thence arising which affect others. "This view enormously increases the responsibility of the individual, as it makes each a radiant focus or centre of feeling, sending out good and bad influences, and thus work-

* "Paracelsus," p. 52.

ing for good and evil in all men and women, within the sphere of activity.* If this theory is correct, we see how easily others may be influenced by us, for if, owing to our habits and thoughts, we give off an evil aura, we know not how far it may extend, nor what bad consequences it may entail. If we should so affect other persons, who, by their passive characteristics or temperaments, may at certain times be very susceptible to external influences, they become unconsciously impressed with our mind-aura which we give off, and will accordingly conform their actions and thoughts to a more or less extent in conformity with ours—though perhaps quite unconscious of any direct imitation. Perhaps it is by the effects here spoken of, that a person who chooses bad company becomes like unto those he associates with; for in this case the solitary unit has to face the combined attack of many others, and if there is the least leaning on his part towards their evil courses, at certain periods the weight of influence becomes irresistible, and ruin must follow accordingly. With any two individuals the effect may be modified: "Take, for example, two persons, one moral, intellectual and religious; the other gross, sensual and living altogether on the material plane. If their auras come in contact, they will be mutually affected. The former will feel a depressing influence, and will shrink from the presence of the other, while the latter will receive an impression for good from the aura of the moral man * * *. Thus the two auras, intermingling with one another, will have an impress for good or evil from the brains of both, the permanency of which is in the direct ratio of the sensitiveness or positivity of character of the person so influenced * * *; if the individuality of a moral person coming in contact with the aura of a sensualist, is but little developed; if he has been reared on a diet of negative morality and negative virtue, without any self-reliance or personal will; and if, on the other hand, the sensualist is utterly depraved, his aura will make upon the negative aura of the other an impression strong enough to work * * * its way to the brain, and graft upon it its own immoral bent and criminal idiosyncrasy." †

When, however, in place of admitting the influence of bad thoughts, we cultivate good and beneficent ones, those who come under the sphere of activity of our thoughts will feel an ennobling and elevating effect therefrom; and it therefore becomes the duty of all and every one so to regulate their thoughts as that they may never have to reproach themselves with the recollection of having possibly given off an influence which may have led another into a wrong path, and in future continue to act similarly. The effort to do this constitutes one of those which are required of Theosophists; for the pursuit of wrong courses, whether in thought or action, does injury both to those who pursue such courses, and those who, however remotely, are affected by them; and thus retards the consummation of

* Cf. *Lucifer*, Sept., 15th, 1892.

† "On the Heights of Himalay," pp. 62, 63.

that "Brotherhood of Humanity" which has been the aim of all true students of mystic science for so many ages.

S. STUART.

CASTE SYSTEM IN INDIA.

REMARriage OF WIDOWS.

(Continued from p. 755, Vol. XIX).

THE Hindu caste system as at present prevailing in India prohibits the remarriage of widows among the higher castes. The lower castes have always enjoyed greater liberty in this matter, and by immemorial custom the remarriage of widows is allowable amongst them. It is a well known fact that if one wants to study the archaic forms and institutions of a country, he must look for the same among the classes who by their surroundings and trainings would be most likely to preserve them. The lower classes of society, therefore, are the proper materials where one may study ancient manners and customs, language and literature, for with the tenacity of ignorance they have preserved them better than the higher classes. Let us see, therefore, what was the attitude of ancient India with regard to this problem. In dealing with this subject one cannot help thinking of Pandit Ishwara Chandra Vidyasagara, whose exertions in this matter brought the subject within the range of practical social economy. As the works of that great philanthropist are written in Bengali, it would therefore be proper if I give to the readers of the *Theosophist* an account of the work done by him.

The question then is, "Can a Hindu woman who has lost her husband, remarry?" The answer of this question is not to be given by our own inclinations or through considerations of experiences, but from the Dharma Sâstras. The authoritative books of the Dharma Sâstras are the works which bear the names of the following Rishis;—

"Manu, Atri, Vishnu, Hârita, Yâjñavalka, Usanas Angiras, Yama, Apastamba, Samvarta, Kâtyâyana, Brihaepati, Parâsara, Vyâsa, Sankha, Likhita, Daksha, Gautama, Sâtâpata and Vasishtha." (Yâjñavalka Adhâya I., verse 4—5.)

"Among these books, all are not held to be equally authoritative; for says Manu, "The duties of the Satya Yuga are different from those of the Dvâpara and the Tretâ, and those of the Kali Yuga different from them all, because of the change of cycles."

Of the above Dharma Sâstras what are the books which are authoritative in this Kali Yuga? To this we find the answer in Parâsara Samhitâ, which declares:—"Manu is the law book for the Satya Yuga, Gautama for the Tretâ, Sankha Likhita for the Dvâpara and the work of Parâsara for the Kali Yuga."

Thus we have it stated as to the book which is authority in this age. Does then Parâsara allow the remarriage of widows? On this point

there can be no two opinions. He says :—" For women another husband is legally ordained under these five calamities—(i) when the husband is missing, (ii) when he renounces the world by becoming a mendicant, (iii) when he is found to be impotent, (iv) when he is degraded from the caste, and (v) when he is dead."

This shows that a woman who loses her husband in any one of the above mentioned five ways may remarry. Of course he recommends, further on, that it would be better if she lead the life of Brahmacharya. But to those who cannot do so he gives the full liberty of remarriage.

Having thus determined that in this Kali Yuga the remarriage of widows according to the Sâstras, is allowed, let us enquire whether there are any contrary texts to be found. For there are persons who say :—" Oh yes, there was remarriage of widows in old yugas, but it has been prohibited in this Kali Yuga. For have we not the authority of Brihad Nârada and Yâjñavalka to the contrary ? " The authorities which they quote are the following :—

"The wise men have declared the following Dharmas to be illegal in this Kali Yuga :—Going adrift on the sea for the sake of death, carrying a Kamandalu, marrying a girl from a caste not one's own, a widow raising the son to her husband through his younger brother, killing animals in Madhuparka ceremony, eating meat in Srâdhas, assuming the Vânaprastha Âsrama, giving a maid in marriage who had already been given before, keeping Brahmacharya for a long time, the human sacrifice, the horse sacrifice, the cow sacrifice and going on the great journey to meet death."

The words in the above on which our opponents' rely are,—

“ दत्तायाञ्चैव कन्यायाः पुनर्दानपरम्यच । ”

These words do not forbid the remarriage of widows, but prohibit that ancient unquestionable custom which gave authority to the father to break a marriage contract properly solemnised, if he got a better bridegroom. The traces of this custom we find in Yâjñavalka :—

Once a maiden is given, (he who) takes her after giving is liable to be punished like a thief. If a bridegroom better than the previous one comes, even the given (maiden) may be taken away (Yâjñavalka Adhâya I., verse 65).

This liberty of breaking a marriage contract naturally led to many disputes and heart-burnings and was consequently put down authoritatively by later lawgivers. It cannot be construed as a prohibition of widow marriage, so expressly laid down by Parâsara, the lawgiver *par-excellence* for this Kali Yuga. The text of the Âditya Purâna देवोण-सुतोत्पत्तिर्दत्तकन्या प्रदीयते॥ does not carry the argument of our opponent any further. For it also uses the same words दत्तकन्या 'a betrothed maiden,' and the very word कन्या or virgin, shows that the rule applied to betrothals and not to marriages.

But if it even be taken that the Brihad Nārada and the Āditya Purāna texts prohibit widow marriage, then we find that there is a conflict between the Parāśara Smṛiti and Purānas. In the cases of such conflict of texts the Hindu law of interpretation is that, in case of conflict, a Smṛiti text prevails over a Purāna text.

श्रुतिस्मृतिपुराणानां विरोधीयत्रदृश्यते ।
तत्रश्रौतंप्रमाणन्तु तयोर्द्वेषस्मृतिर्वैरा ॥

The clear text of the Parāśara Smṛiti therefore cannot be set aside by any forced interpretation of Pāurānic texts cited above.

Another objection taken by some is,—“Admitted that widow marriage is allowed by Sāstras, yet as it is repugnant to Hindu customs, therefore it should not be allowed.” To this we reply that a custom is the result of public opinion of a community, and it is liable to change if the necessity and the advisability of such change is pointed out to them. It is to educate and create this public opinion that we have undertaken to write these few lines, for we doubt not that there is many a family in which there are young child widows, and there is many a father who wishes in the heart of his heart to marry his virgin widowed daughter if society would allow him to do so.

Some persons have interpreted the text of Parāśara as applying to betrothal and not to marriages. For the sake of reference and interpretation we give the text in the original :

नष्टे मृते प्रव्राजिते क्लीबे च पतिते पतौ ।
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥

Any Sanskrit scholar unprejudiced by preconceived opinion would say that this text applied to marriages and not to betrothals. The words used in it clearly mark the distinction between marriages and betrothals. For where betrothal is meant the words used are वर or bridegroom and कन्या maiden, as in the text of Yājñavalka cited above (Yājñavalka I. 65).

But in this verse we find the words used are पति husband and नारी wife. But we need not depend merely upon our own interpretation. The great commentator, Mādhavāchārya, in his gloss upon this passage, says :—

परिवेदनपर्याधानयोरिवस्त्रीणां पुनरुद्वाह स्यापि
प्रसंगात्कचिदभ्यनुज्ञां दर्शयति ॥

This clearly shows that the text relates to पुनरुद्वाह or remarriage. Mādhavāchārya goes on further by saying that, better than पुनरुद्वाह remarriage, is Brahmacharya, and better than Brahmacharya is dying on the funeral pile of her husband. If the text did not relate to marriage, but to betrothal only, the text then saying that it is better for the woman to burn herself with her husband would be meaningless. For would it not be absurd to say that a betrothed girl should burn herself

on the funeral pile of her would-be husband. But in the face of the clear commentary of a great Sanskrit scholar like Mādhavāchārya, there remains no room for doubt at all.

That the above text can never apply to betrothal is also further apparent from the following text of Nārada :—

नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ ।
 पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥
 अष्टौ वर्षाण्यपेक्षेत ब्राह्मणी प्रोषितं पतिम् ।
 अप्रसूता तु चत्वारि परतोऽन्यं समाश्रयेत् ॥
 क्षत्रिया षट्समास्तिष्टेदप्रसूता समाश्रयेत् ।
 वैश्या प्रसूता चत्वारि देववर्षैस्त्वितरावसेत् ॥
 नशूद्रायाः स्मृतः काल एष प्रोषितयोषिताम् ।
 जीवति श्रुयमाणे तु स्यादेष द्विगुणो विधिः ॥
 अप्रवृत्तौ तु भूतानां दृष्टिरेषा प्रजापतेः ।
 अतोऽन्यगमने स्त्रीणां मेघ दोषो न विद्यते ॥

For women, another husband is legally allowed under the following five calamities : (i) when the husband is missing, (ii) when he renounces the world by becoming a mendicant, (iii) when he is found to be impotent, (iv) when he is degraded from the caste, (v) when he is dead.

A Brāhmana woman having children should wait for eight years for the return of her missing husband, but if he has no children, she may wait for four years and then marry another person.

A Kshatriya woman should wait for six and three years respectively, under the same circumstances.

A Vaisya woman for four and two years respectively.

And there is no fixed time for a Sūdra woman. These are the various periods of waiting for missing husbands. The periods are to be doubled if it is heard that the husband is alive. This is the law of Prajāpati. If a woman, therefore, remarries under these circumstances, she commits no fault.

The above text also shows that it applies to married women and not to betrothed girls, for it would be absurd to say that a betrothed girl having a child should wait for eight years, and a betrothed girl not having a child should wait for four years.

The only passage that prohibits the remarriage of widows is the following from Ādipurāna :—

“In Kali Yuga five things should not be done :—the marriage of women already married, giving a larger share to the eldest son, eating of beef, marrying the elder brother's widow and carrying a Kamandalu.”

This text is from a Purāna, and it prohibits the marriage of women already married in general terms, while the text of Parāśara

lays down the particular exceptions. The general rule is that a woman already married, should not be married again by another person, for that would constitute bigamy under every system of law. To this general rule, however, there are five exceptions as mentioned by Parāśara and Nārada. Thus there is no real conflict between the text of *Ādi Purāna* and that of Parāśara and Nārada. In support of this view we may quote other Smṛiti writers also. Thus Kātyāyana says :—

“ If a girl be married, even, she may be given to another husband, with clothes and ornaments, if the husband be found to belong to another caste, or to be degraded, or impotent, or of cruel conduct, or of the same gotra, or a slave, or a person suffering from an incurable disease ” (Katyāyana as quoted in *Nirnayasindhu*).

So also Vasishtha says : “ A person may remarry his daughter under the following circumstances :—If the husband be devoid of good lineage, or good conduct, or is impotent, &c., or degraded, epileptic, or a heretic or suffering from incurable disease or belonging to any particular sect, or if he is of the same gotra with the girl.”

Thus according to Kātyāyana and Vasishtha, remarriage is allowed under the following circumstances :—(1) If the husband is of another caste, (2) degraded, (3) impotent, (4) of evil habits, (5) of the same gotra, (6) slave, (7) incurable disease, (8) low family, (9) epileptic, (10) heretic, (11) hypocrite.”

These are the general rules applicable in all ages. Parāśara modified this rule by confining it to five conditions only. Thus therefore there is no conflict between the rule propounded by *Ādi Purāna* and that laid down by Parāśara.

S. C. BASU.

(To be continued).

EVIDENCES OF SUPERSENSUOUS CONSCIOUSNESS.

(Continued from page 415.)

INTELLECT and intuition are but different planes of consciousness. In all modern philosophy, consciousness is the basis. And all speculation hinges upon whether we have any ideas independent of experience, experience meaning experience in sense and reason ; and how far in this limited circle the human mind is competent to solve such problems as immortality. God, the great questions of creation, the purpose of the Universe, the reign of Moral Law, &c.

If experience means only that which can be gathered on sensuous and rational planes of consciousness, then all the great problems of the kind mentioned do not come within the field of that experience. Then all that knowledge of the ultra-rational kind is independent of experience. Knowledge which depends on experience is but knowledge of *phenomena* ; and all philosophers, whether of the West or of the East, are agreed that to

know things *per se*, i.e., to understand the *noumena*, some other channel than experience must exist.

That such channel exists is the uniform answer of the Occidental ecstasies, the Oriental Yogis, and the Theosophists, who are revivalists of this forgotten way, which under its several aspects, is variously known as trance, ecstasy, *Samādhi*, intuition, &c., all which are groupable under the philosophic designation of 'supersensuous consciousness.' Even Locke, who is not an ecstatic, and who is against 'innate ideas,' is caught alluding to what he names the 'internal sense,' or 'reflection,'* or a consciousness not common.

While yet in this body, there exists thus a way by which to directly intuit the Divine. That God can be experienced *now* is what our ecstasies tell us; that He is not separated from us either by an unbridged gulf, or unfathomable abyss. He is nearer than the nearest, and communicable. The necessary pre-requisites to meet him are purity, patience, and peace of mind. All evidence for superconscious states points to a pure life being led. A pure life brings a pure heart, and a pure heart is the sure passport to Heaven.

'God,' says Eliphas Lévi, in his "Paradoxes of the Highest Science," 'is the great Archidox of the Universe.' By Archidox, he means that super-excellent doctrine which is above reason and science. He says: "Below the reason of the mass is materialism, above the reason of the scientific, is God. *Credo quia absurdum!*"

Reference in these sayings is had to that exalted and ultra-rational state, in which one is transported into supersensuous consciousness and sees and feels God face to face. Not one but millions are those who have so seen God and arrived at perfection. So Bhagavad Gītā, Bk. IV., verse 10, says:—

"*Bahavo jñāna-tapasā pūtū Mad-bhāvam-ūgatāh.*" And those that went to the divine state were wise, austere and pure. To see God, to secure His communion, therefore requires wisdom, meditation and purity. Lead therefore the life of the intellect, the life of reflection, the life of purity and you will know God. In other words, with a clear head and a clean heart we approach the august living presence of God. This kind of life implies mind-training: Locke said, "reflection."

Reflection means control over one's thoughts. It means, to keep one's thoughts in one's power, and be able to direct, arrange, fix and apply them to whatsoever may be the object of pursuit. How to catch the fleeting mind is therefore the first concern of the science of Yoga. The methods proposed are those that have been described in my Lectures on Inspiration, &c. The success or the fulfilment of these methods is *Samādhi*, or complete unwavering concentration and abstraction. Locke, a great

* Locke's proof of the existence of God, for example, is memorable. He says (*Bk. IV. Ch. 10*): "It is plain to me that we have a more certain knowledge of the existence of God than of any thing our senses have not immediately discovered to us. Nay, I presume, I may say, that we may more certainly know that there is a God than that there is anything else without us." So Locke had two sources of knowledge, the *sensuous* and *reflective* (the latter akin to *supersensuous*).

thinker, seriously asked if anybody could suggest a method for mind-discipline, and he would have been glad indeed to have come across an Indian Yogi. I make an extract from Locke's "Conduct of the Understanding," see XXV., on 'Wandering' * :—"That there is constant succession and flux of ideas in our minds, I have observed in the former part of this essay, and every one may take notice of it in himself. This, I suppose, may deserve some part of our care in the "conduct" of our understandings; and I think it may be of great advantage if we can by use get such power over our minds, as to be able to direct each train of ideas so that none may come in view but such as are pertinent to our present inquiry, and in such order as may be most useful to the discovery we are upon; or, at least, if some foreign and unsought ideas do offer themselves, that yet we may be able to reject them, and keep them from diverting our mind from its present pursuit. This is not, I suspect, so easy to be done as perhaps may be imagined; and yet, for ought I know, this may be, if not the chief, yet one of the great differences that carry some men in their reasoning so far beyond others, where they seem to be naturally of equal parts. A proper and effectual remedy for this wandering of thoughts, I would be glad to find. He that should propose such a one, would do great service to the studious and contemplative part of mankind, and perhaps help unthinking men to become thinking. I must acknowledge that, hitherto, I have discovered no other way to keep our thoughts close to their business, but the endeavouring as much as we can, and, by frequent attention and application, getting the habit of attention and application." This,—that is how to acquire concentration—was exactly what Lord Krishna taught Arjuna in Bhagavad Gītā :—" *Abhyāsenatu Kaunteya, vairāgyenacha grihyate,*" Bk., VI. v. 35.† 'By practice and dispassion, said Sri Krishna. Dispassion (*Vairāgya*) means non-attachment to fleeting things, or removing oneself therefrom. This means the practice of virtues and the leading of a pure life—the embodiment of pure deeds, pure words and pure thoughts. And this 'dispassion' conjoined to the practice of introspective practice (*abhyāsa*), lands the pilgrim to the footstool of God. In the theosophic terminology, one will have effected junction with the Seventh Principle, God, the *word*, the *Logos*. The Noumenal base underlying phenomena which is beyond cognition of the senses, and which it costs metaphysics so much speculation to establish, will then become as much a real perception by the intuitive sense as external phenomena are to the physical senses. All spiritually great men have this intuitive sense developed in them, and their religion consists in teaching others how to develop it in themselves so as to realise the two fundamental ideas of all religions, viz.—

- (a) *A life beyond the grave.*
- (b) *The requital of good and evil.*

* Pp. 233-234.

† Read my English Translation of Gītā and commentaries, for elaborate information.

The conclusion is that man has not only the sense-faculties, and the rational faculty, but he has a super-sensuous and super-rational faculty. This faculty is latent in every man. It is the innate idea germinally lying there. The soul according to Indian philosophy is essentially divine, not corrupt as Christians would say. An essentially divine soul is the seat of all ideas. All spiritual knowledge is the direct functioning of the innate faculty called intuition. Intuition (when the soul owns it) or inspiration (when it seems to be revealed from a higher source) is thus a great source of knowledge. Says Swami Vivekānanda in defining a *Rishi* :—

“The *Rishi* is the *mantra-draśtā*, the seer of thought. What is the proof of religion? This was asked in very ancient times. There is no proof in the senses, was the declaration. ‘From whence do words reflect back with thought, without reaching the goal? There the eyes cannot reach, neither can the mind, nor any of the organs.’ That has been the declaration for ages and ages. Nature outside cannot give us any answer as to the existence of the soul, the existence of God, the eternal life, the goal of man, and all that. The mind is continually changing, always in a state of flux; it is finite, it is broken into pieces. What can this nature talk of the infinite, the unchangeable, the unbroken, the indivisible, the eternal? It can never be. And whenever mankind has striven in vain to get an answer from dull dead matter, history knows how disastrous the results have been. How comes, then the knowledge which the Vedas declared? It comes through being a *Rishi*. This knowledge is not in the senses, but are the senses the be-all and the end-all of the human being? Who dares say that the senses are the all in all of man? Even in our lives, in the life of every one of us here, there come moments of calmness, perhaps when we see before us the death of one we loved, when some shock comes to us, or when extreme blessedness comes to us; many other occasions there are when the mind, as it were, becomes calm, feels for the moment its real nature, and a glimpse of the infinite beyond, where words cannot reach, is revealed to us. This is in ordinary life, but it has to be heightened, practised, perfected. Men found out ages ago that the soul is not bound or limited by the senses, no, not even by consciousness. We have to understand that this consciousness is only the name of one link in the infinite chain. Being is not identical with consciousness, but consciousness is only one part of being. Beyond consciousness is where the bold search. Consciousness is bound by the senses. Beyond that, beyond the senses, men must go in order to arrive at truths of the spiritual world, and there are even now persons who succeed in going beyond the bounds of the senses. These are called *Rishis*, because they come face to face with spiritual truths. The proof, therefore, of the Vedas is just the same as the proof of this table before me, *pratyaksha*, direct perception. This I see with the senses, and the truths of spirituality we also see in a super-conscious state of the human soul. This *Rishi* state is not limited by time, or by place, or by sex, or by race. *Vāṭayāna* boldly declares

that this Rishihood is the common property of the descendant of the sage, of the Aryan, of the non-Aryan, even the mlechcha."*

Rishihood is thus no other than the transcendent state of consciousness into which the mind gets—called in India Samādhi. It is only in that state that the soul is directly cognised. Soul as well as God is Absolute when considered in relation to unsteady phenomena which both are causal in producing. 'Surely,' says Lord Rāmakrishna, 'we, with our feeble powers of *vichāra* (ratiocination and induction) cannot lay hold on the Absolute. Hence *Revelation*, not ratiocination or induction! *Inspiration*, not reason!'

From the Sufis or Persian (or Islamic) Vedāntists we have again evidence, as we learn from Mr. E. Sell's Book, "The Faith of Islam," that:—

'In addition to reason, man has a certain faculty (*taur*) whereby he perceives hidden mysteries.'

'This faculty is the inner light, the intuition which, under certain conditions, conveys to him a knowledge of God by direct apprehension in a manner similar to the evidence of the senses.'

The Bhagavad Gītā from the 1st to the 6th chapters is devoted to soul-intuitions, and the 7th to 12th chapters, God-intuitions. Chapters VI., VII., IX., and XII. are particularly full of interest on these themes. The state of ecstasy being two-fold—the Soul-ecstasy and Divine-ecstasy—the following two verses of the Gītā depict the state of the ecstatic of the latter kind (IX-14-Śatataṁ, &c.).

'By ever chanting My hymns, in firm resolve engaged in My services, falling before Me prostrate, in rapturous love, (thus) do these meditate on Me, who are aspirers of eternal union with Me.†

'Thoughts centred in Me, life sent out to Me, do they (the Divine ecstatics) ever enlighten and entertain one with another, taking Me as their theme, in gladness and exultation'* (X-9; *Machchitta*, &c.)

Verse 14, above cited contains, in summary, the signs of what a Divine ecstatic devotion is.

It is a devotion in which all thoughts are absorbed in the one contemplation of the Divine, so much so that all notion of one's own importance and individuality is gradually effaced, the self is forgotten or reduced to the zero point (*dāsya*)*; and before the dazed vision of the soul opens out a vista of consciousness seeming to embrace all things and all space.

A. GOVINDA CHARLU.

(To be concluded.)

* "The Sages of India," pp. 24, 25, 26.

† (Consult my translation of Bhagavad Gītā with Sri Rāmānjan's commentary.)

REAL AND SEEMING DOUBLES.

CERTAINLY the old proverb, "One-half of the world knows not how the other half lives," is absolutely true so far as man's activities during sleep are concerned. One's neighbour, who seems the most commonplace and prosaic of mortals, may be engaged nightly on the astral plane in world-work of the highest importance; and he may be as ignorant of it when in his waking state as the veriest stranger, his bosom friend or his nearest relative. The waters of Lethe flow between the two domains of consciousness to him who has not yet learnt how to function on both planes with equal self-possession. It may be that an advanced ego, consenting to take birth in a spiritually opaque body [to coin a fitting word], for the doing of a certain work that must be done for the world's sake, goes into that birth with full fore-knowledge that it implies a temporary spiritual eclipse for him during his waking hours, or, at best, mere spasmodic recollections of the higher life that he leads while his body sleeps. No people in the world know this better than the Hindus, which accounts for the reverence they often show to some 'ascetic' who passes years without uttering a word or, possibly, only muttering now and again a string of senseless babble: they believe that he may be most actively at work for mankind and that to be in his presence is in itself a spiritual blessing. There are people in the Theosophical Society who come within this category, people who seem to their colleagues unendowed with spiritual capacities, yet who at night are playing the parts of benefactors and spiritual guides—it may be, to the very ones whom the members look upon as the most advanced spirits among us. 'Appearances are deceitful' is a maxim to be ever kept in mind. Who, to have looked at H. P. B. in her hours of social intercourse, would have imagined the sort of life she led while they were asleep, or the compensation the indwelling entity got for taking upon himself to occupy and use that tumultuous body? When the Masters caused the astral forms of all our Indian members to pass before them for inspection, was it not a semi-drunkard Hindu who was found the spiritually brightest? While the others showed a respectable outside face, and some were loud in professions of devotion to Them and Their cause, this poor pitied man worked without boasting, was spiritually pure while physically tainted, and gave his hours of physical unconsciousness to zealous striving for the good of mankind. Let us not be discouraged, then, because we do not seem to get on much faster in spiritual unfolding, nor jealous of others who alone seem to possess the favor of the Teachers and to be able to write books that help to the making of epochs. Let us just do our best to square our lives and mould our thoughts according to the rules sketched out by the Sages, even though we may not get the proof of our real spiritual capacities until we are about casting off the opaque shell of our physical body.

It often happens that we appear to and teach persons in different parts of the world in our Doubles, and that the beneficiaries are able to remember the incidents while we do not: sometimes they write or tell us this, sometimes are able to pick us out of a crowd on our first meeting. This has happened to many of us, no doubt; to some it certainly has. A few weeks ago, an old and dear friend of mine, one who is perfectly familiar with my face, saw me—as he supposed—in a London club. He writes: "A week or so before I got your letter, I saw a man at the club who pretends to be a distinct individual, and to answer to the name of —, —, —, according to the waiter, whom I immediately asked—but who was really your astral Double, white beard and all. Respecting the incognito, I didn't accost you, etc." My friend did wrong not to, for if it had been myself I should certainly have either explained my presence there or disappeared, after the fashion of Doubles. If the person resembling me is a 'distinct individual,' as he doubtless is, he must frequent that club, or at least the register in the Secretary's office would tell how he gained access. I hope my friend will make this test, for I have not the smallest belief that I was haunting clubs in London with apparently no useful purpose; for, surely, to just puzzle, one of the most enlightened occultists living, by a casual appearance without saying a word or even giving a nod of recognition, was a sheer waste of power. The probability is that every one of us has quasi-doubles of this sort in different parts of the world. It is an ancient belief that, "All men are created in pairs." As an Anglo-Indian paper recently said,

"The extraordinary resemblance between persons of widely different positions, and even of different nationalities, cannot fail to strike any student of London's streets. A peculiar fact is that the "doubles" of Royalty are nearly always people in humble life.

"The Queen's double is an elderly woman who acts as pew-opener at a church in North London, and so exact is the resemblance as to make all new members of the congregation exclaim. Strangely enough, she is the exact age of the Queen, and became a widow in the same year that the Prince Consort's death cast a gloom over England."

The Empress Frederick, Princess Henry of Battenberg, Prince of Wales, Duke of Cambridge, Duke of Connaught, Duke of York, Czar of Russia, Sir William Harcourt, Mr. Gladstone, Alma Tadema, George du Maurier and scores more of public characters, have their physical counterparts. What struck me as strange, on first coming to Asia, was the fact that I encountered people of both sexes and different castes who bore striking likenesses, barring the skin, to friends of mine in America and Europe. When in Japan I was spoken to in a public assembly as the then Portuguese Ambassador, by a personage in high society and familiar with his looks; and yet, when the Ambassador arrived shortly after, and we were introduced and stood face to face, neither of us thought the other much like himself. We were men, and had long grey beards, but there the resemblance ended. On the astral plane these same mistakes of

identity occur, yet even there we have our seeming duplicates. I know of a case where a certain enlightened occultist and mystic has been receiving instruction for years from a person who occupies one of these "opaque" physical bodies, and is unconscious in his waking state of that relationship between them. The teacher's astral appearance is perfectly familiar to the pupil, and moreover he identifies him by the characteristics of his aura and the shine of his astral body; yet he has also met on various occasions a second self of the teacher, so like him that it was only when he chanced to see them together, that he was able to know which was which. We have here a clue to many puzzling visits to us in dreams, waking visions, and the state of full waking consciousness, of persons whom we think are known to us yet are not in reality, but are only very like them. Men and women have before now been charged with crimes which they never committed, and credited with good deeds they had not done, because of mistakes as to identity, and sometimes the truth has not been known until years afterward, perhaps not until after their death. The lesson taught by these facts is that, in judging our neighbour, we should be very careful to suspend judgment until we have become able to verify the facts, whether our observations be made on the physical or any higher plane of being.

H. S. O.

BENGALI FOLK LORE.

(Continued from p. 432.)

DREAMS.

"DREAMS indicate the moral state of the soul, and have an ethical value; here man's character is often revealed in the presence of his higher self" ("Key to the Secret Vault").

The subject of dreams has been touched upon elsewhere, but it occupies such a place in the daily life of a Bengali that it ought to have a separate notice. In the valuable book, from which I have quoted above, we read that the "mind is never so fully awake as when in sleep." Mind is ever active, be it in sleep or when we are wide awake. In the soundness of our sleep we often have no consciousness of this activity. But it comes to the fore by the vehicle of what we call a dream. The Mind-Premier is thus conveyed to the presence of one's own higher self. Dreams are, according to their nature, good or bad. But they are not unoften accompanied by a jumble of nonsense or a strange and ludicrous medley of imagination, which is inexplicable. Good dreams are not spoken of to anybody lest they remain unrealized. A dream, which presents to the dreamer some scene of fire or ordure is generally considered good. A dream of a snake or snakes relates, it is believed, to an increase in the number of progeny. One, which has assigned a place to the fish, tells, in an erotic point of view, of an evil eye of the opposite sex of the dreamer. Dreams in connection with some musical perform-

ance, or with some joyous festive occasion or with certain persons' movements by any conveyance, or with the appearance of some deceased person in body, are considered evil. Those of the necessaries of life are regarded none the less so. It is commonly believed that the evil dreams dreamt of one's own self or of one's own dear and near relations have their consequences felt by others. To anxious dreamers the contrary of the thing dreamt generally happens. This makes them despondent or cheerful according as the case may be. The appearance of a dead person (or persons) in a dream is much dreaded. The dreamer is in that case advised to send the shades of the departed away with three handfuls of ashes doled out to them thrice in memory of them, early in the following morning before he or she washes the mouth. As a rule, whatever of an evil dream lingers in memory does not remain untold—in the absence of anybody, before a pond or well—in fear of the evil consequences that the dreamer is otherwise fated to feel. Living relatives appearing in dream, as if about to take leave, are looked on as dead. To parry these imaginary evils the name of Govind, as I have said elsewhere, is taken under all circumstances. Comparatively speaking, it should be noted here that a good dream is a thing of rare occurrence. One should have a nap after an evil dream so that its effects may be slept away. After a propitious dream one should not sleep. It is to be thought over so that it may take effect sooner or later. The dreamers are sometimes so much exercised in mind that the subjects of the dream are written to, for good or bad, as the case may be.

ASTROLOGY.

Astrology is a part of folk-lore, so far as it is believed in and acted on by the populace. On the birth of a child a horoscope is cast or at worst an astrologer is consulted. The astrologer, or rather *pseudo*-astrologer, as in most cases he turns out to be, is furnished with all the details of the birth and the lying-in room—its position, the number of the female inmates, the place in which the travelling parent and other inmates remain there, if any one of them or how many of them are widows, whether or not the *saris* they have put on are in colour or white-bordered, the hour, minute and second of the birth, and so on. *The tithi, nakshatra, rashi* and *gan* of the new-born babe are ascertained. And in the astrologer's calculation, if anything unfavourable threatened the life and safety of it, as is often given out to be the case, for the sake of sordid lucre, he, or his equally money-grabbing brother, the priest of the household, would make out an expensive list of the articles of worship, with which the wrath of the deity or deities is to be appeased. He is to stand them in good stead, when offerings are made to him. To certain *rashis* the sight of an eclipse is a forbidden thing. *Naska Chandra* or the (defiled) untoward moon should not be looked at. Should one happen to cast a glance at her, one should undergo the propitiatory or rather the expiatory rite prescribed and mutter *mantras* as given in some Bengali almanacs.

CHIROMANCY.

The allied subject is Chiromancy. To get a forecast of the year, inasmuch as individual destiny is concerned, its oracle is waited for with gaping interest, in the mouths of *Biswak* and *Jaisa* in particular, which are the January and February of the Bengali year. The shabby astrologers with scrolls of MSS. in hand go from door to door asking to give a reading from the New Calendar in reference to the results accruing from certain planets in the ascendant, which are supposed to exercise as much influence on the destiny of mankind throughout the year, as a king with a prime minister does in temporal concerns. So we find, for instance, it is calculated for the present Bengali year about to close, that Jupiter is the ruling sovereign, with the sun as his prime minister. The ages of the various eras, *yugas*, crop outturn, the total amount of rainfall, and so on, are also given. A family gathers round the astrologer with a few grains of paddy and blades of grass in hand and articles for presents, which consist of pice, sacred thread, green mangoes, betel-nut, rice, vegetables and the like, placed before him, and listens to him, while he gives a recitation from the MSS. The salutary effect of it cannot be better illustrated than when Shiva himself says to his spouse, Gonri, that no sooner man heareth it than he attaineth supremely divine knowledge. Be that as it may, each of the individuals present is dismissed with some forecast for the year, good or bad, when some astrological diagram is drawn with chalk on the floor, on a section of which he or she is required to place his or her finger, or when the examination of the lines of the palm of the hand is made. If bad, Saturn or other inauspicious planet and *Raku* should be won over with nondescript rites—requiring, among other things, a piece of black cloth, gold and silver and other desiderata—to be performed by the astrologer himself, who is to appropriate all these articles. Palmists are out at all hours of the day and throughout the year. In their utterances implicit confidence is reposed, and they are acted on accordingly. They make the ignorant people sad or glad as the case may be. It is therefore not a matter of surprise that they sometimes have the brass to foretell deaths or imminent danger, and cheat people out of money which, they state, is indispensably necessary to do away with the much dreaded evil.

NECROMANCY.

Necromancy is sister to Chiromancy, *ergo*, born of Astrology on one side and of *Tantrikism* on the other. It is a revelation from the dead communicated through a prophet, just as chiromancy is one through the same medium by the examination of the palm of the hand. On an eclipse Tuesday or Saturday the *Tantrik* practises several black arts. In the following morning he emerges, a black magician, having a sufficient stock of his diabolical supply whereby he is to kill, madden, or control his subject at his pleasure. Amulets and other charms are sold. They are said to possess the special property that they are eagerly sought for. Some are secured to effect cures mental and physical.

Some act as deterrents on vicious youth, working as they do a change for good in them, while others are fallen back upon in expectation of worldly prosperity or success in life. Other sects have recourse to similar artifices. Those, for instance, of the Kartabhajas have a wide reputation in Bengal proper. Their "Lourdes," a tank at Ghosepara near Kancharapara Station on the Eastern Bengal State Railway,* is almost dried up by potfuls which, along with the panacea—the earth about the roots of the celebrated pomegranate tree, scooped out by piuches, and leaving a great hole—are taken by thousands of pilgrims and carried to their remote places with religious care, on the *Dob-jatra* (full moon) day of Sri Krishna, in the month of *Choitra* (March) and the preceding and following days. Gods and goddesses and sainted persons, it is believed, appear in dream before a favoured few and reveal to them the secrets of infallible miraculous medicines. Thus have the most popular medicines been got at. The incurables are entertained or given up according to the oracle dictated to the entranced at Tarakeswar. The *Tantric Sannyasis* practice *Yoga* in a place of cremation, with the object of being favoured with a communication from the goddess Kali, as to the admissibility of the prayer contained in it. Charms are worn about the person. *Homa* or *yagna* is resorted to, to make a beneficent of an untoward planet that works much mischief to an individual as well as a nation. The days of sorcery are not numbered. It is as much in vogue in our time as it was in days of yore, though on the enlightened 'microscopic' minority it is losing its hold. Sorcerers and sorceresses are still held in esteem even by some of the educated fraternity.

NAKUR CHANDRA BISVAS.

(To be continued).

Theosophy in all Lands.

EUROPE.

LONDON, March 30th, 1899.

The activities of the European Section, as far as London is concerned, have been of the usual type during the past month. Mr. Leadbeater's courses of lectures on Sunday evenings at the Blavatsky Lodge and on Saturday afternoons at the Pioneer Club, have been continued, and the Thursday evening lectures have included one on "Theosophy and Darwinism," by the same speaker, which attracted a good deal of interest in view of the fact that Theosophic students in several parts of the world have been much exercised to find a reconciliation between the two lines of teaching.

Mr. Leadbeater stated that the chief point to which Madame Blavatsky took exception in what is generally known as the Darwinian hypothesis, is the descent of man from an animal ancestry, but there is one aspect from which the statement is a true one though not as regards this earth and this stage of evolution, i.e., this round. In some parts of the "Secret Doctrine" H. P. B.

* *Vide* the *Theosophist* for January 1891, p. 222.

had evidently overlooked what took place in the *first round*, and was referring entirely to the events of the present, or fourth, round in its early stages. In another passage she distinctly states that there was a reversal of process, as regards man, on this globe in the 4th round. Man *was* before the mammals here and on this round, but in earlier rounds the animals came first. At the end of the first round the most advanced types of pitris divided into what we may roughly call men and monkeys; on the one line there developed the prehensile tail and other ape-like characteristics; on the other the larger brain, opposable thumb, etc. The reason of the divergence may be found in the fact that in the one case there was the unceasing pressure of the more evolved life of the higher pitris needing vehicles for expression and thus forcing and expanding the forms; in the other, the less advanced classes coming on into the forms physically reproduced did not bring with them the pushing force which the more developed unconsciously exercised. Of the first round, therefore, the Darwinian statement is true, but the 'missing links' or intermediate forms disappeared when their use was over—too long ago for science to hope to discover them.

The lecturer detailed at some length the development of man in the fourth round, with the peculiar process of materialisation or densification of bodies with which students of the "Secret Doctrine" are familiar, and concluded by touching lightly on the problem of what has been called the Inner Round, about which however very little information has as yet been given. There seems however, to have been left on certain planets of a chain when the life wave passed onwards, a remnant consisting of some pitris more advanced than the rest because they had developed more rapidly, and others more backward than the main stream of evolution, and these appear to have carried on the process of physical reproduction and formed the seed or nucleus for the physical vehicles of another round. This however must not be understood as explaining away the teachings as to the processes of development just referred to in the beginning of the fourth round, as these processes, however strange they may seem to us now, did actually occur in the order of man's evolution at that time.

On the 9th of March, Mrs. Cooper-Oakley lectured on the "Legend of the Holy Grail," giving some interesting particulars of its eastern origin and of the track of its advent into Europe, where, in picturesque legendary guise, it lingered for long ages of the darkest mediæval times. Much of what we call chivalry Mrs. Oakley is inclined to attribute to Arabian rather than purely western sources. In the Troubadours we must recognise not merely wandering minstrels devoted to a gay and careless life, but veritable links between some of the secret societies which were keeping alive the dying embers of philosophy, or indeed Theosophy, amidst the barbarism of Europe after the fall of the Roman Empire, and their romantic songs to imaginary ladies were in reality covert allusions to "Sophia," the wisdom of the ages.

Mr. Mead lectured on the teachings of Proclus and Jamblichus, and produced some exceedingly interesting evidence to show that in their philosophy we could undoubtedly trace the teaching of a planetary chain, or linked system of worlds, in the sense of our recent theosophical writings on this subject. Mr. Mead looked upon the passages which he translated as of greatest interest, as they formed the only evidence of any distinct teaching on that recondite subject which, as far as the speaker was aware, had yet been discovered in the writings of the Greek philosophers.

'Scientific speculations on Life,' was the title of an address by Mr. A. M. Glass, in which he brought to the notice of the Lodge some of the more recent investigations of scientific thinkers, more particularly the subject dealt with by Professor Jappas President of the chemical section of the British Association last autumn, viz. :—the effect of life on certain chemical combinations as a selective power influencing the arrangement of molecules so as to affect the substance with regard to its power of polarising light. A somewhat recondite subject, but involving once more the indication of the truth that science is ever on the move *towards*, and not away from, occult philosophy.

As to the world in general, nothing is clearer than the way in which lines of thought once pooh-poohed as theosophic fantasy are being taken up by all sorts and conditions of men—of course without acknowledgment or even recognition of their source, but that does not in the least matter. In so orthodox a paper as the *Primitive Methodist Quarterly* there is an article on "Telepathy in relation to Theological Investigation," in which Jesus Christ is spoken of as a "Great thought-reader," and the individual responsibility for right thinking is laid down as forcibly and clearly as has been done over and over again in our own text books and manuals, and for the same reasons and with the same kinds of examples given in illustration.

Canon Basil Wilberforce, who has aforetime given evidence of "views" enormously in advance of ordinary Christian theology, is stated to preach many doctrines undistinguishable from pure Theosophy, although emphatically pronouncing against the ideas of those whom he terms Neo-Buddhists. It was therefore with no small amusement that the writer heard him in a sermon refer to the *linga sharira*—a term which, by the way, is obsolete in our own literature.

The current number of the *Academy*, in a brief reference to Mr. Lane-Fox Pitt (not unknown to theosophists of old standing), gives Theosophy credit for having "been an undeniable link between the East and the West" in our day—so there, at least, is one small recognition of the success of one object which H. P. B. worked so assiduously to bring about and towards which Mrs. Besant is contributing so much to-day. A more complete mutual understanding of East and West must inevitably work for the good of all humanity, and we welcome all evidences of desire to understand, as steps in the right direction. We learn that Dr. Fairbairn, whose influence as President of Mansfield College and generally among the more intellectual Non-conformist circles is considerable, has returned from India full of interest in the many problems she presents, and we shall await with attention the expression of views which may be expected to have not a little effect on the minds of under-graduates who come under his influence at Oxford.

A. B. C.

[The last month's letter from New Zealand reached us a little too late. Reference was therein made to the effective labors of Mrs. Richmond, in Auckland; of the meetings inaugurated in Dunedin by Miss Christie; of the successful results which followed the opening of the Theosophical Book-stall at the Auckland Exhibition, and to the pleasure anticipated in view of Miss Edger's return.—*Ed. note.*]

The presence among us, of two lecturers from the South, Mrs. Richmond—President of Wellington Branch, and Mrs. Aiken of Christchurch—has given a fresh impulse to the public interest in Theosophy. Our lecture hall has been unusually well filled, and much interest and enthusiasm has been manifested by the audience on each night they have lectured.

Mrs. Richmond gave the following course of lectures on three successive Sundays,—Feb. 19th, "The Origin and Power of 'Thought in Man'"; Feb. 26th, "Man's Search for God"; March 5th, "Evolution and Reincarnation."

Mrs. Aiken has taken the two Sundays following Mrs. Richmond; her lectures have been,—March 12th, "Thought, a Living Force," March 19th, "The Three Paths."

The meetings in Wellington and Christchurch are being well attended, the Branch work going on as usual.

The annual meeting of the Dunedin Branch resulted in the election of Mr. G. Richardson as President; Mr. A. W. Maurais, secretary; Miss H. Horne, treasurer; Miss C. Dalziel, librarian; Miss Christie and Mr. Trimble, vice-presidents.

A. E. D.

Reviews.

SOCIÉTÉ D' ETHNOGRAPHIE. *

At the sitting of the Society of which the report is in question, M. D. Marceron laid on the table advanced sheets of his *Bibliographie du Taoïsme*. The word Tao was, it appears, rendered by Stanislas Julien as the "Way," by Abel Remusat as the "Word," or the Logos of the Neo-platonists, while Messrs. Leon de Rosny and Victor von Straus translated it as "God." The work of M. Marceron treats of the degeneracy of primitive Taoism, a phenomenon which has been brought to public notice by most of the recent writers on the sublime teachings of Lao-tse. Papers were next read, by M. de Saint Georges d' Armstrong, on confederative systems, ancient and modern; by M. Paul Giraud, on the Mounds and Mound-Builders of prehistoric America. The author believes the people in question to have been far advanced in civilization. Among other interesting facts cited, is that they had a system of telegraphing by colored fires by night and by puffs of smoke by day, by which messages were transmitted to immense distances with extraordinary rapidity. In and about the Mounds are found a great variety of carved pipes sculptured with amazing skill out of extremely hard stones. M. Giraud describes a vivid dream he had while engaged in exploring a Mound, which certainly reads far more like an astral vision, and may have been a recall of past events. Part of the ceremony consisted of a management of smoke columns ascending from sacrificial fires, so that they were suddenly smothered and then allowed to escape in the form of a gigantic ring, which kept rolling over and over inwards upon itself, like the ring which often forms in the smoke from a cannon's mouth. Just after sundown another volume of smoke, taking the

*Bulletin de la Société D' Ethnographie. Actes et comptes rendus analytiques. Séance du 7 November, 1896.

form of a flying eagle, mounted skyward and passed through the giant ring of black smoke that lay writhing in the still atmosphere. Dr. Verriar followed with a paper on the Origin of the Chinese and Indo-Chinese, giving the views of M. de Rosny and other learned authorities. The paper was an important one and most interesting. At the sitting of the following week, other papers were read and the votes for Members of Council were announced.

LE BOUDDHISME ECLECTIQUE.*

M. de Rosny, as is well known, is one of the most erudite of European scholars, Professor of Oriental Languages, President of the Ethnographical and other societies of France. His studies of Northern and Southern Buddhism have led him to formulate a system of thought to which he has given the name Eclectic Buddhism. Of this the monograph under notice gives a complete analysis. The fundamental basis of M. de Rosny's system are eleven in number, of which the first is that an Intelligent Law presides over the Evolution of Nature. This he calls the Law of Becoming. Next he says, Nature is one, the divisions found in Nature by men are not real but imaginary. Third, the work of Nature is continuous. The solutions of continuity do not exist in its principles; they are only apparent in its manifestations. Fourth, the accomplishment of the Law of Becoming is the realisation of absolute Perfection. All beings may acquire a perception of this law, to which all are subject, but must share in its outworking. In the propositions which follow, M. de Rosny brings us to his final conclusion, that in proportion as a man evolves beyond the stage of Instinct, he comes to that of Conscious Reaction with the Infinite. This is closely on the lines of our familiar Indian Philosophy, but why it should be called Buddhism is not so clear, at least to the present writer. The task of M. Bargout-Lagrange has been faithfully and well accomplished.

THE FATHER OF HYPNOTISM.†

Mr. Redway is rendering a great service to the public interested in research in Practical Psychology, by bringing out new and annotated editions of some of the standard and most valuable works on Hypnotism, Mesmerism and the Occult Sciences generally. He has given us Gregory's famous book on Animal Magnetism, and now puts us under fresh obligation by this new edition of Mr. Braid's world-known treatise on Hypnotism, of which branch of psychical science he was the godfather, if not the actual discoverer. The book had been out of print since 1846.

Those of us whose memories of Mesmerism can stretch back a half century, remember well the bitter controversy that was waged by the disciples of Mesmer and Surgeon Braid. The disputed point was whether there is such a thing as an imponderable, invisible fluid, or aura, which can pass from one human being to another, provoke the phenomenon of nervous sleep, awaken the dormant psychical powers of clairvoyance, clairaudience, and

* Analyse de la doctrine développée dans les ouvrages et les conférences de M. Loon de Rosny, Par M. Bargout-Lagrange.

† "Neurypnology, or the Rationale of Nervous Sleep etc., etc. By James Braid, M. B. C. S., C. M. W. S., &c. A new Edition, edited by Arthur Edward Waite, London, George Redway, 1899. Price 10s. 6d. net.

other abnormal faculties by which one can pass into the spiritual world, and see, hear and experience things which transcend our waking power. Mr. Braid said there was not, the others said there was: each party felt and wrote bitterly, as usual when both sides are right, both partially wrong, and the way of safety runs between. Braid was charged with being a Materialist whereas, in fact, he was a narrow-minded orthodox Christian, did his best to prove the existence of soul, and died in the odor of sanctity. He was not a great man, a dreamer of ideals, an intuitive genius; but only a shrewd, painstaking observer of facts, a clever surgeon, as devoid of imagination as the figure-head of a ship. His great merit to scientific men is that he invented a *nomme* for the whole array of facts in Mesmerism, under cover of which they could retreat from the *impasse* into which their narrow professional pride had drawn them. They had made "Mesmerism" and "Animal Magnetism" *tabu*, and had madly conspired together to deny the phenomena exhibited by mesmerised subjects, in spite of the daily augmenting store of incontrovertible proofs. They were really in a most absurd position, the laughing-stocks of the whole public who had assisted at mesmeric lectures or seances. Just at the right time, steps forth from respectable obscurity Mr. James Braid, of Manchester; he coins the word HYPNOTISM to explain the hitherto denied facts, the doctors' caps go up into the air, and Braid's immortal notoriety is assured. His name can now no more be erased from the literature of medical science than those of Harvey, Jenner or Hahnemann. And, although the mesmerists have always regarded him as their worst enemy, he has in a way been their useful friend, since by inventing the word they needed, he has made it possible for men of science to go as deeply as they choose into the study of practical psychology, and explore every corner of the mesmeric field without fear of professional ostracism and personal ruin. The spread of hypnotic research to all parts of the world, the splendid experiments of the rival schools of Nancy and Paris, the building of the hospital and clinique of Van Renterghem, at Amsterdam, are all results of his discovery of the hypnotic method of experimentation.

Braid seems to have been very painstaking and conscientious in making his researches, but hampered by a peculiar cast of mind which prevented his going half way to meet the mesmerists, and made it impossible for him to accept the phenomena of clairvoyance and telepathy at their true value. It is more than probable, however, that if he had ventured a step farther than he did, the medical profession and other influential bodies would have kept aloof from him and thrust him into their condemned cell along with the mesmerists. One cannot fail to notice in reading this book that Braid anticipated the theory of Suggestive Therapeutics which has reflected so much lustre on the Nancy school of Hypnotism, and a number of his mechanical devices for recalling the patient from cataleptic sleep, are practically identical with some which it had been supposed were of the most modern invention.

Mr. Waite has edited Braid's book and pamphlets with great ability and judgment, and written a biographical and bibliographical memoir of real and permanent value. We wish the book every success. Certainly, it ought to be read by every student of Hypnotic science.

THE MAHABHARATA.

Translated into English.

By S. C. MUKHOPADHYA, M. A.

This is the 3rd of the series of translations of the Mahābhārata, the 1st being that of Pratapachandran Roy, which is unique in its excellence, the 2nd, that of Manmuth Nath Dutta, which is temporarily discontinued and whose revival the public are anxiously expecting. The present translator adduces as a reason for the production of this translation when there are two others already in the field, that in this one Esoteric notes are appended to each fasciculus.

We have carefully gone through the introductory portion as well as the Esoteric notes of the 1st part. We are sorry to find that these notes are not as perfect as might be expected from the pen of a man of such ripe scholarship. For instance, the esoteric explanation given to the words of the 1st verse, 'Nārāyana' and 'Sarasvatī' is not satisfactory and we do not know the reason why he dropped out of consideration the words 'Nara' and 'Jaya,' the latter of which we believe, is the key note of the epic. There are numberless commentaries on the Mahābhārata and if the present translator patiently goes through some of them, the success of his translation as well as the esoteric meaning which he proposes to explain in his work may far surpass his expectations.

We beg to suggest that the author would do much good to himself and to the world at large, by adopting uniformity in the transliteration of Sanskrit words, a uniformity the lack of which has been felt more than once in the works of Bengali writers. In other respects, the author is to be congratulated on his excellent translation, and on the vivid and graphic wood-cut he has introduced into his work.

R. A. S.

BHAGAVAD GITA WITH SAMANVAYA BHASHYA.

If one opens the 'Catalogus Catalogorum' to see the word Bhagavad Gītā he will be amazed to see more than a hundred commentaries as well as commentaries on commentaries on the Gītā. In days of yore it was more or less customary for one, as soon as he reached the summit of knowledge, to write a commentary or to comment upon a commentary on the Gītā and on the Vedānta Sūtras. Hence the existence of the numberless commentaries on both these works.

The present work is an attempt to reconcile the different explanations given on the verses of the Bhagavad Gītā by the leaders of different schools, (namely), Śrī Sankara, Rāmānujā, Mādhya, Vallabha, &c. We have shown this work to some learned Sāstrys of Southern India, who have spoken of it in very high terms. If any earnest student and lover of the Gītā has the curiosity to ransack different commentaries with a view to get at the explanations given, this present work will amply satisfy his demand. If the author does not criticise the explanations of Śrī Sankara this work will be most acceptable to the orthodox Pundits. The style of the work is charming by its simplicity and is intelligible even to people of not very high understanding and learning in Sanskrit. We sincerely hope that the work will be finished soon and thus supply a long felt want.

R. A. S.

EVOLUTION OF LIFE AND FORM,*

BY ANNIE BESANT.

The four morning lectures that were delivered by Mrs. Besant at the General Convention of the T. S. at Adyar, December 1898, and that held her audiences spell-bound, have just been published under the above title, after careful revision by the Author, and will be eagerly read by her many friends who know how to prize her highly instructive literary work.

The first lecture, "Ancient and Modern Science," notes the change from the early period when religion and science went hand in hand, to the time when such bitter hostility sprung up between the two. Now, however, thanks to a few liberal minds, "Science is mounting into the invisible world and is trying to measure and to weigh that which therein it finds;" and the tendency toward unity is being clearly manifest,—“endless diversity of forces, transmutable into each other; endless diversity of forms, which break up again to recombine; only one force under all forces, one matter under all forms”; thus we see that the hostility between religion and science may eventually disappear. The radical change of views among scientists within even the last quarter-century is shown by comparing the Presidential addresses of Prof. Tyndall and Sir W. Crookes before the British Association. The former found “in matter the promise and potency of every form of life,” the latter finds “in life the promise and potency of every form of matter.” Surely we are striding towards the Truth with giant steps.

The second lecture, "The Functions of the Gods," or Devas (Angels, in Christian parlance), is a masterly production which we shall not mar by any attempt at description. Those who wish to get a clearer idea of the working of those graded intelligences whose mission it is to execute the will of the Highest, in Nature and in Man, should read this lecture.

The other lectures, "Evolution of Life," and "Evolution of Form," also abound in instructive thought that will be readily appreciated by those in sympathy with the subject.

The book has been neatly brought out by Thompson and Co., Printers to the Theosophical Society.

E.

NEW SYLLABUS OF THE ANCIENT WISDOM.†

This neat little pamphlet of thirty pages has been prepared with great care by devoted Theosophists, and covers the whole of the ground gone over by the "Ancient Wisdom," numerous questions having been arranged for each chapter. It is much more elaborate than the "Outlines of Study" previously issued, which we are now republishing in *Theosophist* supplement—after changing the reference pages so as to correspond to the London edition of the "Ancient Wisdom," which is used here in India—and though the pages referred to in this "New Syllabus" correspond only to the American edition of Mrs. Besant's most valuable book, still, the earnest student can, by a

* Madras: *Theosophist* Office, Adyar; London: Theosophical Publishing Society; Benares: Theosophical Publishing Society. Price one Rupee.

† Theosophical Book Concern, 26 Van Buren St., Chicago. Price 10 cents.

little extra care and study, find the answers which each chapter contains, even without the page references. Those who wish to acquire a complete knowledge of the contents of the "Ancient Wisdom" will find this syllabus exceedingly helpful:

MAGAZINES.

The Theosophical Review, opens with a long article on "The Traditions of the Templars Revived in Masonry," which is followed by Mr. Mead's commentary on "The Secret Sermon on the Mountain"—a translation of which appeared in the February issue of the magazine. Mr. Leadbeater's excellent exposition of Clairvoyance is again continued. Mrs. Hooper's first paper on "Scattered Scraps of Ancient Atlantis," opens up a subject that promises to be of interest. "The Theosophic Ideal," by Dr. Wells, is well conceived and contains valuable thoughts. Miss Hardcastle's contribution which follows, is on the "Ethics of the Solitary." Mr. Fullerton's able lecture on "Theosophy as a Religion," which was delivered in America, completes the main text.

Mercury gives its readers a portrait of Dr. A. Marques, who is to act as General Secretary of the Australasian Section, and the opening article, "Spiritualists and Theosophists," is also by him, and will, we think, tend to promote a more cordial feeling between these two classes of people who have so many beliefs in common. Following this is a brief but interesting biographical sketch of Dr. Marques. "The Higher Function of the Imagination" is the first portion of a paper which was read before the Geneva Conference, of June 1898, by Marie Howland. A. H. T. writes on the "Symbolism of the Egg and the Circle," from which so many of the esoteric symbols have sprung. T. S. Echoes contains an outline of the plan of work which is being put into operation by the National Committee of the American Section, T. S., a plan which might with profit be copied by some of our other Sections.

In *Theosophy in Australasia* (March), Geo. Peell makes a vigorous and wholesome plea for "Free Thought" as opposed to any possible "Dogma" in the Theosophical Society. It is to be hoped that the idea of the infallibility of any of our leaders or teachers may never gain a foothold in the T. S. Certainly the President-Founder has done his best to prevent it. "Notes on the Duality of Nature," is an interesting article by K. C. Answers to Questions are ably handled.

The Theosophic Gleaner (April) gives the concluding portion of "Human Life and its Mission," by Jehangir Sorabji, as its opening article; following this, we find a variety of selections.

Theosophia (March) has an article on "Race Buddhism," by Afra; translations from "The Outer Court," the "Tao te King," "The Akasic Records," and Mrs. Besant's Anniversary speech on "Theosophy and the Future of India"; a paper on "Duties of Members of the Theosophical Society," by J. Van Manen, and notes on the "Theosophical Movement."

Revue Théosophique (Lotus Bleu) for March opens its 10th volume with an introductory article by the Editor, Dr. Pascal, in which the pleasant tidings are given of his complete restoration to health, and Commandant Courmes' almost complete recovery from his long and painful illness. There is a note of joy and hope throughout the magazine, which we hail as a good omen of the future of our movement in France.

The *Journal of the Maha-Bodhi Society* (April) has an editorial on the "History of the Dhammapada," a letter from Countess Canavarro, a paper on "Atman or Soul in Buddhism," a report of an interesting interview with Countess Canavarro, republished from the *Ceylon Independent*, and a review of Henry Savage Landor's book, "In the Forbidden Land," by H. Dharmapala.

The *Arya Bala Bodhini* has a variety of instructive articles, among which are "Prahlada, the Great Bhakta," "Rescue in the Desert," "Education in the Light of Theosophy" (Miss Edger's speech at the Benares Convention), and "The Story of Savitri," by an Indian Lady (republished from the *Madras Mail*). We hope our Hindu friends will try to increase the circulation of this valuable journal.

Teosofia (Rome T. S.) opens with an excellent brief of the Report of the 23rd Anniversary of the Society, by Sig. Decio Calvari, and closes with a bulletin of news: the rest of the matter consists of translations.

Philadelphia (Buenos Ayres) reports the celebration of the sixth anniversary of the Luz Branch, on which occasion the esteemed President, Señor Sorondo, delivered an address and the best spirit prevailed. A review of the various schools of philosophy and a comparison of their teachings with those of Theosophy follows next, and the greater part of the number is then taken up with translations of judiciously selected essays.

Sophia (Madrid) translates from Annie Besant, Mrs. Cooper-Oakley, Mr. Leadbeater, B. Keightley and T. Subba Row, concluding with an article by Sr. V. Diaz Perez on "Philosophy and Occultism."

We have also received the *Váhan*, *Modern Astrology*, and other European, American, Australian and Indian exchanges, all of which are thankfully acknowledged, but limited space prevents further notice of them in this issue.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

A
horrible
performance.

Mr. Robert Baldrey, of Ootacamund, gives to the *Madras Mail* of April 3rd, an account of a ghastly performance by a juggler, which was witnessed by him in Madras, several years ago. He says:—

"When going up Popham's Broadway I looked down the road on the North side of the Market and noticed a dense crowd in front of the bazaars opposite to where Emanuel Church now stands—but there was no church there then; a few dilapidated buildings with a tumble-down wall enclosing the site constituted what was called the 'Old Bakery.' From the crowd and the number of persons rushing to the spot I thought that a serious accident had happened, so went to see what was the matter, and, jumping on to the compound wall of the old bakery, I obtained a commanding view of the whole scene—in fact, it lay beneath my feet, and every object was clearly brought to view by a brilliant noon-day sun. There, in the midst of a ring formed by the crowd, stood a young girl, motionless, and, dancing wildly round her, brandishing a naked sword the while, was a sinewy, weird-looking native, very black, with long dishevelled hair which swung about with every sudden twist and turn of his body. He uttered peculiar cries, diminishing gradually the circle of his dance round the girl, until getting within reach, he, with a single blow, severed the girl's head completely from her body! The body fell where it had stood, while the head rolled away to the feet of some of the on-lookers. At this juncture the Police were endeavouring to make

their way to the seeming murderer, but the crowd kept them back. The frenzied gesticulating man now hurriedly threw a sheet over the headless body of the girl and danced, if possible, still more furiously round it. It was now noticed that the sheet was gradually swelling out, and when it had attained a certain elevation the man snatched it away, and there the much-swollen corpse of the girl lay exposed to the view of the people. The juggler now rushed at the body, and with the sword ripped open the stomach of the girl and tore out the bowels! It was truly horrible; the crowd appeared to be horror-stricken but quiet. The juggler presently laid the body out straight, pressed in the bowels, put the head in its place, covered the whole with the sheet, and resumed his wild dance and cries. In a short while a movement was perceived under the sheet, and, to the amazement of the beholders, up jumped the girl of a sudden, casting aside the sheet, without the slightest indication of cut or scar on her person, and merrily joined in the dance. After this experience I am inclined to accord unreserved credence to the wonderful account given by 'Veritas,' no doubt both of the incidents being the work of the devil, which is invariably recognised by the entire absence of a good or benevolent object. I feel a reluctance to give publicity to this seemingly incredible performance, and this feeling has held me back hitherto, but for all that, I saw it with my own eyes, as the saying goes. I met with one, several years after the occurrence, who told me that he had witnessed the very same performance near the Memorial Hall (Madras), very likely the identical party I had seen."

We wonder if the camera plate would have given an image of the decapitated girl. It is recorded that when two people, one of whom had a camera, once witnessed one of these thrilling performances by a juggler, the camera, which was exposed at the right moment, revealed nothing whatever of the most astonishing part of the spectacle which was so plainly visible to their eager gaze—showing that it was a thought-picture transferred from the juggler's mind.



*The
artificial
blending
of rubies.*

The time is approaching when justice may be done to the character of that sublime man and Adept, Count St. Germain, whose history and honorable career have been recently traced so carefully by Mrs. Cooper-Oakley. One of the alchemical wonders attributed to him by the Cardinal de Rohan was the blending together of tiny diamonds into large single gems of purest water. This, of course, was ridiculed by wiseacres, like the author of the notice of him in the Ninth Edition of the "Encyclopædia Britannica," who calls him a "charlatan," against all the published evidence as to trickery. But now a French chemist, M. Maiche, is doing this very thing on a commercial scale. Says a correspondent of the *Asian* :—

"Just a year ago, in one of my articles I referred to a Company which was about to be formed to manufacture rubies by the patent process of M. Maiche. The *Daily Mail* has now taken up the question, which, since I wrote, has been kept quiet and dark. Mr. James Mactear, F.R.S.E., F.S.C., F.C.S., Consulting Chemist and Engineer to the Witwatersrand Chamber of Mines, was interviewed, and is said to have declared that not even the greatest experts can distinguish between the natural and artificial gem, except when examined in a special form under the microscope, when a peculiarity, first observed by Mr. Kuntz, the confidential expert of one of the principal American houses dealing in precious stones, could be noticed. This peculiarity was that the form of the small cavities in the artificial rubies was somewhat elongated or pear-shaped, while in the naturals one the hollow-spaces are irregular in outline, and often contain inclusions of liquids. M. Maiche has succeeded, not only in crystallising alumina in the form of rubies and sapphires, but in devising a method of 'growing' the crystal from small fragments, the size of a pin head, to crystals of over 40 carats, worth £5,000 each. Sir William Crookes has, since the formation of his earlier views,

examined admittedly manufactured rubies, which satisfactorily answered to all the requirements of every known test."

Truly, it seems as if a large group of re-incarnated Atlantian scientists were in our times re-discovering some of their most wonderful achievements in chemistry, ærostatics, and destructive agencies for the baning and blessing of the human race.

* * *

P. C. Mukherji, the Archæologist, who has made *Discovery of so many discoveries of Buddhistic relics*, writes us as *Kapilavastu*. follows:—

I doubt not, you will be agreeably surprised to hear, that though the discovery of Kapilavastu was announced to the world two years ago—Dr. Waddell and Dr. Führer, each fighting for and claiming the credit of the discovery—and though the former was deputed by the Bengal Government in this year, the exact site remained unidentified, till I, deputed by the N. W. P. and Oudh Governments, was able to trace it—thanks to the great Masters, who are guiding our good works.

Tilaurâ-kot is an ancient brick-built town, which was originally protected by a double set of fortification walls and ditches. It is about 1,000 feet east to west, and 1,500 north to south, with the south-east and north-west corners cut off to form irregular sides. At the west of it flows a wide hilly stream, called Bân-Gangâ, the "Bhâgirathi of *divyâvadâna*" (edited by Cowell, p. 348), which might have the name of Rohita or Rohini. But there are so many hilly streams between Tilaurâ and Rumin-dei and beyond, that the term must have got transplanted to the present Rohin, about 12 miles west of Rumin-dei.

In the beginning of February last, I began excavation on a mound, about 650 feet S. E. of the eastern gate, and found it to be a large stupa, most probably recording the very site, where Siddhârtha renounced his secular connections; for Hiuen Tsiang, the Chinese pilgrim of the seventh century, saw a stupa and a Vibâra on the S. W. There are mounds on all sides beyond the walls,—fulfilling the conditions, mentioned by the pilgrim. Within the fort and on the North-western portion of the elevated area, is a very high ground, which, from the large number of rubble bricks scattered here, I at once concluded must have been the palace site of Suddhodana. On excavating it in different directions, I brought to sight a number of walls of ancient buildings, of which some turned out to be the basement of stupas, of which the N. E. one appeared to be that of Asita, the Rishi, who visited the infant Bodhisattva.

About half a mile west of Tilaurâ-kot and on the other side of Bân-Gangâ, I saw several mounds; and excavating the largest one, I exposed a large temple, whose plan is like a cross, and whose walls showed elaborate workmanship. This might represent the temple, where the King took his son to worship.

Tilaurâ-kot is 2 miles north of Taulivâ, the head-quarters of the Nepalese district, and about 26 miles north of Askâ Railway station, which is north of Gorakhpur.

At Rumin-dei, the Lumbini-Devi (Mâyâ) of the ancient days, which is about 12 miles east and a little south of Tilaurâ-kot, I excavated in different places and exposed a large number of walls and small stupas. But the most interesting of these ruins is the temple of Mâyâdevi, whose foundation-wall I exposed beneath those of two

or three subsequent structures. It is very elaborately carved and moulded in bricks, giving an idea how beautifully the superstructure must have been built. The Asoka pillar, which records the fact of the Buddha's birth here, is about 40 feet west of the temple. The statue of Mâyâdevi, inside, which I restored by replacing her lost head, is now defaced. The tank, where she bathed before her delivery, still exists, about 75 feet south of the temple.

* *

*Hindu
Revival and
its cause.*

In an editorial on "The Hindu Revival in India," *The Indian Mirror* alludes to the astonishing increase of publications of the ancient sacred literature of the Hindus, throughout the various Provinces of the country, and notes what is also said by *The Advocate of India*,—"their scriptures, sacred poems and treatises, legends and all religious lore are now being printed and circulated throughout the land in thousands of copies at a very cheap price." Again "the interest suddenly awakened among young readers and college students, in the vast field of divine philosophy . . ." and the prominent feature of the revival that "it is no longer merely on the defensive, but has grown aggressive," are subjects worthy of attention. *The Advocate* is of the opinion that this revival "is the inevitable reaction against the invasion of Western agnostic and materialistic ideas." But the editor of *The Mirror* denies this conclusion, and says that the vitality of the ancient faith "has been kept up by Hindus who have had little or nothing to do with Western education, or with the 'invasion of Western agnosticism and materialism,'" and that the reaction came in spite of that education, rather than as a result of it, and that it dates from the advent of the Theosophical Society; for when the educated Hindu sceptic saw learned people from the West coming to India to search for the prizes to be found in Eastern literature and philosophy, leaving behind them so much that the West afforded, then they began to open their eyes a little wider and even to doubt the "infallibility of Western literature and science." The editor says further that "the country owes a debt of endless gratitude to the T.S.; and that the Central Hindu College at Benares "is the labor of love of prominent and self-sacrificing members of the Theosophical Society.

* *

A correspondent, J. A. D., writes to the *Times of India* an account of his visit to the monastery of *Himis*, at which Mr. Notovitch, the Russian traveller (military ?) said that he had found the *Life of Christ*, which accounted for the years of His life hitherto unrecorded. He says :

"The following day was spent in a careful investigation into the subject of the manuscripts, which was entirely successful, and the unknown *Life of Christ* 'discovered' by Mr. Notovitch was proved to be an impudent forgery. I left Himis after a friendly farewell interview with the Chief Lama, who treated me with every consideration that kindness or courtesy could suggest, and to whom I owed the success of my mission.

"I returned to Leh by way of Tiksai, a fine monastery built on a mass of rock on the northern side of the Indus. This *gumpa* is more fortunate than Himis, though more modern and inferior in dignity, in possessing a resident *skoochok*, or reincarnated saint, as its Lama. A *skoochok* becomes so in the following manner: If a Buddhist attains to the highest possible pitch of holiness he is entitled to enter Nirvana, but he can, if he will, forego that

sublime privilege to be reborn from time to time when the frail human body is worn out. There are only four skooshoks in Western Thibet, and I believe that all of them claim to have filled that role for upwards of 1,000 years. When a skooshok grows old or ill, he calls round him several influential Lamas, and tells them what will be the marks and appearance of the child, born about the time of his death, in whom he will be re-incarnated. On his death the priests search for such a child, and, having found him leave him in the care of his mother for four years, after which time he is brought to his monastery, and has to identify the personal property of the former skooshok. Care is taken that he does so, and then he is kept in the monastery until he is sent to Lhasa for education in the higher mysteries of Buddhism. After this course of study he returns to the charge of his monastery. It has been said by men who have been well acquainted with skooshoks, that they thoroughly believe that they have been Lamas of their monasteries for many centuries.

"Himis has a skooshok, but a non-resident one, who lives at Lhasa and refuses to visit the monastery of which he is the spiritual head. The story as told to me is a curious one, and would seem to denote that skooshoks are very human in their passions and antipathies.

"It is said that a former skooshok of Himis was so indignant when Western Thibet was added to Kashmere, and placed under British protection, thus losing its old Buddhist independence, that he took his injured dignity to Lhasa, and there lived the rest of his life.

"His successors have been re-incarnated in Lhasa, and there have remained. The result is that the Lama of Himis, though the principal Lama in Western Thibet, bears the minor title of Chagzot or (Steward), being a kind of deputy for the real Lama."

The retirement of this mysterious skooshok before the political invasion of Tibetan territory by the British, is only a foretaste of what will happen when the conquest of the country shall be complete. No adept lamas will be found. Nearly twenty years ago, the preparations were begun to shift the spiritual centre of the world's Adepts from Tibet to another and more inaccessible place, as it was shifted, three years before the English power entered Egypt, from the rocky fastness where it then was fixed, to Tibet. The Masters of Wisdom, foreseeing the course of human events, take every precaution against the unfavorable occurrences of the future. The story of the Atlantian conflict between the supporters and foes of the spiritual uplifting of the race is forever repeating itself, and ever with the same result.

* * *

*What
Lord Curzon
says.*

The following extract from Lord Curzon's stirring speech at the prize-distribution ceremony at the Aitchison Chief's College in Lahore is worthy of careful thought :

"Believe me, Chiefs, that the days are gone by when a hereditary aristocracy, however noble its origin, or however illustrious its service, can sit still, with folded hands, and contemplate the glories of its past. If you are to hold your own in the estates which you enjoy by virtue of your position, and in the confidence of the people, you must come forth from your isolation, must grapple with the facts of life, and show that you are fitted, by character and worth, for the position which everyone is ready to concede to you. You must march alongside of knowledge, instead of toiling helplessly and feebly behind it. You must reinforce the claims of your high birth by equally high attainments. You must realise, above all, that destiny is not a passive influence that lies in the lap of the gods, but is an active instrument that is in your own hands to shape as you will."

* * *

Isis-cult Our clever friend, M. Jules Bois, has been providing,
in it seems, a new sensation for the jaded minds of the
Paris. Parisians. The *Madras Mail*, at all events, is respon-
 sible for the following para. :

"M. JULES BOIS, the historian of Satanism, is said to have revived in Paris the worship of the Egyptian goddess Isis. The chiefs of the cult are reported to be Count and Countess MacGregor (wealthy Scotch folk), whose names in religion are the 'Hierophant Ramses' and the 'High Priestess Anari.' At the initiation of a convert the other day—a young lady whose name is a mystery and who wore a long white veil—the 'Isis Mass' was celebrated. On that occasion M. Jules Bois gave a lecture, in which he declared that Paris was itself derived from Bar-Isis, the ship of Isis."

The "Count MacGregor" alluded to is, possibly, our colleague Mr. S. L. MacGregor Mathers, and we doubt Mr. Bois's resorting to such theatrical nonsense unless he had in his sharp journalistic eye the making of a first-class "newspaper-beat," as it is less grammatically than forcibly put in the States. He published, five years ago at Paris, an opuscle called "Les Petites Religions de Paris," containing a series of smart sketches of a number of religious groups in that unrestful metropolis of culture and eccentricity. The Pagans, Swedenborgians, Buddhists, Theosophists, Adorers of the Light, the Satanists, Positivists, Luciferians, Essenes, Gnostics and Isis worshippers are severally noticed and accounts given of the Author's interviews with the leaders of the groups. His resumé of the cult of Isis is so favorable as to make one see that he has an inclination in that direction, while his note on the King-Initiates, or Pharaohs, is very fine. Outside the Sanctuary the Sovereign might be all-powerful and the object of popular worship, but inside he was simply one Initiate among many, perhaps one of the youngest, and when by magic rites the shades of his greatest ancestors were called up, and spoke to the assembly of adepts, he was impressed by a tremendous sense of his responsibility.

* * *

Brahmoism Pandit Sivanath Sastri, the learned chief of the
succinctly Sadharan Brahmo Samaj, in admitting a candidate
defined into the Brahmo Church quite recently, defined Brah-
 moism so epigrammatically that it is well worth copy-
 ing from his organ, the *Indian Messenger*, for general
 information.

"It is God, said he, in the course of his sermon, who awakens noble resolutions in the minds of men. The impulse which one feels at heart for embracing Brahmoism is not to be regarded as of earth, but a direct call from heaven. Amidst the dins and bustles of the world, miseries and temptations of life, a new convert must have a watchful eye to the essentials of his faith. The principal characteristics of Brahmoism lie, said he,—(1) in the *Yoga* or direct communion with God—the revelation of the divine spirit in the human, (2) in the freedom of the human soul from the spiritual bondage of any person or book, which, though very helpful to the growth of spirituality in man, cannot, at all, bear comparison with the divine light that is enkindled in the hearts of men from the direct communion with God, (3) in the catholicity which leads a man to embrace the saints and heroes of all ages and climes as brothers, working in the same field unto the glory of God and welfare of man, and to accept truths from all the scriptures of the world, and lastly (4) in the spirituality of this faith which does not allow men to rest satisfied with the mere performance of outward rites and ceremonies, but impels them to strive for the development of all the faculties of mind. The sermon was wound up with an exhortation to the new convert

to know truth, love truth and devote his life and soul for the realisation of truth; and to have, in weal or woe, God in view and to act according to His inspirations."

* * *

We regret to hear that the venerable Dr. Liéfault-founder of the Hypnotic School of Nancy, is in precarious health, being threatened with a break-up of the system on account of old age. He is one of the best and wisest of our contemporary scientists and deservedly enjoys universal respect. It is regrettable, however, that his most eminent disciple, Dr. Bernheim, should have changed his attitude lately with respect to the phenomena first shown by Liéfault, which he now declares to be wholly due to mental suggestion and not to hypnotism. We are not in possession of the details, but we are glad to know that Dr. Van Renterghem, of Amsterdam, one of the most famous among European hypnotists, is building a large school and hospital, called the "Polyclinique de Psychotherapie" (*i.e.*, psychological healing), in which on a marble tablet fixed in the most conspicuous place, is inscribed a dedication of the building to "The Master, A. A. Liéfault." Baron du Prel has just issued his new work "Death and the Beyond," which, he writes our informant, he is determined shall be his last. "This is a fit conclusion of my work," says he, "and the end of my authorship: I have nothing more to tell to a public which does not buy my books." And so this brilliant writer, this most intuitive spiritual philosopher, who possesses one of the most powerful minds of the century, is neglected and unread while the public runs mad after sensational writers and a series of puerile fads. Well, let him, who believes in the occult philosophy, take heart in the consciousness that his books will be read and his genius appreciated a quarter-century hence. He has not lived in vain.

* * *

Imagination can hardly conceive of the astonishing improvements in the world's industries that will result from the recent discovery by Mr. Charles E. Tripler, of New York city, (a re-born Atlantian?) of a new method of liquefying air at a merely nominal cost, thus producing the most powerful and useful motor ever known to mankind. Mr. Ray Stannard Baker, writing in *McClure's Magazine* for March, says:

"Think of the ocean greyhound unencumbered with coal bunkers, and sweltering boilers, and smoke-stacks, making her power as she sails, from the free sea air around her! Think of the boilerless locomotive running without a fire-box or fireman, or without need of water tanks or coal chutes gathering from the air as it passes, the power which turns its driving wheels! With costless power, think how travel and freight rates must fall, bringing bread and meat more cheaply to our tables, and cheaply manufactured clothing more cheaply to our backs! Think of the possibilities of aerial navigation, with power which requires no heavy machinery, no storage batteries, no coal!

"Ten years from now hotel guests will call for cool rooms in summer with as much certainty of getting them as they now call for warm rooms in winter.

"And think of what unspeakable value the liquid air will be in hospitals. In the first place, it is absolutely pure air; in the second place, the proportion of oxygen is very large, so that it is vitalising air. Why, it will not be necessary for the tired-out man of the future to make his usual summer trip to the mountains. He can have his ozone and his cool heights served to him in his room. Cold is always a disinfectant."

One cubic foot of this liquid air occupies a bulk 805 times greater when expanded to the usual condition of air, and it is quite probable that it might be used as a terrific explosive in war.

Air is liquefied by intense cold (several hundred degrees below zero, Fahrenheit) with great pressure, and when thus changed will instantly freeze pure alcohol and quicksilver, the latter being rendered as hard as granite, while iron and steel are rendered as brittle as glass. The editor of *Mind*, who witnessed some experiments with this queer substance, says that a thin rubber ball which was immersed in liquid air and afterwards dropped on the floor, "cracked like an egg-shell;" and, again, "A steel rod held in the vessel of air, burned away like a stick of cedar thrust into a fire." He remarks that, "since liquid air will quickly convert a glass of whiskey into a piece of ice, while, at the same time a few drops of it held in the palm of the hand will blister the skin like molten lead, it presents a concrete instance of the meeting of extremes. This is a fundamental postulate of the cyclic conception of Being and the spherical order of the Universe. The idea of unity, of oneness, is essential to that of infinity which is typified by the endless circle, ring, or globe."

* * *

*The
Scientific
Inference.*

The Editor of *Light* asks for just a little of "the exercise of the scientific imagination and the drawing of intelligent inference," in regard to spiritualistic investigation as well as in other matters of scientific inquiry; and says that "the greatest discoverers have as a rule, been those who took notice, and went on taking notice, of the smallest things"—such as the movement of the lid of the teakettle, from the confined steam underneath. He says, if some communication could really reach us from Mars, "what genuine scientist would stop to care whether the actual communication was more like the squeak of a mouse than the declamation of an orator? * * * * The vital matter is not what is done, but what lies behind what is done—what is the inference from what is done." And again:

The scientific imagination is just as much wanted on the ethical and æsthetic planes. Granted that the messages indicate only deceivers and demons. Is it not perfectly conceivable that, on account of certain inevitable conditions, we have opened communications only with certain lower strata of intelligences? What if we admit that we are only experimenting in the sediment, engaged, as it were, in a sort of spiritual deep-sea dredging from below? Is it such an enormous demand upon the scientific imagination that it shall infer a sea, and perhaps a sky?—especially if, now and then, we seem to reach the one, and catch lovely suggestions of the other. Prove that, as yet, we have opened communications only with the queer creatures in the sediment, shall we dismiss the whole thing in disgust? How monstrously absurd! If we can prove that a crawling idiot, a vacant fool, a leering liar, goes on living after death, is it not a million times more likely that the heroic, the wise, the saintly, survive? And when we add to the mere likelihood, the thought that there is a just and righteous God, it seems unspeakably monstrous to resist the inference that if we prove the survival of the unworthy we demonstrate the continued existence of those who, by the unanimous vote of mankind, would be appointed unto life. Magnitude and moral elevation, then, are not radically concerned with our discovery. However small and 'low' the experiment and its result may be, the sublime inference is the same.

This is a point that is well taken. And how vastly important, to the materialist, is the 'sublime inference' here referred to.