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POSTHUMOUS HUMANITY: a Study of Phantoms.

By ADOLPHE D'ASSIER, *Member of the Bordeaux Academy of Sciences.*

Translated and Annotated by HENRY S. OLCOTT, President of the Theosophical Society. Only Authorised Translation.

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With an APPENDIX containing a digest of the opinions of the people of all parts of India with respect to the condition of man after death, to phantoms, the Phantom World, etc.: as derived from original sources.

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सत्यं नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ANCIENT SACRIFICES.

ALL persons, whether or not they have received an education in what has been termed “the modern science of anthropology,” a science, however, known to the Orientals, and studied by Greeks long before the time of Alexander, must have been in a position where they have been more or less induced to visit a circle like Abury or Stonehenge in England, or Carnac in Brittany.

Sometimes, we may say nearly always, the *Cicerone* will try to teach what he knows nothing of to those who know little. But the nature of these relics is so striking as to make the traveller turn his gaze away from the objects before him, and interrogate his individual thoughts, as to the purpose with which these erections have been constructed.

Sometimes, as in the case of the “stones” of Stonehenge, they are made of the common stone of the district. Elsewhere they consist of stones that have been brought from a distance, and which are, to all intents and purposes, intruders on the soil. But one thing is recognizable in most: the circle composed of pillars of upright stone, accompanied in all cases by indications that spots of blood have been put on the top of each pillar.

He who looks at the smaller circles of the hill tribes of India may derive some definite conception of the object of these relics. But it is only by an inspection of the remains which are found in the Cheviot Hills among the “hut circles,” and which have been identified with the relics of the ancient Britons, that we can really appreciate the significance of what are, in fact, emblems of the bloody sacrifices of our ancestors.

Many will ask at once “Who did this?” The *Cicerone* will inevitably say “the Druids;” or if he is a little more intelligent, he may answer “the early Britons.” Such a reply reduces the

interrogator at once to the lowest stage of imbecility, and he remembers the days of his youth in the Cheviot Hills, when every structure that existed and was noted by the enquirer was confidently assigned either to Julius Cæsar or the Devil. History has given us no record of Julius Cæsar ever having visited the Cheviots.

The Devil may have been there; for aught we know, may be still there. Yet, as this explanation does not satisfy the student, it behoves him to look abroad, and see whether in the New World we have not evidence that exactly explains the causes for the erection of these structures. We find in this New World the stone circle, as shown by E. G. Squier, and the pyramid, as evidences of the former existence of a prehistoric civilisation. The pyramid indicates of itself a great antiquity, and the Mexican sacrificial pyramids were in all cases adjusted on the square, even as those of Egypt or the Old World.

Mexico, and to a greater extent Central America, was the centre of the customs of human sacrifice. The teocallis, or pyramids of sacrifice, occupied the central position in every market-place, were built of unburnt brick, and ascended by steps. The most important had a space on the top, capable of containing ten men, and in the midst was the stone of sacrifice, equalling the length and breadth of a man's stature, lying at full length. The people assembled around the principal teocalli, while the king occupied a similar pyramid, where he might contemplate the scene. After proclamation by the high priest of the number to be sacrificed, their quality, and the circumstances of the feast, the victim was stretched on his back upon the fatal stone, and with dismal howls, the priest compassed him about three times. Then, with a stone knife, the sacrificing *flamen* cut open his body at the short ribs, and tore out his heart. They then ate the victim's flesh.* If he was a prisoner taken in war, the hands and feet were given to the king, the heart to the priest, the thighs to the nobility, and the rest of the body to the people, who cooked and ate the various parts with much solemnity. If a slave, his body was burnt or buried. The noblemen reared such victims from the earliest years, and they were petted universally until the last moments. Although indulged with every freedom, they rarely avoided their doom, by the simple means allowed, that of declaring that their bodies were not chaste and pure, but, on the contrary, suffered death with delight in the thought that such a fate took them straightway to their ancestors. The heads were not eaten, but hung on trees, as in Mexico. Each king, says Peter Martyr, grows certain trees in a field near his abode, which he calls by the name of each country in which he is used to make war, and they hang the heads of slaughtered enemies each on the tree of his nation, as our generals and captains fasten helmets, colours, and such trophies to the walls of churches. One

* All this is from the reports and descriptions made by the Roman Catholic Missionaries, who generally constituted themselves the historians of ancient Mexico and Peru. Ten thousand years hence, the Christian Church herself will be accused of devouring the flesh and blood of the victims of the Holy Inquisition, and perhaps, of her God too, whom she will be accused of having put to death. This will be only just Karma.—H. P. B.

small idol, of which we are not told the name, was worshipped in a different manner, but still with bloodshed. Upon this feast, which took place once a year, the idol was raised aloft upon a spear, and the priests carried it round in procession, dressed in various uniforms. Some wore cotton surplices hung with long fringes down to the ankle; others narrow belts; and others short coats of white linen. At the edges of the fringe little bags hung down, containing sharp knives of stone, and powder made of herbs and coal. The laymen carried flags representing the idol they most venerated. Thus singing, they went in procession, no man who had legs to use being absent. On arrival at the sacred spot, the eldest priest gave signal, upon which all the young men rushed out from the ranks, and danced with martial cries. The earth was then strewn with carpets and flowers, that the devil might not touch the ground, and the spear planted. With this began the wildest riots. Dancing and raving, the men took out their stone knives, and cut themselves on the tongue and other parts of the body. With the blood so obtained, they daubed the idol's lips and throat, and each noble approaching gently with his head on his shoulder, addressed his prayer and desires to the blood-stained figure, after which the wounds were cured with the powder of herbs and coal carried for that purpose.

Such was the Mexican civilization, and those travellers who, like Mr. F. Boyle, or the present writer, have cut through the primeval forest, have found on the banks of the River Mico, which flows near to Livertad, and also on the island of Omotepe, in Nicaragua, gigantic idols with the throats peculiarly finished, and down whose stony gullets have poured the blood of innumerable human victims. The existing Indian of Nicaragua preserves the traditions of the human sacrifices of his forefathers. The old tune that the sacrificers sung when about to immolate their victim is still preserved to us, and is sung over the whole of Central America, and may be, peradventure, for all we know, the oldest tune in the world. Indeed the civilization of America was probably far more ancient than any of the old world; for, its origin dates to a time when the ancestors of the Mongols and Peruvians occupied what is now the Pacific Ocean, where Easter Island now stands as the stepping stone between the two great civilisations of antiquity:* China, in her majestic isolation—America that was, in reality, no New World to the geologists, who find in it the oldest and most conclusive evidence regarding the thick-skinned animals of our Eocene age. Such beings as the rhinoceros and the tapir, in fact, appear to be in reality types that have had America for their birthplace. It has been shown, on irrefragable scientific anthropological evidence, that one common type of human skull extended from north to south, along the Highlands of America. This type is much the same as, if even it is not identical with, the Mongol Chinese. Another type, widely separate from the preceding, is found to occur, both in North and South America, in the com-

* Easter Island is a Lemurian relic, and this will be shown on good historical and other authority in the "Secret Doctrine."—H. P. B.

paratively low lands of the East. Such is the Indian of the United States, of Brazil, who is found to exhibit more than a superficial resemblance to the Western African negro. America presents two types of man, which are separated from each other by the slopes of the Rocky Mountains, and which are the remains left by the populations of Atlantis and Lemuria in those ages when—as Tennyson sings now—

..... rolls the deep where grew the tree;
O earth! what changes hast thou seen;
There where the long street roars has been
The stillness of the central sea.

Anthropology has slowly come to the conclusion that the races of men may be far older than the continents in which they live.

It must not be forgotten that the approximate effect of a depression of the land for 600 feet would entirely transform the physical appearance of America. It would make the present valley of the Amazon a great sea estuary, while that of the La Plata would be in deep mid-ocean with the Highlands of the Brazil standing out as islands to the east of the chain of the Cordilleras. The Rocky Mountains and Russian America, would still remain as representatives of America, and the present United States would be a series of islets, with Hudson's Bay having enlarged its borders and formed a large sea. Greenland and the Arctic regions would alone remain in their present aspect, but it is in the Pacific that the action of that depression would be most striking. All the little islands that stud that ocean with a series of coral reefs, about which poets have sung and geologists speculated, would disappear. The evidence of man ever having peopled these islands would have entirely vanished.

The area of the Pacific is an area of depression. The work of the coral insect may blind us to the fact that the land has been steadily going down ever since the advent of man on the globe. If we return to Easter Island, look at the curious features of the statues, and compare them with those of the Diri and Wulwa Indians of Nicaragua, we see that the same idea of the bloody sacrifice was perpetuated in the two races. It is the same with the hill tribes of India, where the head of every stone is marked with a circle of blood; or in those races who have reached a more varnished condition of civilization, a blotch of red paint.

We now have to consider what causes can the thinking man, who cannot help being an anthropologist *volens volens*, assign for the distribution of similar customs. The saying of Abbé Troyon that "all savages act identically, independent of time or place," is of limited application. It may be conceived that the idea of sacrifice is present to all men. Mr. Herbert Spencer derives it from the thoughts of the Australian, or negro. But it may be accounted for on the theory that the early men, Androgynous, comprising within themselves all perfection, inheriting the attributes of the gods, naturally felt a desire for sacrifice, and transmitted to their descendants the same feeling.

We recognise that the desire for propitiation by the offering back to the Deity such unclean elements as blood had a higher occult significance. For the blood corpuscles contained the organic

factors that may have previously passed through the bodies of many incarnations. The wild theories of the reincarnationists overlay a certain substratum of truth. When people really see that the ingestion of hæmatoxylin into the blood corpuscles affords the opportunity for the introduction into the primæ viæ of the body of effete physiological elements that are the refuse of the circulatory systems of the inferior animals, a better and more rational diet will be adopted. When it is recognised that each separate blood-corpuscle, under such conditions, is what the spiritualists (who are sometimes right) would call a little devil on its own account, breeding *Bacteria* and *Tornæ*, the fusion of which produces seven devils worse than the first, then, perhaps, many may think that the prohibition of the old law-giver was wise to abstain from blood, and from things strangled. For whenever an animal has been asphyxiated the blood is congested and over-charged with carbonic acid particles, and such germs of disease will multiply enormously. When all this is realised mankind will revert to the more simple diet of their forefathers *fruges consumere nati*.* But the occult significance of that hæmophagy which becomes pyæmia, may be inferred from the fact that it is a violation of the primitive ethics that should govern the desire of the individual not to nourish his body upon effete and previously used matter. Such a course is found, even on Mr. Darwin's theory of Pangenesis, to be what is virtually and actually a reabsorption of the previous life-giving—or more often death-giving—elements in the bodies of other animals. Such is the result that the ingestion of blood may produce.

The old Saxons, who carried on the worship of Odin in the most blood-thirsty manner, had the idea of preserving the blood for separate use in the winter, not merely as an article of food, but as the incarnation of the memory of their predecessors, which might be offered to their deities. Even in the middle of the nineteenth century, in the most nauseous forms of religiosity that have been developed occasionally in our chief towns, it may be noticed that the popular hymns which are sung by an excited congregation are no longer a repetition of the sacred name of Bacchus. No longer does the cry *Evohe* really repeat a reversed Tetragrammaton and invoke an infinitely distant evil spirit, by the Greek spelling of the Hebrew Chavah Yod; an exact reversement of the pentacle. In place of such cries, which, although they may represent something like the thoughts of the Yezidis, or Devil-worshippers, yet conveyed some definite idea of the thoughts of the votary we have—

"Oh come and praise the Lord with me!
Glory to the bleeding Lamb?"†

* Only true so far as *actually decaying* meat or blood is concerned, and less so with decaying vegetables and overripe fruit. These contain, owing to having fermented, leicomains and ptomains, the poisonous alkaloids which are fully treated in the "Secret Doctrine."—H. P. B.

† And another:

"There is a fountain filled with blood
Drawn from Immanuel's veins, etc."—H. P. B.

The idea of blood-worship is perpetuated and stuck (somehow or other) on to the Christian religion, and the result is that persons who from their physical and mental calibre *must* be worshippers of the impure, and might directly avow their faith as devil-worshippers, base their assumed alliance with the Christian faith on the theory of their being "saved" through the blood of Whom they do not define. As an anthropologist living amidst all the resources of civilisation, as Mr. Gladstone could call them when he had to apply them, we have been amused when the purest devil-worship has been enunciated by the votaries of the "Blood," possibly a matter which it is not our business to discuss; *non enim sciunt quod faciunt*. Probably the Salvationists that patrol our streets with a big drum in the vanguard like Schamans calling on a devil with a drum, have no defined idea of the "Blood." But by the inexorable law of recompense, the scientific principle of atavism; the divine law; Kismet, as Mahomedans; Karma, as Hindoos; Nemesis, as Greeks may call it, they are, although they know it not themselves, repeating in measured tones, and with stentorian voices the cry of an infernal power: a stale invocation of Pagan rites.

"Oh Blood!
Save us!"

We are scarcely entitled in our nineteenth century to boast when we perpetuate forms of devil-worship against which gallant Teutonic knights have fought in Lithuania; and which still exist in many a quiet peasant's house in Western Russia.* Directly and emphatically the object of faith in the modern Salvation Army is the Tchernoy, not the Bieloy Bog.† It is the Kercunnos of the Greeks, it may be the Bes of the Egyptians; and as a Mongolian or prehistoric layer in the midst of our Celtic and Anglo-Saxon civilization, deserves the attention of all who are studying anthropology, and consider the comparative science of religions one of its chief sections. The idea of sacrifice is not merely dependent on that of atonement, but rather of propitiation. The Azaz-El had temporally the worst of the transaction. The idea of bloodshed appears to be concomitant with that of sacrifice, and assuming that the early Hebrews had the pure idea of atonement (that is associated with the thoughts of many religions, and to which we need not further allude), we have side by side with this pure faith an impure, carnal and sensual one, of which the blood was the essential object of worship.‡

Here man is thrown by diabolical influence back on himself, and taught to find no higher Deity than the "Blood." The result has been that the influence of the Tikkun is no longer beneficent, man is thrown on himself, and in fact on his worst objects of adoration. He adores, not merely his own offal, but the *débris* of countless generations of past evil doers.

* Less so, however, than in other Roman Catholic communities; for the population of "Western" Russia, *nota bene*, is not Russian (which belongs to the Greek Church) but Polish, *i. e.*, Roman Catholic.—H. P. B.

† Tchernoy (Black), and Bieloy (white) Bog (god).

‡ Our esteemed contributor speaks as a Roman Catholic. It is six of one, and half a dozen of another, any way.—H. P. B.

What wonder can there be, if there is found developed a principle of negation, and that the "*Geist der stets verneint*" should be found to be the object of adoration! This has been well pointed out by F. H. Laing, who has shown that all religions must rest on affirmative principles. Negations are evil, as no result can take place from them. Negations that are accompanied by veneration of *débris* are doubly injurious, as they repeat not only the errors and sins of the individual, but also of his predecessors. For this reason, the blood, as an object of worship, naturally attracts around it all evil influences. In the black magic of the middle ages the blood formed an important element in the invocation of the devils who came back to earth to devour what the lower forms of life feed upon. The Coprophagous are not more highly organized than the Sarcophagous beetles, and those lowly organisms that in the insect series repeat exactly the moral and mental characters of the Mexican aborigines of the times before Cortez and the modern Salvation Army, whose vagaries amuse us now in England. But the probability is that the present generation will little by little forget the teachings of their ancestors, and ignore in every way that blood-worship is the relic of an outworn creed, and may reproduce it, peradventure under a quasi-Christian veneer, as the representation of their idiotic faith in some event that may have occurred at some period of history unknown to them.

"Somebody told me that somebody said
That somebody heard that somebody read
In some newspaper you were somehow dead!"

Although we are unable to refer them to any particular race of man, one fact is certain, whoever those men were who built Abury and Stonehenge, and are alleged by a number of respectable writers to be the builders of Carnac in Brittany, they were certainly blood sacrificers. Wherever a hut circle or any other form of stone circle exists, there was blood worship, or, as many would call it, devil worship. The builders of the old circles did not merely conceive the existence of the circle as adding in the formation of an astronomical, or, it may have been, an astrological diagram. They hung up the quivering victim against the stone pillar; dashed out his brains against it, and smeared the blood on the top of the pillar. The sight must have been *bizarre*; and would have reminded the observers of the spectacle that was once exhibited on the Appian Way, of a large stone circle like that of Abury, with a hundred prisoners, each mangled and bleeding, attached to his separate pillar. A circuit of three miles of palpitating corpses must have afforded the old pagans a greater spectacle than ever was presented in the amphitheatre of Rome. We recognize, therefore, in these rude stone monuments, not merely the relics of a Celtic race, who may or may not be identified with the Druids about which too much has been said; not merely the relics of a race whose hill circles are to be found in India as in Wales, but the philosophical, or theosophical, anthropologist will recognise the remains as really showing evidence of a universal faith. For whether we look in the valleys of Peshawur or the

blue mountains of Galilee, we see evidence of stone circles that have indicated a race of blood-sacrificers, or Devil-worshippers, than whom Moloch was too merciful, Remphan too benevolent, Cotyho too moral, and the dwellers on the rock of Samotraki too communicative. "*Omnes dii gentium demonia*," says the old writer; but we see that the base blood-worshipping elements of the human race have preserved a religion, such as it is, that permeates our society circles, some of the altars of our own faith, and appeals to the baser and more gross elements of human cruelty and depravity for its reception by the thoughts of civilized man.

C. CARTER BLAKE.

ON THE PRE-EXISTENCE OF THE SOUL. *

IT is a strange anomaly that an age so barren of originality in religious ideas, and so completely dependent upon the thought of Sages and Seers of other races and of remote antiquity for the principles of its current theology, should have completely ignored so cardinal a principle as that of the pre-existence of the Soul. Its absence is the more striking and remarkable as there prevails a general belief in the soul's existence after the dissolution of the body, and this cannot be logically proved without a recognition of its pre-existence. That a truth so vital should, to the average thinker (?), rest upon a foundation so insecure as external evidence, indicates a radical deficiency in the logical and spiritual makeup of this self-vaunting but unsubstantial age of materialism and shoddy.

Such spiritual ignorance must necessarily exist wherever the pure light of reason and intuition is set aside and an authority external to the soul exalted to the sovereignty of the will and understanding: such a servitude can culminate only in the stagnation, decay, and general demoralization of the spiritual nature, for, as will be shown, the essential characteristic of the soul consists of self-motion—i. e. inherent thought.

An inquiry into, and examination of, the grounds for a belief in the pre-existence and immortality of the soul, and their essential interdependence and unity, will form the subject of this paper. So fully has the subject been treated by ancient philosophers, that to advance any argument as original would be to leave one's self open to the charge of plagiarism, but truth is not an individual but a general property, and though we owe an eternal debt to them, still those who can may partake of the sacred nectar from the same fount as did they; or if at first we cannot reach the original source, we can accept a libation from their hands that will so strengthen and nourish the wings of the soul that they will recover their self-motion and independence, which condition has truly been termed "a crown of life."

Holding that nothing but soul can discover soul, that no phenomenon can prove spiritual truth, we proceed to our demonstration and shall endeavor to show that what is considered by many to be only an hypothesis, is a self-sustaining, self-evident truth.

* Reprinted from the *Platonist*.

Experience is no criterion of true being, except in a negative sense. The argument so much urged against pre-existence, that none of the particulars of former experience can be recalled to consciousness, carries no weight whatever; we embody the sum of our experience in the same manner that we do of our early education, assimilating only the results of our various tasks. Who could sustain the burden of remembering all the causes and details that contributed to a given result, whenever an occasion presented itself for the exercise of knowledge so acquired? So also with the soul: not that occasional glimpses may not at times be gathered of its past career. But who among us can recall with clearness, all the details of yesterday, or of a year ago? How otherwise explain the diversity of ability and talent among the different members of the same family, say nothing of the world at large? Why otherwise should one from the lowest and through the most adverse circumstances rise to the highest station, while another, with every advantage of birth, wealth, education and environment, should persistently retrograde, unless the soul has gained its particular momentum prior to its present incarceration?

How otherwise explain the delight or aversion caused on first (?) meeting kindred or antagonistic souls who know and are known more thoroughly in an hour than members of our own household in years, and with whom association is more the continuance of former friendship or enmity than the formation of a new? Let this suffice for the merely phenomenal aspect of our demonstration.

If the soul is not pre-existent it must be contingent upon time and generation: if upon time, it cannot transcend its natural condition or ground, and so must be merely phenomenal, like the body; if upon generation, its immortality is equally impossible, as true being cannot be generated from the phenomenal, or generated at all, for it is self-subsisting.

The supposition of an immediate divine creation of each human soul is monstrous and repugnant to every element of justice, to every attribute by the possession of which Divinity is Divine. Who will dare advance the notion, alike ridiculous and blasphemous, that the Deity is made daily subservient to the bestial passions of wanton mortals,—that brutish lust can call into being an immortal soul? Or who will contend that such passions have been knowingly implanted by the Deity in his creatures with a perfect consciousness of their resulting in a continued and incessant creation of subjects of misery and vice; for if the soul is of immediate and daily creation, these passions have been planted in it by its creator with a full consciousness of their result. To attribute ignorance to the Deity is absurd, while to judge the artist by his work and attribute such wanton malignity to the Divine Artificer is to degrade him immeasurably and irredeemably below the lowest depth ever reached by his weakest creature. These facts must be met face to face,—there must be no flinching. To free his soul from all error is the sacred duty incumbent upon every man, and what grosser error can there be than error regarding the Divine Nature? In the search for Truth there must be

"no such word as fail," and if the non-philosophic reason does not as yet apprehend the idea of pre-existence, it is from any standpoint more rational to consider generation as one of the occasions of the soul's descent into matter, than its first creation. The awakened soul demands Truth, and let all idols perish that she may attain it, but woe to him who, having recognized it, still clings to error and falsehood. As the soul carries with it only the results of its experiences, their sum is the measure of its ignorance or wisdom, and this determines the condition of its next incarceration; the soul gravitating to the sphere of environments most suitable for the evolution and development of its ruling impulse. Herein is substantiated the Oriental doctrine of Karma, the meting out of mathematical justice for all acts and thoughts. Acts are the externalization of thought, thought is being and a force, and as force, action and reaction are equal, so all thought and all acts, return to us inversely to their intensity. The Arabian proverb, which compares curses to young chickens which return home to roost, has a substantial foundation in truth.

It would be unreasonable to attribute intelligence to the result of mere organization which is itself only an effect since an effect cannot transcend its cause. Souls differ either in essence or by reason of differentiation. If in essence, no common element will exist whereby they would be intelligible to each other. Such is not the case, for there is a common element that binds all humanity, and should bind all Nature, into one universal brotherhood. Difference is due then to differentiation; for in its pristine estate the soul is undifferentiated by desire, but by desire it assimilates subtle elements, foreign to its nature but analogous to the physical. These cause the soul to deflect from its true course, and draw it within the influence of terrestrial magnetism, where, having lost its wings, and being no longer able to energize according to its proper essence, it assumes through generation an instrument adapted to its necessities. And as meteoric matter when drawn within the earth's atmosphere becomes luminous, so have souls been described as coming into generation like falling stars.*

We will now consider our subject from the standpoint of innate ideas.

As in every cognition it is necessary that there exist an element common to both factors, so in the soul there must reside an image or counterpart of the thing perceived (this subjective image is all that is or ever can be perceived), else no perception would be possible. Such perceptions would be analogous to words spoken in a foreign and unknown language, and which convey no intelligence to the hearer as there is nothing within him thereto corresponding, his cognition being entirely sensuous; and so of all phenomena. No object or action can be declared beautiful unless there resides in the soul a conception, a conscious form of beauty, itself unqualified and absolute. This form is immutable and incapable of degrees, for there are no mutable abstract principles: that is to say, there does not reside in the soul a form corresponding to the more beautiful or the less beautiful, but only of the beautiful

* Repub. Book X.

itself. And phenomena are judged as more or less beautiful as they arouse to consciousness in different degrees of intensity its inherent knowledge of the beautiful itself; for it is by these internal forms and by them alone that all cognitions are judged. Now of these forms we predicate absolute being; they never were not, nor shall they ever cease to be; immutable and changeless they are not subject to corruption but are self-subsisting and eternal,—as such only can they be contemplated, for to them as to patterns we refer all experience and arrive at a certainty of their eternal nature through the fluctuating quality of all things, judged by them and found wanting in a common element of being.

True being then must subsist in the soul: otherwise it could not be predicated of anything whatever, for we have seen that no knowledge is possible when there is not present an element common to both subject and object. Now, as the soul partakes of true being, it is alike indestructible, eternal and unconditioned, and therefore pre-existent to its present environments, for that which is eternal cannot be contingent on the transitory. The soul is the ground of time and space—not time and space of the soul. As Emerson has expressed it: "Time and space are but inverse measures of the force of the soul." The soul being the ground of time and space cannot be conditioned thereby—cannot have had its inception in time because it transcends it: it must therefore be eternally subsisting, pre-existent and immortal. Being eternal and made in the image of the universe, it contains all things. "Who knows himself knows all things in himself," declared the Oracle. And though long ago silenced, the clue to wisdom—*Know thyself*—still echoes through the ages, "from Delphi's sacred hill." Self knowledge is the foundation stone of all true knowledge. "Know thyself, and thou shalt know thy Lord," declares Alghazzali in his *Alchemy of Happiness*. The soul being an epitome of the Universe contains within itself all forms and all knowledge, but being bound and imprisoned by the body it cannot recognize things as they are. Most eloquently and graphically has Plato pictured our present condition in the Seventh Book of his *Republic* as men sitting in a cavern and bound in such a manner as to be unable to turn round towards the light, which is behind them. Bound thus have they been from infancy, and have never seen the light itself, nor in fact any real thing whatever; all that they do see is but a shadow, and every sound they hear is an echo. Such knowledge as we do possess is but reminiscence, for the soul being possessed of all things possesses knowledge potentially, but being tightly bound in her prison and her eyes bandaged by the desires of the body, she cannot distinguish the things that really are, but dimly perceives their reflected image. To free the soul from her bondage, and enable her to turn towards true being and recover her pristine purity and her abode in the intelligible world, is the mission of Philosophy. But this cannot be accomplished so long as the soul continues to be enchanted with her prison: only through philosophical contemplation can she be aroused and recalled to a knowledge of her true estate, for so long as she is conquered by the desires of the body she will gravitate towards matter,—her inherent motion being overcome

by terrestrial attractions, she revolves around this sphere of darkness, and unless through purification and philosophy she arrives at self-knowledge and ultimate liberation, she will sink the deeper in sense. For there is no inertia in the soul and no means of escaping the dreadful maelstrom of terrestrial attraction but by purification and expelling from the soul every element foreign to its essence: for if no element of corporeal desire remains in the soul it cannot be drawn within this influence; but while any remain, to such an extent will the soul be retained and drawn into matter, for the like seeks always the like. "Flesh and blood cannot inherit the kingdom of God," and only "the pure in heart" can "see God," and only through the knowledge of the soul can the knowledge of God be attained.

HOWARD CARTER.

ESOTERIC BUDDHISM AND ITS COSMOGONY.

(Concluded.)

THE perfectionment of the individual soul is achieved by the harvesting of experiences acquired through a series of physical lives, or "re-incarnations." Co-incidentally with the formation of a permanent mind-structure, or Manas, as it is termed in current Theosophical writings, a still more lofty reality dawns on a higher plane than the physical.* Kant was himself the first great European thinker to throw out a hint as to the possible existence of a "transcendental subject"—that is to say, of an individual egoity only faintly mirrored in our brain-consciousness, and which constitutes our true being.† If the "perceived" object possesses its objective counterpart (noumenon), why not the "perceiving" subject its equally transcendental basis? Occultists urge that, just as the sense-object is a symbol only of the reality "beyond our ken," similarly the percipient ego is a reflection only of the (phenomenally) supra-conscious self.‡ Our terrestrial consciousness does not exhaust our subjective nature in its unmanifested totality. The supra-conscious, or higher self, is, in fact, the "guardian angel" of primitive Christianity. Its overshadowing presence is evidenced at times by those gleams of intuition and clairvoyance, the reality of which has been forced on so many of the leading thinkers of the day. Such facts altogether transcend the limitations of mind. The latter is but a series of fleeting states of consciousness, unified in an "ego" it is true, but an "ego" which lacks an absolute cohesion, as shown by the frequency of those medical cases of "double personality."

* "Dawns" for MANIFESTATION—no more.

† Cf. this idea as elaborated by Carl du Prel—perhaps his most eminent modern disciple—in "The Philosophy of Mysticism;" for Gautama Buddha's views on the "true self," cf. Beal's Buddhist Scriptures, p. 180, *et seq.* For some good remarks also on intuition and clairvoyance, Sir W. Hamilton's "Lectures on Metaphysics and Logic," vol. ii., page 274, Argyll's "Reign of Law," pp. 111-12. Even Locke, the so-called Sensationalist, admitted that "sensation is only one of the ways whereby the mind comes by its ideas"!

‡ Emerson's "Over-soul."

The consciousness of the transcendental self is not made up of successive states; in its full realisation, as in the case of an adept, it is only to be conceived as absolute ideal and perceptive clairvoyance. Beyond this stage, again, is the omniscience attained to by the merging of the "ego" in the omnipresent subjectivity of the Logos.

The terrestrial personality of man is but the *instrument* employed by the higher self. At each physical death the aroma of the late personality, the flower of the mental states generated in life, are absorbed by it, and the *real man* enjoys in the ensuing expansion of his egoity the fruition of the nobler tastes and aspirations sown in incarnation. "What a man sows, that shall he reap."** Obviously, however, there are cases in which no survival is possible. Such an eventuality would be exemplified in the person of a Tiberius or Cæsar Borgia, men whose natures were so utterly corrupt and degraded as to furnish no element of moral or mental beauty which the higher self could assimilate. This latter condition constitutes the "unpardonable sin" against the Holy Ghost (the Logos). The complete stifling of the "still, small voice" results in the annihilation of the personality. On the exhaustion of the causes producing their harvest of spiritual bliss, the higher self evolves a new personality to garner a fresh store of experience under the sanction of the Karmic law. It is by the assimilation of such experiences that the individuality of the perfect soul is gradually rounded off. It must exhaust all possible avenues of sensation previous to reaching the goal. Thus, in brief, it is that Occultists trace the progress of the "ego" from the rude mentality of the higher animal to the glorious Man-God, whose final destiny is Nirvana—re-union with the omniscience of spirit. Nirvana is that crown and culmination of being implied by what Fichte foreshadowed as the merging of the individual in the universal soul. The "ego" becomes the all. As Edwin Arnold writes of the mystic, in his beautiful poem, "The Light of Asia:"—

"Foregoing self, the universe grows 'I.'"

The soul, which rises into the sublime subjectivity of the Logos (spirit), becomes the Logos itself, and, "from that proud eminence," contemplates its former separateness of individuality as a temporarily-dissociated ray emanating from its own universalised self-hood. The conception is, at first sight, apparently open to a charge of vagueness; but, if we bear in mind the fact that all "selves" are manifestations of *one* subjective reality, it becomes clear that any group of "selves" must, in their progress towards perfection, approximate to that central identity of being whence

* Cf. chapter on "Devachan," A. P. Sinnett's "Esoteric Buddhism," also a most admirable paper on "The Higher Self" by the same thinker, who however appears to the writer to somewhat materialize the idea of the Monad (Karana Surira) and to limit the higher self to the range of the intellectual Manas alone.

† It must always, however, be borne in mind that no *Human* Ego of this 4th Round terrestrial period has risen from the animal kingdom around us, but that the Human Tide-wave has swept here from the last planet in the chain. The rudimentary Egos "generated" in ape-brains, etc., will not become Dhyani Chohans in this Planetary Manwantara.

they have temporarily diverged. To cite a passage from the Upanishads: "As flowing rivers are resolved into the sea, losing their names and forms, so the wise, freed from name and form, pass into the Divine Spirit, which is greater than the great. He who knows this supreme spirit becomes spirit." The purpose of the universe is, so far as we can formulate it, the creation of "egos" with distinct experiences, whose final mergence into the unity of Nirvanic existence results in an eternal accession of "I am-ness" to the Logos. Read into Christian symbolism, the esoteric philosophy, as Mr. T. Subba Row ably shows, throws light into the darkest places. "It [the Logos] is called the Verbum, or Word, by the Christians, and it is the divine Christos who is eternally in the bosom of his father [Parabrahm].....the first manifestation of Parabrahm is a trinity.....the light of the Logos.....is the gnostic sophia and the Holy Ghost.....When Christos manifests himself in man as his Saviour it is from the womb of this divine light that he is born."

The "Holy Ghost" may be also said to "proceed" from the "Father," because the Logos is, as previously stated, the cosmic representative of the latter, emerging from its Parabrahmic latency at the inauguration of a universe-cycle, or "Manwantara." Whatever our individual opinions may be, the correspondence between theological symbolism and the clear pronouncements of the "wisdom-religion" of the East cannot fail to awaken much interest. "*Satin exemplum*?"

But, if the attitude of our philosophy towards orthodoxy must be admitted to be suggestive, if not as actually explicative of positions hitherto regarded by apologetic writers as "mysterious," it equally assimilates that facet of the truth championed by the Positivist. While applauding a determination to merge self in a larger sphere of usefulness, it altogether deprecates the propagation of those purely negative systems favoured by the optimists of the study. It is, at best, a ruthless course of procedure to preach a gospel of annihilation to men already heartsick with the troubles of a questionably welcome existence. The conviction of the reality of a future life is often a source of solace when other terrestrial resources fail. There are unnumbered thousands of unobtrusive persons to whom this belief is an essential of happiness, and whose lives, when once "free from the shackles of this time-honoured superstition," are stripped of all charm and meaning. It is a question of pessimism or the immortality of the soul. If our ardent Positivists are convinced of the soundness of their views, they are under no obligation to impose upon humanity at large a philosophy which stultifies the whole evolutionary process, and buries our brightest aspirations in the ruins of a demolished ideal. Positivism has no patent for the amelioration of the race, that being equally the aim of all systems which possess any reputable credentials. Indeed, to bind up the pursuit of this object with the inculcation of a purely negative philosophy is a mistaken stroke of policy. For the practical thinker has yet to be informed in what manner the propagation of a materialistic creed among the masses is conducive to the interests of morality.

Human nature is far from perfect. On the contrary, evil is largely in the ascendant in it; and to appeal to the majority of men to relinquish self, and, at the same time, to remind them that their only hope is in this life, is simply to bring the element of "self" into still greater prominence.

While the fact is patent that there are cultured men who realise in their lives the spirit of devotion they so loudly proclaim—men of noble and unselfish aspirations, who, however, figure quite as numerous inside as well as outside the pale of the creeds—the conception of a materialistic proletariat conjures up the vision of a pandemonium of social anarchy. "Let us eat and drink, for to-morrow we die," is the motto of the sensualist, who welcomes scepticism as a cloak for indulgence and licentiousness. Positivism is, in fact, based on a foundation of sand. Its stands before us as a masterpiece of iconoclastic, unsatisfying and disruptive rationalism. Theosophy, on the other hand, though it teaches that *only* by sacrificing all we can gain all, and that, in proportion as the lower self—the illusory personality—fades away, the higher self grows in splendour and majesty, throws no such gloomy shadow on the wayfarer's path as he struggles through a sad and sensual world. Stumble though he may in the mire, the beacon is ever before him on the hill-top. Its ray ever cheers and sustains him through the long journey, till, at the close of its vast evolutionary cycle, the perfect soul, mounting the last rung of the ladder that leads from matter to spirit—

"Unto Nirvana, where the silence lives"—

merges in the Universal Spirit, and attains omniscience in the bosom of the Absolute.

E. D. FAWCETT.

TRAVESTIED TEACHINGS.*

VIII.

"The Bridegroom of Blood."

UNDER the influence of jealousy the children of Jacob sold their younger brother into slavery.

As a consequence of this act the children of Israel passed into the bondage of Egypt.

That they might inherit the land of promise, deliverance from this servitude was necessary.

To effect this deliverance a deliverer was required.

This deliverer was found in Moses, the "Bridegroom of Blood." (*Exodus iv. 26. Revised Anglican Version.*)

As the redeemer of Israel from Egypt, Moses is considered by some to have been a type and precursor of the Christ.

The lifting up of the brazen serpent—the symbol of spirit—in the wilderness, that those bitten by the poisonous (miscalled "fiery") serpents (*Numb. xxi. 6—9*) on looking to it might be healed, has

* On page 262, line 4 from bottom, for *deic* read *Acie*. On page 264, line 4, insert "spiritual" before "man."

been held to confirm this view; and his declaration (*Deut. xviii. 15—22*), "Jehovah, thy God, will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken," has been taken for a promise and prophecy in this regard. In reality, as the context shows, it was merely an assurance that if the children of Israel did not suffer themselves to be led by augurs, diviners, and the like, as did the nations they were to dispossess, Jehovah would never leave them without a prophet inspired by himself.

Viewed as a prophecy of the coming of the Christ, this promise has, so far, not been verified; for it expressly says of the prophet it indicates, "Unto him ye shall hearken." Whereas the Jews refused to listen to Jesus of Nazareth in the flesh, and have persistently declined to hearken to the Christ, speaking in his name, ever since.

Regarded as a simple assurance, its hitherto fulfilment is directly denied by the closing words of the second Law (*Deut. xxxiv. 10—12*), which imply that some considerable time had already passed since the death of Moses, while affirming—"And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face; in all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel."

The Jehovistic deliverer of Israel was provided in this wise.

Amram, a man of the house of Levi (*Ex. ii. 1, 2*), took Jochebed, his father's sister, to wife (*Ex. vi. 20*), and she conceived and bore unto him a son.

This son was Moses.

The parentage of Moses was thus an offence against the Law to be delivered through him on Mount Sinai, and can therefore hardly have been pleasing to Jehovah. Was it for this reason that a second birth, so to say, was provided for him from the waters of the Nile? (*Ex. ii. 3—10*.)

It might have been supposed from the account of his birth that Moses was the first-born son of his parents. But he had a brother three years older than himself (*Ex. vii. 7*), and a sister who must have been by much the oldest of the three.

Moses, as the chosen agent of Jehovah (*Ex. iii. 10*), was to deliver the Israelites from their Egyptian taskmasters.

Why was Moses chosen by Jehovah for this purpose?

Not in virtue of his actual parentage, as already noticed, for a man is forbidden (*Lev. xviii. 12*) to marry his father's sister. Nor yet by reason of his adopted parentage, for he fled from Egypt because Pharaoh sought to slay him (*Ex. ii. 15*), and thus escaped the death to which, even according to the Law subsequently delivered through his instrumentality, he had rendered himself liable.

The first recorded act of Moses, after he had attained to man's estate, was the slaying of an Egyptian (*Ex. ii. 11, 12*). It is true he did this to avenge the smiting of an Israelite; but even so the

act was none the less a shedding of blood, and, as an act of blood-shedding done with premeditation, showed that he fully deserved to be called a bridegroom of blood.

His second recorded act was an attempt to adjudicate between two of his Hebrew brethren, one of whom said to him (*Ex. ii. 14*), "Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian?" And this revelation, that the murder he had committed was known, led to his flight from Egypt.

It thus appears that Moses commenced his career as a self-appointed judge and slayer of men: so that his vindictive temperament fitted him for the work contemplated by Jehovah. A blood-shedding man was a proper associate for a blood-thirsting God. An intervener in strife a suitable agent for an imposer of law. Were these the reasons why Moses was the chosen instrument of Jehovah?

The work to be done was essentially a shedding of blood.

The Egyptians were slaughtered—slaughtered in their cattle, slaughtered in their first-born, slaughtered in their armies, slaughtered by Jehovah, who tempted and provoked the ruler of Egypt and hardened his heart, and thus compelled him to lead his people to their destruction.

The Israelites were slaughtered—slaughtered by their kinsmen, slaughtered by the elements, slaughtered by disease—slaughtered by instalments till all but two of the multitude that came up out of Egypt were slain, not excepting Moses himself, for giving offence to Jehovah.

The inhabitants of the promised land were slaughtered—slaughtered in detail, to make room for their dispossessors.

Every step in the progress of the work was steeped in blood, and its crown and glory was the building of a huge slaughter-house or temple, where animals were offered in sacrifice and slain in their thousands, their tens of thousands and their hundreds of thousands at appointed times and seasons, no day being permitted to pass without the sweet savour of the shedding of blood—the innocent nominally suffering for the guilty—that Jehovah's appetite for blood might be appeased.

Could a more fitting instrument have been found to inaugurate such a wholesale shedding of blood than Moses, the bridegroom of blood?

Well might the God who, through their ruler, tempted the Egyptians to their destruction be termed *Jehovah-Nissi*, "Jehovah, my tempter."

This name was given by Moses to the altar he built to Jehovah (*Ex. xvii. 15*), because he provoked Amalek to his destruction as he had previously done Pharaoh: but it referred also to the temptation at Massah and Meribah (*Ex. xvii. 7*), when the people tempted by Jehovah tempted him again.

Moses himself tempted and provoked Jehovah, and was punished for so doing—first with the leprous hand (*Ex. iv. 6*), then on his way back to Egypt, when Jehovah sought to kill him (*Ex. iv. 24*), and finally by exclusion from the promised land (*Numb. xx. 12*).

Moses was in every way a remarkable man. Instructed in all the wisdom of the Egyptians (*Acts* vii. 22), appointed to take the place of God to Aaron (*Ex.* iv. 16), made a God to Pharaoh (*Ex.* vii. 1), speaking with Jehovah face to face (*Ex.* xxxiii. 11), and yet not permitted to see the face of him with whom he conversed (*Ex.* xxxiii. 20), nor even the brightness of that countenance (*Ex.* xxxiii. 22), but only the traces of the passage of the glory he had sought to have revealed to him, and finally excluded from the land of promise—he, the adopted of the daughter of Pharaoh, was unquestionably a Hebrew of the Hebrews.

The language in which the principal events of the life of Moses have been handed down is at times hardly less remarkable than the events it records.

He is to be to Aaron and to Pharaoh what the judges are to be to Israel (*Ex.* xxi. 6, xxii. 8, 9)—that is to say, their Elohim. Now the word *Elohim*, which, as primarily used, means “forces,” has been translated “God,” in the one case, and “judges,” in the other, even as it has been rendered “angels” elsewhere (*Psa.* viii. 5, *Heb.* ii. 7); and it moreover represents the spirit of Samuel (*1 Sam.* xxviii. 13) as raised by the witch of Endor.

Moses is to be shown the *akhari* of Jehovah (*Ex.* xxxiii. 23). Now the word *akhari*, as thus used, has been held to mean the “back parts” or “back” of Jehovah. What it really signifies is the “traces” of the passage (as of fire) of that glory Moses had desired to see, which scorched as it passed by.

The manner of using this language in the records is at times peculiar.

Moses tells the people that Jehovah talked with them “face to face in the Mount, out of the midst of the fire” (*Deut.* v. 4). But then he immediately adds, “I stood between Jehovah and you at that time, to shew you the word of Jehovah, for ye were afraid because of the fire,” and thus reminds the reader that the phrase “face to face” had a very different meaning in those days from that which it bears now.

On another occasion (*Deut.* vii. 19) he says—speaking of the signs and wonders which preceded and accompanied the Exodus—“the great temptations which thine eyes saw.” This was but a short time before Joshua led the people over the Jordan. And yet the reason for the forty years wandering in the desert was, that all who came out of Egypt, save the two exceptions named, might die before the entry of the Israelites into the land of promise (*Numb.* xxxii. 10—12).

Amid all the possible renderings of the language of these records, those consonant with idiomatic usage are only too often overlooked in the extant versions.

Owing to this, singular misconceptions of the meaning of ordinary expressions have crept in.

To some of these misconceptions strange superstitions owe their origin.

The jewels set in the breast-plate of the high priest were to be *urim and thummim*, “bright and flawless.” Brilliant and of the first water would be the technical phrase now used to describe

such stones. To these, under a designation which did not designate them, but simply denoted their characteristics, a magical import has been attributed.

Through other misconceptions marvellous malversations of sense have arisen.

When Moses said unto Jehovah, “Shew me, I pray thee, thy glory” (*Ex.* xxxiii. 18), Jehovah has been supposed to say in response, “I will make all my goodness pass before thee, &c.” But in reality it is Moses who continues—as though by setting forth his own claims, and, through what under other circumstances and addressed to any one else would be termed fulsome adulation, to ensure the granting of his request—“I will make all my goodness pass before thee, and I will invoke the name Jehovah before thee, and I shall be favoured by him by whom I am favoured, and I shall be graciously treated by him by whom I am graciously treated.” And it is upon this that Jehovah replies, “Thou canst not see my face, for man shall not see me and live” (*Ex.* xxxiii. 19, 20).

Then in the following chapter (*Ex.* xxxiv. 5—7) it is stated, “And Jehovah came down in a cloud and stood with him there. And he (Moses) invoked Jehovah by name. And Jehovah passed before him. And he (Moses) exclaimed, Jehovah, Jehovah, God compassionate and gracious, slow of anger and the fulness (complement and crown) of love and truth, showing favour to the submissive (the “first” generations), suffering transgression and rebellion and profanation—but he will assuredly not withhold punishment—visiting the transgression of the fathers upon the children and upon the children’s children, on the resisting and those combining” in resistance (“unto the third and fourth” generations).

The reader should compare these translations with the version with which he is familiar, or to which he may have access, to see the character and extent of the received misreadings. The Hebraist will, of course, verify them through the original, *the unpointed Hebrew text*.

The misreadings just indicated have been so long maintained in consequence of the use in the first commandment (*Heb.* division) of certain of the phrases common to both, but more especially because of the reference and partial quotation in *Numbers* xiv. 18, preceded by the attribution of the original utterance, as its association with the commandment, to Jehovah. This attribution accrues through the absence of the letter *Jod* in the word-sign *d b r t*, which should have been written *d b r t i*. This letter was evidently dropped out of the text when it had come to be believed that Jehovah, and not Moses, had spoken in the original utterance. The familiar, not to say reproving, manner in which Jehovah is addressed on this occasion, contrasting so strangely as it does with the adulatory reverence shown in the first instance, is perhaps the most striking feature connected with this in every way garbled reproduction.

Some of the misunderstandings of the Old Testament have reacted in a remarkable way on the teachings inculcated through the New. Thus, in *Matthew* iv. 4, the Christ is made to reply to

the Tempter, "It is written, man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

But what says the original, of which this is assumed to have been a reproduction? "And he humbled thee, and suffered thee to hunger, and fed thee with manna (the "What is it?" *Ex.* xvi. 15)—which thou knewest not (what it was), neither did thy fathers know—that he might make thee know that man doth not live by bread only; for by every product of the mouth (every thing produced by the command) of Jehovah doth man live." (*Deut.* viii. 3.)

Even the ten commandments, attributed to the hand as well as to the mouth of Jehovah (*Ex.* xxxi. 18, *Deut.* ix. 10) are not free from misconception and misrepresentation; and the two copies thereof (*Ex.* xx., *Deut.* v.) are, in many of their details, found to be not agreeing.

The division of the decalogue in its Anglican rendering differs from that of the Hebrew original. Why this difference was made does not appear—unless indeed it was to veil the highly significant fact that in the ninth commandment, according to the text of Exodus, the neighbour's house, standing alone, represents his real property (as confirmed by the text of Deuteronomy, where his field is classed with it), while his wife is, in the tenth commandment, placed at the head of the list of his personal belongings.

The first commandment, according to the Hebrew division which is followed here, comprises three commands, preceded by a declaratory introduction and followed by an explanatory justification.

The introduction needs no comment.

The first command—"Thou shalt have none other gods before me"—while admitting the existence of other gods, disregards the rules of grammar, for the verb is in the singular—"There shall not be other gods to thee."

The second command, which in Exodus says—"Thou shalt not make unto thee a graven image, nor any form, &c."—is more exactly reproduced in Deuteronomy, as—"Thou shalt not make for thee an image of any form which is in the heavens above, &c." The presence or absence of a single letter (*Ouv*) makes the difference here. It evidently should have been omitted in Exodus.

The third command—"Thou shalt not bow down to them, &c."—refers as much to the objects that may not be represented as to any attempted representations of them; for, while the "image of any form" is in the singular, these are in the plural.

The justificatory epilogue cannot be so briefly dealt with, for it has been gravely misrepresented. It does not treat of loving or hating God. The loving or hating of his commandments is what it refers to; and it is only by implication that the one can be included in the other. It does not speak of the "thousands" to whom Jehovah shows favour, but the first (generations), whose treatment is thus contrasted with that of the third and fourth (generations) specified previously. This is seen in the literal translation—"For I, Jehovah thy God, am a jealous God, visiting the transgression of the fathers upon the children unto the third and fourth generations (Heb. the "thirds and fourths") of the haters of my (commandments), and showing favour unto the first

generations (Heb. the "firsts") of the lovers and keepers of my commandments." According to the construction of the Hebrew the word "commandments" is not needed after "the haters of my"—indeed it is hardly required in the English version.

The second commandment—"Thou shalt not take (pledge) the name, I E U E, of thy God in vain (to an uncertainty); for Jehovah will not hold him guiltless (will not withhold punishment from him) who taketh his name in vain"—was intended only for the Jews. Its effect, as interpreted by them, was to banish the name of their God from their lips, to blot out the meaning of that name from their memories: though why the word Jehovah should not have served to represent it as well as the letter *Jod* (God) it is difficult to understand, for that word was in no sense the tetragrammaton.

The object of this commandment was to give sanctity to the name by preventing its needless or thoughtless utterance, as in the invocation of Jehovah to take part in an act of which he could not approve. The son of an Israelitish woman (*Lev.* xxiv. 10—16) was condemned to death for invoking and so profaning the name in his struggles with an Israelite. He, the offspring of an Egyptian father, had presumed to ask the help of the God of Israel against an Israelite—"and the son of the Israelitish woman invoked and (by invoking) profaned the name . . . And Jehovah spake unto Moses, saying . . . Whosoever profaneth his God, and taketh the sin thereof (an idiom for "deliberately"), and utters the name Jehovah, shall surely be put to death."

The third commandment differs widely in the two copies. In Exodus it begins, "Remember the Sabbath day to keep it holy." In Deuteronomy, "Observe the Sabbath day to keep it holy"—to which is here added, "as Jehovah, thy God, hath commanded thee." Then, in enumerating the subjects of this command there is added to the specification in Deuteronomy, "nor thine ox, nor thine ass, nor any of thy" cattle; and the explanation is given, that thy man servant and thy maid servant may rest as well as thou.

After this there is an absolute divergence, for while in Exodus the reading is—"For in six days Jehovah made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore Jehovah blessed the seventh day and hallowed it"—in Deuteronomy the commandment continues—"And remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out thence with a mighty hand and by a stretched out arm: therefore Jehovah thy God commanded thee to keep the Sabbath day."

This divergence is very significant. It shows that a reason for the injunction to keep holy the Sabbath day had been found necessary after the command had been given; and that different expositors had seen fit to give different and dissociated if not contradictory reasons, which, in the course of time, came to be grafted on to the commandment, each in its respective copy.

But then this difference represents the divergence between two separate sets of teachers.

Now the book of Exodus represents the Levitical and the book of Deuteronomy the non-Levitical school. It is a legitimate infer-

ence therefore, that the non-Levitical teachers, whose teaching was committed to the book of Deuteronomy, did not believe in the six days theory of creation, and therefore refused to associate it with the Jehovistically imposed sabbatical rest, preferring rather to attribute the injunction to a recognition of that necessity for periodical repose which long uninterrupted servitude had shown that they required.

In any case this divergence deprives that theory of the authority supposed to have been given to it by the expository clause of this commandment in Exodus, for viewed as an accretion to the text instead of an integral part of the same, the assumed and Jehovistic origin thereof disappears.

This commandment is strictly Jewish in origin and application. It is wholly disregarded by the Christian churches, for the Sunday is not the Sabbath. Hence, since neither Jehovah nor Christ have sanctioned the transference of the obligation from the last day of the week to the first, every Christian is a Sabbath breaker.

The strictness of the observance of the sabbatical injunction required by the Giver of the Law and its earlier interpreters, as well as the penalty imposed for its infraction, is shown by the sentence passed on the man who gathered sticks on the Sabbath day, of whom Jehovah commanded (*Numb. xv. 35*), "The man shall surely be put to death. All the congregation shall stone him with stones, without the camp."

To the fourth commandment there has been added in Deuteronomy—"And that it may be well with thee in the land which Jehovah thy God giveth thee."

The fifth commandment—"Thou shalt not kill"—needs the qualification "on thine own account" or "to please thyself;" unless it is to be assumed that Jehovah requires the incessant breaking of his own injunction by repeatedly commanding and habitually permitting to kill.

The sixth commandment—"Thou shalt not commit adultery"—as interpreted by the Jewish practice of divorce, was habitually evaded if not absolutely set aside. The legislation in regard to a deceased husband's brother (*Deut. xxv. 5—10*) is hardly compatible with this commandment.

The seventh commandment—"Thou shalt not steal"—requires the interpreting addition, from one another; for Jehovah commanded the spoiling of the Egyptians and of the Canaanites. Indeed the history of the progress of Israel (from the time when Jacob by trickery despoiled his father-in-law (*Gen. xxx. 37—43*), after deceiving his father that he might rob his brother (*Gen. xxvii. 14—29*), is one of scarcely interrupted spoliation.

In the eighth commandment—"Thou shalt not bear false (a deceiving) witness against thy neighbour," the Deuteronomic copy says, "a vain (or uncertain) witness."

This commandment can hardly be said, even by implication, to prohibit the telling of lies generally, for its injunction is specific. There is no commandment in the decalogue against the uttering or acting of falsehood. And yet the command, Thou shalt not lie, was as necessary in the moral order as the command, Thou shalt not

kill—was it withheld because personation is the practice of lying, and because Jehovah, a typical spirit and leader of spirits, was a personation?

The ninth commandment, according to Exodus, is—"Thou shalt not covet thy neighbour's house"—as representing his real property or immoveables; while the tenth commandment forbids the coveting of his personal property, *at the head of which it places his wife.*

The teachers in Deuteronomy rejected this view; and to make their teaching clear, and even constitute of it a protest against the Levitical doctrine on the subject, give as their ninth commandment—"Thou shalt not covet thy neighbour's wife"—and thus detach her entirely from his belongings, the coveting of which, whether as real or personal property, is relegated to the tenth commandment.

Those who hold that the decalogue not only proceeded from the mouth but was written by the finger of Jehovah, that the form as well as the substance of the commandments was Jehovistic, will, on realizing the significance of these differences in teaching, hardly be able to avoid the admission that in his second law its Giver has endeavoured to correct errors into which he had learnt by experience that he had fallen in his first—unless indeed they are driven to acknowledge (the two laws being found to be not agreeing) that both did not proceed from the same source. But such an admission would gravely affect the estimate of the value of the teaching authority of Moses, the deputed giver of the Law.

And yet obedience to the law given through Moses was to be the life of Israel.

He says of it immediately before the close of his career, "Set your heart unto all the words which I testify unto you this day; which ye shall command your children to observe: to do all the words of this law. For it is no vain thing for you, because it is your life; and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it." (*Deut. xxxii. 46, 47.*)

It is remarkable of this Law that the only rewards and punishments it deals with are, life and the prolongation of life in the promised land, or exclusion therefrom by death. It would seem as though Jehovah had no knowledge of a continued and continuing existence for man after the close of his earthly career, and at any rate in the Law attributed to him he does not even suggest that the individual expectations, hopes or aspirations of personal man count for anything under his teaching in this regard. The reward to Moses for his long service is, as a punishment for a single act of impatience, reduced to a distant view of the inheritance of Israel—upon which he dies, that his last resting place being unknown, he may not be carried into the land he was not to enter.

Such was the reward prepared by Jehovah for his chosen representative.

HENRY PRATT, M. D.

THE ANGEL PEACOCK.

CHAPTER IV.

The Wrath Descends.

VERNON hastily climbed up the side of the ravine toward the sheltered spot where his carpet was spread. He found his servant there, fast asleep; and putting his hand on his mouth to prevent any exclamation, roused him cautiously. In a few moments the man was awake, and Vernon whispered to him that he wished to leave the valley quietly while the worshippers were asleep. The servant was nothing loth; for though he had felt some curiosity at entering the valley of Sheikh Ali, he had been filled with considerable disgust at having to associate with the hated devil worshippers. Vernon knew this and relied on the man's inborn religious prejudices to assist him in making good his escape. He had only to hint that he doubted whether these people were as sincere in their hospitality as they had professed to be, than already the carpet was half rolled up; for the servant was immediately filled with one keen desire—to save his own skin. And so the horses were very quietly saddled and made ready for the journey; then, each leading one of them, the two men began to make the best path they could through the valley among the many sleepers. Vernon momentarily expected a shout to rise, or some one to start forward and stop him. In the presence of such a multitude he would be utterly powerless at once. But no one seemed to notice the passing feet; the sleepers whom they roused only stirred in their sleep a moment. At last they began to mount the pathway which led to the narrow inlet to the valley. Here some of the exhausted devotees laid right across the pathway; but even then no harm arose. The intelligent horses seemed to know what was required of them and picked their way with the greatest care. At last the place was reached where Vernon had paused at his first entrance to the valley, entranced and excited by the magic of the Yezidi chant. He now gave but one glance back across the silent valley; then quickly mounted and urged his horse as quickly as possible along the narrow pathway. Almost immediately this pathway began again to descend, and soon the descent became almost precipitous. It was impossible to hurry, so steep and difficult was the road; there was nothing to be done but let the horses pick their way and help them as far as possible. Once this dangerous task was safely accomplished, Vernon breathed more freely; the road was tolerably level now, and as the horses were fresh and the air cool, the journey promised to be a quick and easy one. The way lay through several hamlets which were silent and deserted, the inhabitants being Yezidis who were now in the valley of Sheikh Ali.

The light was growing strong and the sun was all but risen, when the two horsemen who had ridden rapidly and silently along the quiet roads, emerged upon a vast and dreary plain. Vernon had crossed this desert more than once; yet now as he entered on it in the dim dawn, it struck upon him with a strange and unexpected melancholy. Seeing his servant stop his

horse, he did the same, without knowing why, and for a moment was absorbed in experiencing the strange influences of the hour and place. But he noticed, after a moment, that the servant had risen in his stirrups and was gazing intently across the plain. He, too, looked; and soon detected a moving mass right across the horizon.

"We must turn," said the Persian excitedly. "We must go back and get beyond the valley!"

"Why?" demanded Vernon.

"This is a large force; it must be the forces of the Kurdish tribes. It is useless to stay in their path; we shall only be annihilated. If they are led by the robber-chief——, no saddle-bag is too little a thing for him to kill a man for. Let us turn back," and suiting the action to the word the man hastily turned his horse's head and began quickly to retrace the path on which they had so lately come. Vernon judged it best to follow his lead; although he had been some time in Persia and was well versed in the manners of the people, for a European traveller, he failed to understand the politics of the tribes, and found it very difficult to know who might be friendly and who might not. The servant now led the way at a rapid pace, and Vernon followed. He soon saw that though returning on the way they had come to some extent, yet their path, which, as they went on, became momentarily more difficult, would carry them considerably to the left of the valley of Sheikh Ali. Vernon wondered a little at the tortuous and somewhat dangerous way his servant had chosen; but, with the thought of Anemone in his mind, he followed without protest. He knew that the Persian was perfectly determined to save his own skin, and he therefore thought the easiest way of obtaining safety was to take the lead given him.

Before the heat of the sun had become overpowering they had reached the foot of a long chain of hills which Vernon had once crossed on a previous journey to the Chaldean Mountains. He knew there were spots here which would afford shelter and rest, and which would indeed be almost hiding-places. But the Persian was so unwilling to pause that Vernon let him push on, and followed him. At last a spot was reached which seemed to be satisfactory. It was a cave in the hill-side, so placed as to be invisible from the plain below. And it was very cool and pleasant. Vernon approved of this place, especially when he discovered a spring of water very near at hand.

"How long do you propose we shall stay here?" inquired Vernon, who had for the moment given up the conduct of his own affairs.

"Until to-morrow evening," said the Persian. "The Kurds ride like madmen. They will be far away on the desert by then."

Vernon was tired out, and accepted the situation without protest. The servant prepared a meal out of such provisions as their saddle bags held, and very soon it was disposed of, and Vernon lay down on his rugs and fell fast asleep.

Not so the Persian; he rose constantly and went to the mouth of the cave, where he listened and looked and watched. He neither saw nor heard anything; and as the time passed by, his face assumed an expression of less alarm. All he cared for was

that he should personally avoid crossing the path of those cruel robbers. He knew well what had brought them in this direction; but he would not say any word to Vernon, for he did not understand his master, or his master's motives for action at all. He thought it safest, therefore, to say no word of what he felt sure was happening. He had guessed, at the first sight of the Kurdish forces, that their destination was the valley of the Sheikh Ali. The worshippers were plunged in profound sleep,—the deep sleep of exhaustion and ecstasy. There was no one to wake or warn the warriors. Zeenab had spoken, but their ears were deaf. The Kurds would simply massacre them, coming in such great numbers.

The time passed very quietly; Vernon lay still through the heat, almost too drowsy even to think. But as the cool of the evening came on he began to go over in his mind the extraordinary events of the past night. At last the recollections rushed upon him with over-powering force; he rose from his rug, and began to pace the cave restlessly to and fro. Gradually from out the mass of strange memories, Zeenab's words, when she set him free, stood forward as the strangest of all. What did she mean? What could have induced her to say what she did? They sounded wild words,—the words of frenzy, yet now, when he went over them again, a meaning rose from out them and burned into his brain. He found he had forgotten no one word she had uttered; he could read over her extraordinary speech as accurately as though he read it from the page of a book. He understood from the last words she had spoken that she believed herself to be preserving his life in order that he might suffer some greater torture than death. This did not alarm him; he was not superstitious, and he felt no fear of that suffering which Zeenab evidently fancied was already written in his future. But what profoundly perplexed him in her speech was her apparent knowledge of his daughter's existence; and the statement she made that he was now a man of importance in his own place, and that his very name was changed. To Vernon this readily bore an intelligible meaning. It could mean nothing else than that his father was dead, by which he would now be the Earl of Heatherbloom, with large estates in Scotland and a heavy rent-roll. This event was very probable, for his father had been out of health for many years. If it had happened, then indeed Vernon felt that Zeenab was justified in all she had said to him. For no one in England knew that he was still alive; a cousin whom Vernon detested would lay claim to the title and property; and Anemone might be in a very unhappy position. Vernon had left her with her old governess, and had placed a sum of money in the bank for them to draw upon. This was probably exhausted; and in his selfish desire for change and distraction, he had given the matter no thought, thinking that Anemone was in safe keeping till his return. What if the old governess were dead? Anemone would not be able then to go to her grandfather, but would be a dependant on that detestable cousin. It may easily be imagined that with such thoughts as these in his mind, Vernon was restless enough, pacing to and fro in the cave whence he might

not emerge; far away in a remote province in Persia, a long, long journey from England! He grew angry and impatient with the delay which lost him a night and a day.

But continually he reverted to the unintelligible circumstance that it was Zeenab who knew nothing of him, Zeenab who had no means of knowing anything of him, who told him these things. Even if they were not true, how could she have any idea of their probability? His birth and rank were as completely lost and forgotten in these remote places as though they had never existed; he himself hardly remembered them.

But now they were recalled to his memory, and by the prophetess of the Angel Peacock; it was not likely that they would easily be forgotten again. His one aim and desire at present was to straightway commence the homeward journey as fast as possible.

The Persian remained immoveably convinced that there was no safety in starting until the next evening; and Vernon gave way to him, much as he chafed at the delay. Longing as he now was to get home, he felt how great the folly would be to run the risk of being murdered by the wild Kurds. It would merely be throwing his life away. So he waited with what patience he could through the long hours.

At last the night wore out; at last the day in its turn grew pale, and evening came. Then the carpets were rolled up, the horses saddled, and Vernon impatiently mounted and led the way down to the valley. He soon noticed, however, that the Persian evidently wished to return by a different route than that by which they came; and without caring to question him as to the reason, he yielded to the wish and followed. Possibly it was a shorter way; possibly it was more sheltered and safer—Vernon concluded that the man had some such reason, but he was so absorbed in his own thoughts that he did not trouble to ask him.

It was dawn, and light enough to see a long way, when the servant stopped his horse suddenly at the top of a hill, and uttered an exclamation which startled Vernon. He looked round hastily, and saw in a moment something which caused him profound amazement, followed by a horror as profound. They had reached (to his surprise, for he had not thought they were so near) a point from which they could look down into the valley of Sheikh Ali. It was a considerable distance off, and it needed a clear eye-sight to penetrate the faint shadow of the valley, and understand what lay within it. But Vernon did so at once, though he was not prepared by anticipation as his servant had been. The horrible evidences of a great massacre made the valley hideous. Vernon's very soul sickened within him at the sight.

"The Kurds have passed that way," said the Persian. "I knew it,—has vowed to exterminate the extinguishers of Fire, the vile Devil-worshippers; and it was he who led those forces that we saw. I was sure of it by the fury with which they rode."

Vernon would say nothing. The contrast between the valley as he now saw it and as he had last seen it, was so appalling that he could not yet recover from his amazement. After they had remained there in silence some minutes, he suddenly found his tongue.

"There may be some wounded whom we could help!" he exclaimed. "Let us ride to the valley and see."

The servant followed somewhat sullenly. He had small sympathy with the hated Yezidis, and he congratulated himself on having said no word as to what he believed the Kurds to be engaged in. That mad Englishman might have insisted on going on to the battle-field and defending his late hosts, in spite of his suspicions of their treachery to him. Now, however, no harm could come of a visit to the valley, except the delay of a few hours on their journey; so he followed Vernon, who now took the lead and rode on rapidly.

The only safe entrance to the valley was by the narrow inlet, and Vernon knew the quickest way was to ride on so as to reach this, although the distance was considerable. But they rode quickly, for the horses were very fresh after their long rest, and before long they were once more picking their way up the difficult path which led to the entrance. It was a prolonged and tiresome task, climbing this mountainous way on horseback, and Vernon, who was full of impatience, was very glad when they had reached the top. He urged his horse into a trot, and in a moment had reached the passage between the walls of the rock which admitted to the valley. Just as he entered it his horse started violently, and stood still, trembling. Zeenab was close in front of him, and placed one hand on the animal's quivering nostrils.

"Go back," she said to Vernon, "you cannot enter here."

"I am come," said Vernon, humbly enough, "to see if I can give any help."

"None. All that are here are dead. The others have escaped to the hills. The tomb has been stripped and the great Angel stolen from his shrine."

A cry from the servant made Vernon turn, and he saw that it had been caused by Zeenab's words. The Persian understood better than Vernon could what they meant, what a weight of calamity they expressed. In the history of the Yezidis no such event had occurred before, although their origin was buried so far back that none could tell whence their strange religion was derived. Zeenab had spoken in a mechanical, dull way, and Vernon would perhaps hardly have understood her but for the expression on his servant's face. He understood now before what a tremendous calamity he stood, a mere spectator, an unintelligent outsider. In Zeenab was burning the fury of the fanatic, the agony of the worshipper whose god is desecrated. Vernon felt he was incapable of sympathy with their profound emotion, and he tried to turn her attention to things more intelligible to him.

"Let me enter the valley," he said, "there may be some wounded there that I might help."

"No," she said, "go back. No infidel may see us in our degradation."

These words were spoken in such a way that Vernon could not resist them; the tall priestess, standing there in front of his horse, formed a barrier as positive as a gate of iron. It was impossible for any but a savage to outrage that pride with which she defend-

ed her dead and dying. With a sigh Vernon took up the reins and prepared to turn his horse back. Then suddenly another thought struck him.

"At least," he said, "you will give me news of those who have been kind to me. Is Nasr Beg dead? Is Sheikh Ali dead?"

He had not uttered the words without seeing his fatal mistake—an instant too late.

"Kind to you!" exclaimed Zeenab, her face remaining as still as ever, but for a sudden trembling of her mouth and fierce flash in her eyes as she looked at him. He bowed his head and said no more. He knew that in her eyes he was the cause of this massacre, of this desecration.

"You," she repeated, with a frightful anger in her tone, "you, the heathen who by your treachery has brought on us the wrath of the great Angel! How have you repaid their kindness? By taking from them life in this world and any hope of pardon beyond it! Ask me no more."

Vernon turned his horse now; it was impossible any longer to face this unreasoning fury. And yet again he hesitated.

"Zeenab," he said, "listen to me one moment. Do not let your anger blind you altogether. You are alone here, helpless, one woman where lately were many warriors. Believe me, Zeenab, if I have done it, I have done it unknowingly. Be generous, believe me and show that you do so by letting me take you to a place of safety."

Zeenab gazed at him in silence while he spoke, and then burst out into an extraordinary, musical, yet most terrible laugh. Vernon shrank from before it. Suddenly she lifted her arms, waved them over her head, and commenced to sing—ah, such a song—wild, bizarre, rough and discordant—yet a marvellous fascination in it—a fascination of horror. As she uttered the first notes the Persian servant struck his spurs into his horse and galloped off. Vernon, hardly thinking what he did, followed him; but presently reined in his horse and looked back. Zeenab stood there still, her arms uplifted, looking immensely tall; he could hear her voice in the still morning air, chanting the wild and terrible melody, which rivetted his attention, though it had not a note of beauty or a touch of melody in it.

His servant, however, was going off at such a pace, that it became necessary to follow him; for Vernon was ignorant of the road. So, with one long last look at the extraordinary solitary figure of the white-robed priestess, he put his horse to a gallop and followed the Persian.

"What is it?" he demanded as soon as he had overtaken the man, who looked strangely agitated.

"That song is the Yezidi's curse," answered the Persian. "None hear it but suffer. Would that I had never been induced to come to this hateful place."

Vernon made no answer. It was not easy to keep his own brain clear amid such an atmosphere of superstition.

MABEL COLLINS,

(To be continued.)

NATURE'S FINER FORCES.

The Five Principles.—Prana.

MY friend B. B.* has, I find, very creditably taken upon himself an explanation of the mystic terminology of the tantras. It will be better, I think, if he takes a little more trouble and renders his explanations more intelligible to unscientific readers.

My own idea has long been that the tantras are a perfect store-house of Hindu physiology, but on account of the difficulty which one has to encounter in getting at these books, I have not been able to classify my views with thoroughness and satisfaction.

As my learned friend has, however, kindly quoted me as an authority on the identification of the three celebrated tantric tubes—ida, pingala, and sushumna,—I feel constrained to speak out and write something more, as a deeper insight into the Science of Breath has somewhat modified my views on the subject. Another work on the Science of Breath and the Philosophy of the Tatwas, will shortly be out, and that will give a fuller explanation of my views. Meanwhile, I may use the valuable columns of the *Theosophist* in continuation of my previous articles on the above subject, to give some further explanations.

Prana is matter one stage finer than the gross matter of the earth. The five *tatwas*, which have been but imperfectly described in my previous articles, enter into the composition of this principle, just as much as they go to compose the gross matters. The sun is the centre of this *Prana*; round it the whole ocean of *Prana* revolves in an ellipse. The working of *Prana* organizes the fifth stage of dead matter.

All the elements of chemistry are given form to by *Prana*. An atom is a group of the five classes of *tatwic* minima. A minimum is the least possible quantity of a *Mahabhuta* that can exist in composition. *Prana* is the result of the composition of the five *tatwas* held in check by and round the sun. Light is the *tantras* appearance of *Prana*. The red colour of the spectrum marks the *agni tatwa*, the luminiferous ether; the bluish green is *Vayu*, the tangiferous ether; the yellow is *Prithwi*, the odoriferous ether; the dark lines represent the *ākāśa*, the somniferous ether. The colour of the *apastatwa*—white—we see reflected from the gaseous molecules of the atmosphere. The *prism*, according to the theory of the Science of Breath, does not decompose the *white* light; it only brings the other ether into the plane of vision.

The spectrum of any substance is the surest indication of its *tatwic* composition. But it is very difficult to get a *complete* spectrum; our modern spectra are only partial.

Absorption spectra are ordinarily explained by the theory that the vapours of certain substances have the power of absorbing rays of the same refrangibility which they emit. The dark line D is thus said to be caused by sodium vapour in the envelope of the sun. A very strange theory this! It is very difficult, in the first instance, to understand how motion can be *absorbed*. If motion comes into contact with any body—solid, liquid, or gaseous—it must be transferred to the atoms of the body. It may be retarded,

* See March *Theosophist*, page 370.

it may be accelerated, but how can it be absorbed? If the vibratory motion which corresponds with the yellow of the spectrum, comes into contact with similar motion in another place, we can only reasonably expect it to be strengthened.

In the second place, when we suppose that the envelope of the sun has sodium vapour present, in the position of the dark line D, we must, if we would be consistent, suppose that the solar nucleus itself has sodium vapour in a symmetrical position. The absorption theory will then come to this, that a flame of sodium, placed behind another sodium flame, would darken the yellow line of the sodium spectrum!

The *tatwic* theory of the solar composition is this. Suppose we represent the sun by the figure of a circle divided by lines drawn from the centre to the circumference into ten equal parts. These ten parts represent respectively, beginning at the top division, the *tatwas*: *Agni*, *vayu*, *ākāśa*, *apas*, *prithivi*, *agni*, *vayu*, *ākāśa*, *apas*, *prithivi*, the first five being positive, the second five negative. The corresponding colours, beginning with the division between *prithivi* and *agni* are: orange, red, purple, blue, indigo, violet, dark, pale dark, dark white, white, pale yellow, yellow, orange yellow, and so for the negative, each colour appearing twice.

First of all the figure has two sides, the positive and negative. Each of these has five divisions, each having in it the prevalence of one *tatwa*. This, however, is only a general prevalence. The limits of the divisions are not sharply defined. One *tatwa* runs into the other, and a good many intermediate colours, as is shown by the circle, are produced.

In reality there is an almost infinite variation of colours, for which I do not even know names. The variation of colour is thus produced. In the field of each *tatwa*, the minima of the remaining *tatwas* come into composition, in various degrees of strength, with the minima of that *tatwa*. Each minimum of *tatwa*, while in general retaining its primary figure and colour, is modified both in shape and colour by the presence of the other *tatwa*. Thus the *Vayu* while in its purity having the figure of a sphere, changes as it comes into composition with other *tatwas* into irregular shapes.

There is an almost infinite variation in the nature of these shapes; and with them of colours. This change in the figure of the *tatwas* produces a similar change in what is called the refrangibility of the *tatwic* rays. Thus the *Prana*, with the sun for its centre, is the sun of rays of almost infinite refrangibilities.

The power of the prism consists in *decomposing* some one or more of these *tatwic* minima. The yellow atom thus decomposed will show in its midst one or more dark lines. The number depends upon the power of the prism.

It will be seen that dark lines alone appear in every colour, because *ākāśa* alone having almost no refrangibility of its own, appears with whatever colour it is placed. The blue or red having different refrangibilities, will never be refracted in the prism at the same angle as the yellow. The same is the case with the *ākāśa* of the other *tatwas*.

It is this ocean of life—Prana—that gives form to the gross matter of the earth. The gross elements having corresponding suitable elements in Pranas, they are nothing more than tatwic minima put together in different proportions. The prevailing *tatwa* of any substance whatever can only be ascertained by spectrum analysis as we know it now. The yellow colour of sodium marks the prevalence of the *prithwi tatwa* of Prana.

The terrestrial Prana as a whole is a modification of the solar Prana. As the earth moves round her own axis and round the sun, two-fold centres are developed in the *terrestrial Prana*. During the diurnal rotation, every place, as it is subjected to the direct influence of the sun, sends forth the positive life current from the *east to the west*. During night the same place sends forth the negative current.

In the annual course, the positive current travels from the north to the south during the six months of summer—the day of the Devas—and the negative during the remaining six months—the night of the Devas.

The north and the east are thus sacred to the positive current, the opposite directions to the negative current. The sun is the lord of the positive current, the moon that of the negative, because the negative solar Prana comes during night to the earth from the moon.

The TERRESTRIAL PRANA is thus an ethereal being with double centres of work. The first is the northern, the second the southern centre. The two halves of these centres are the eastern and western centres. During the six months of summer the current of life runs from the north to the south, and during the months of winter the negative current goes the other way.

With every month, with every day, with every *nimesha*, this current completes a minor course. And while this current continues in its course, the diurnal rotation gives it an eastern or a western direction.

The northern current runs during the day of men from East to West, during the night from West to East. The directions of the other current are respectively opposite to the above. So practically there are only two directions,—the eastern and western. The difference of the northern and southern currents is not felt in terrestrial life.

These two currents produce in the *terrestrial Prana* two distinguishable modifications of the composing ethers. The rays of either of these ethereal modifications proceeding from their different centres run into each other—the one giving life, strength, form, and other qualities to the other. Along the rays emerging from the northern centre run the currents of the positive Prana; along those emerging from the southern, the current of the negative Prana. The eastern and western channels of these currents are respectively called *Pingala* and *Ida*, two of the three celebrated *nadis* of the Tantrists. It will be better to discuss the other bearings of Prana, when we have localized it into the human body.

The influence of this TERRESTRIAL PRANA develops two centres of work in the gross matter which is to form a gross human body.

Part of the matter gathers round the northern and part round the southern centre. The northern centres developes into the *brain*; the southern into the *heart*. The general shape of the Terrestrial Prana is something like an ellipse. In this the northern centre is the *brain*; the southern centre, the heart. The column along which the positive matter gathers up runs between these centres. The line in the middle is the place where eastern and western—right and left—divisions of the column join. The column is the medula oblongata. The central line is also named *sushumna*, the right and left divisions, the *pingala* and *ida*. The rays of Prana which diverge either way from the two *nadis*, are only their ramifications and constitute together with them the nervous system.

The negative Prana gathers round the southern centre. This too takes a form similar to the former.

The right and left divisions of this column are the right and left divisions of the heart.

Each division has two principal ramifications, and each ramification again ramifies into others. The two openings either way are one a vein and one an artery, the four openings into four chambers, the four petals of the lotus of the heart. The right part of the heart again, with all its ramifications, is called *pingala*, the left *ida*, and the middle part *sushumna*.

There is reason to think, however, that the heart is only spoken of as the lotus, its chambers as the petals, while the three foregoing names are set apart for the nervous system.

The current of Prana works forward and backward, in and out. The cause of this lies in the momentary changes of the being of Prana. As the year advances, every moment a change of state takes place in the Terrestrial Prana, on account of the varying strengths of the solar and lunar currents. Thus every moment is, strictly speaking, a new being of Prana; as Buddha says, all life is momentary. The Moment which is the first to throw in matter the germ which will develop the two centres, is the first cause of organized life. If the succeeding Moments are friendly in their tatwic effect to the first cause, the organism gains strength and developes, if not, the impulse is rendered fruitless. The general effect of these succeeding moments keeps up general life, but the impulse of any one moment tends to pass off as the others come in. A system of forward and backward motion is thus established. One *Moment* of Prana proceeding from the centre of work goes to the farthest ends of the gross vessels—nerves and blood-vessels—of the organism. The succeeding *Moment* gives it however the backward impulse. A few moments are taken in the completion of the forward impulse, and the determination of the backward one. This period differs in different organisms. As the Prana runs forward, the lungs inspire, as it recedes, the process of expiration sets in. The Prana moves in *pingala*, when it moves from the northern centre towards the east, and from the southern centre towards the west; it moves in *ida* when it moves from the northern centre towards the west and from the southern centre towards the east. This means that in the former case the Prana moves from the brain,

towards the right, through the heart, to the left and back through the brain, and, from the heart to the left through the brain, to the right back to the heart. In the latter the case is the reverse. To use other terms. In the former case the *Prana* moves from the nervous system towards the right through the system of blood vessels, to the left and back again to the nervous system; or, from the system of blood-vessels to the left through the nervous system to the right and back again to the system of blood vessels. These two currents coincide. In the latter the case is the reverse. The left part of the body containing both the nerves and the veins may be called *ida*, the right the *pingala*. The right and left bronchi form as well the parts respectively of *pingala* and *ida*, as any other parts of the right and left divisions of the body. But what is *sushumna*? One of the names of *sushumna* is *sandhi*, the place where the two—*ida* and *pingala*—join. It is really that place from which the *Prana* may move either way—right or left—or, under certain conditions, both ways. It is that place which the *Prana* must pass, when it changes from the right to the left and from the left to the right. It is therefore both the spinal canal and the cardiac canal. The spinal canal extends from the *Brahmarandrasra*, the northern centre of *Prana*, through the whole vertebral column (*Brahmadanda*). The cardiac canal extends from the southern centre midway between the two lobes of the heart. As the *Prana* moves from the spinal canal towards the right hand to the heart, the right lung works; the breath comes in and goes out of the right nostril. When it reaches the southern canal, you cannot feel the breath out of either nostril. As however it goes out of the cardiac canal to the left, the breath begins to come out of the left nostril, and flows through that until the *prana* again reaches the spinal canal. There again you cease to feel the breath out of either nostril. The effect of these two positions of *prana* is identical upon the flow of breath; and therefore I think that both the northern and southern canals are designated by *sushumna*. If we may speak in this way, let us imagine, a plane passes midway between the spinal and cardiac canals. This plane will fill up the hollow of the *sushumna*. But let it be understood that there is no such plane in reality. It will perhaps be more correct to say that as the *rays* of the positive *ida* and *pingala* spread either way as nerves; and those of the negative as blood-vessels, the *rays* of *sushumna* spread all over the body midway between the nerves and blood-vessels, the positive and negative *nadis*. The following is the description of *sushumna* in the *Science of Breath*.

"When the breath goes in and out, one moment by the left and the other by the right nostril, that too is *sushumna*. When *prana* is in that *nadi*, the fires of death burn; this is called *vishuva*. When it moves one moment in the right and the other in the left, let it be called the *unequal state* (*Vishama Bhava*); when it moves through both at once, the wise have called it *vishuva*."

Again:—"It is *sushumna* at the time of the passing of the *prana*, from the *ida* into the *pingala* or *vice versa*; and also of the change of one *tatwa* into another. Then this *sushumna* has two

other functions. It is called *Vedoveda* in one of its manifestations, and *Sandhyasandhi* in the other.

As however the right and left directions of the cardiac *prana* coincide with the left and right of the spinal current, there are some writers who dispense with the double *sushumna*. According to them the spinal column alone is *sushumna*. The *Uttar Gita* and the *Satachakravirupana* are works of this class. This method of explanation takes away a good deal of difficulty. The highest recommendation of this view is its comparative simplicity. The right side current from the heart, and the left side current from the spine, may both, without any difficulty, be reckoned as the left side spinal currents; and so may the remaining two currents be reckoned as the right side spinal current.

The development of the two centres is thus the first stage in the development of the foetus. The matter which gathers up under the influence of the northern centre is the spinal column, the matter which gathers up round the southern centre is the heart. The diurnal rotation divides these columns or canals into the right and left divisions. Then the correlative influence of these two centres upon each other develops an upper and a lower division in each of these centres. This happens somewhat in the same way, and on the same principle, as a Leyden jar is charged with positive electricity by a negative rod. Each of these centres is thus divided into four parts—1. The right side positive; 2. The right side negative; 3. The left side positive; 4. The left side negative. In the heart these four divisions are called the right and left auricles and ventricles. The tantras style these four divisions the four petals of the lotus, and indicate them by various letters. The positive petals of the heart form the centre from which proceed the positive blood-vessels—arteries; the negative petals are the starting point of the negative blood-vessels—the veins. This negative *prana* is pregnant with ten forces. 1. *Prana*; 2. *Apana*; 3. *Samana*; 4. *Vyana*; 5. *Udana*; 6. *Krikila*; 7. *Naga*; 8. *Devadatta*; 9. *Dhananjaya*; 10. *Kurma*. These ten forces are called *vayus*. The word *vayu* is derived from the root *va* to move, and means nothing more than a motive power. The Tantrists do not mean to give it the idea of a gas. Hence I shall in future speak of these *vayus* as the forces or motive powers of *prana*. These ten manifestations of *prana* are by some writers reduced to the first five alone, holding that the remaining ones are only modifications of the former. As, however, this is only a question of divisions, I shall pass over it for the present. From the left side positive petal the *prana* gathers up into a *nadi* which ramifies within the chest into the lungs, and again gathers up into a *nadi* which opens into the right side negative petal. This entire course forms something like a circle (a *chakra*). This *nadi* is called in modern science the pulmonary artery and vein. Two lungs come into existence by the alternate workings of positive and negative *pranas* of the eastern and western powers.

Similarly from the right side positive petal branch several *nadis*, which go both upwards and downwards into two directions—the former under the influence of the northern, the latter under

the influence of the southern powers. Both these *nadis* open, after a circular march throughout the upper and lower portions of the body, into the left side negative petal.

Between the left side positive and right side negative petals is one *chakra*. This *chakra* comprises the pulmonary artery, the lungs and the pulmonary vein. The chest gives room to this *chakra* which is positive with respect to the lower portions of the body in which run the various ramifications of the lower *chakra*, which latter joins the right side positive petal and the left side negative petal.

In the above *chakra* (in the cavity of the chest), is the seat of *prana*, the first and the most important of the above ten manifestations. Inspiration and expiration being a true index to the changes of *prana*, the pulmonary manifestation thereof has the same name. With the changes of *prana* we have a corresponding change of the other functions of life.

The lower negative *chakra* contains the principal seats of other manifestations of *prana*.

Thus *apána* is located in the long intestine; *samana* in the navel; *udána* in the throat; *vyána* all over the body; *udgána* causes belching; *kurma* in the eyes cause them to shut and open; *krikila* in the stomach causing hunger. In short, proceeding from the four petals of the heart, we have an entire network of blood-vessels. There are two sets of these blood-vessels, lying side by side in every part of the body, connected by innumerable little channels—the capillaries. All this network is formed by the vessels branching from the four principal tubes, two and two of which form, as has been seen, three great *chakras*. One of these *chakras* fills up, with all its ramifications, the chest. The other, beginning in the heart, has the navel for its opposite point. From almost every point in this *chakra* little vessels ramify. These gather up into various centres. One goes into the liver, another into the stomach, another into the intestines, another into the spleen. All of these viscera, it may be remarked by the bye, are positive and negative to each other, as they are situated respectively in the right and left parts of the body. These various centres of power are known by the names of *apána*, *samana*, &c. The third circle which goes upward towards the head branches into eight principal *nadis*.

1. Gundhari, goes to the left eye.
2. Hastajihva do. right eye.
3. Púsha do. right ear.
4. Yashaswani do. left ear.
5. Alammuka do. mouth.
6. Kuhu.
7. Sankhini.
8. Damini.

Of these last three my book gives no direct explanation, and I therefore say nothing about them at present.

The two negative *chakras*, as has been said, pass, the lower through the navel, and the upper through the throat (Kanthas-thankur).

"From the navel, and from the throat branch 72,000 *nadis*, spreading all over the body. The navel is also called *surpini*; it appears as a serpent." Some say it looks like a tortoise; the vessels proceeding from this give it this appearance. "From this centre (the navel) ten *nadis* go upwards, and ten downwards; two and two go crookedly. Similarly from the throat." The number ten is, as I have seen by some, reduced to five, because these *nadis* are separately the vehicles of the manifestations of *prana*. Two go to the hands and feet, and two to the generative and the vocal organs.

It is thus briefly seen that from the southern centre of *prana*—the heart—the *prana* moves along channels which gather up into various parts of the body as centres of the various manifestations of *prana*. It is like water falling from a hill, gathering into various lakes, each lake letting out several streams. These centres are:—

1. Hand power centres; 2. Foot power centres; 3. Speech power centres; 4. Excretive power centres; 5. Generative power centres; 6. Digestive and absorbing power centres; 7. Breathing power centres; 8. The five sense power centres. Centres of intellectual and moral powers also exist in this system; it will be more convenient to notice them under the head of *Manas*, the mental coil.

It is these centres together with the heart itself that bear the name of *padmas* or *kamals* (lotus). Some of these are large, some small, very small. A tantric lotus is the type of a vegetable organism, a root with various branches. These centres are the reservoirs of various powers and hence the roots of the *padmas*; the *nadis* ramifying from these centres are their branches.

The nervous plexuses of the modern anatomists coincide with these centres. From what has been said above it will appear that the centres are constituted by blood-vessels. But the only difference between nerves and blood-vessels is the difference between the vehicles of positive and negative *prana*. The nerves are the positive, the blood-vessels the negative system of the body. Wherever there are nerves, there are corresponding blood-vessels. Both of them are indiscriminately called *nadis*. One set has for its centre the lotus of the heart; the other the thousand-petalled lotus of the medulla oblongata. The nervous-system is an exact picture of the system of blood-vessels. The only difference that there exists in their appearance is caused by their different positions. Like the heart, the brain has its upper and lower divisions—the cerebrum and the cerebellum—and as well its right and left divisions. The nerves going to every part of the body, and those coming back from thence, together with those going to the upper and lower portions, correspond with the four petals of the heart. This system too has again as many centres of various energies, as the former. Both these centres coincide in position. They are in fact the same—the nervous plexuses and ganglia of modern anatomy.

Thus, in my opinion, the tantric *padmas* are not only the centres of nervous power—the positive northern *prana*, but as well of the negative *prana*, whose vehicles are the blood-vessels.

In modern anatomy the function of the *nadis* of the heart is said to be the distribution of blood. The tantric view is somewhat different. The current of *Prana*, whether positive or negative, passes both through the *nadis* of the heart and the brain. This current establishes both in the *blood-vessels* and the *nerves*, the currents of two differing *fluids*. The fluid of the *nadis* of the heart is commonly called blood,—a solution of various nutritive substances. The fluid of the *nadis* of the *brain* carries sensations and motive energies. In both cases it is a carrying of substances from without into the system. The former takes in chemical, the latter physical substances, or their impressions upon chemical substances. Or more simply, the former takes in chemicals, the latter their changes.

As for action, there are certain actions which are better done by positive energy; others that are better done by the negative energy. The taking in of chemicals and their changes are actions as well as any other. Some of the chemicals are better assimilated by the negative, others by the positive *prana*; some of our sensations produce more lasting effects on the negative, others on the positive *prana*.

Prana has now arranged the gross matter into the nervous and blood-vessel systems, and its currents work to and fro in these systems. The *Prana*, as has been seen, is made of the five *tatwas* (ethers), and the *nadis* serve only as lines for *tatwic* currents to run on. The centres of power noticed above, are centres of *tatwic* power. The *tatwic* centres in the right part of the body are solar, those in the left lunar. Both these solar and lunar centres, are of five descriptions. Their kind is determined by what are called the nervous ganglia. Thus the semilunar ganglia are the reservoirs of the *ápastatwa*. Similarly we have the reservoirs of the other forces. From these central reservoirs the *tatwic* currents run over the same lines, and do the various actions allotted to them in physiological economy.

The *Vayu tatwa*, among others, performs the function of giving birth to, and nourishing the skin; the positive gives us the positive, and the negative the negative skin. Each of these has five layers. 1. Pure *Vayu*; 2. *Vayu-agni*; 3. *Vayu-prithivi*; 4. *Vayu-apas*; 5. *Vayu-akasa*. These five classes of cells have the following figures:

1. Pure *Vayu*:—This is the complete sphere of the *Vayu*.
2. *Vayu-agni*:—The sphere is thrown into its shape by the triangle of the *agni*.
3. *Vayu-prithivi*:—This is the result of the superposition of the quadrangular *prithivi* over the spherical *Vayu*.
4. *Vayu-apas*:—Something like an eclipse; the semi-moon superposed upon the sphere.
5. *Vayu-akasa*:—The sphere flattened by the super-position of the circle, and dotted.

A microscopic examination of the skin will show that the cells of the skin have this appearance.

Similarly are bone, muscle and fat given birth to by the *prithivi*, the *agni* and the *apas*. *Akasa* appears in various positions, wherever there is room for any substance, there is *akasa*.

It is thus seen that while *Terrestrial Prana* is an exact manifestation of the Solar *Prana*, the Human *Prana* is an exact manifestation of either. The microcosm is an exact picture of the macrocosm. The four petals of the lotos of the heart branch really into twelve *nadis* (k, kh, g, gh, n, k, kh, j, jh, n, t, th). Similarly the brain has twelve pairs of nerves. These are the twelve signs of the Zodiac, both in their positive and negative phases. In every sign the sun rises 31 times, we have therefore 31 pairs of nerves. Instead of pairs, we speak, in the language of the Tantras, of *chakras*. Wherever these 31 *chakras* pass throughout the body, we have running side by side the veins proceeding from the twelve *nadis* of the heart. The only difference between the spinal and cardiac *chakras* is that the former lie crosswise, while the latter lie lengthwise in the body. The sympathetic chords consist of lines of *tatwic* centres—the *padmas* or *kamals*. These centres lie in all the 31 *chakras* noticed above. Thus from the two centres of work—the brain and the heart—the signs of the Zodiac in their positive and negative phases—a system of *nadis* branches off. The *nadis* from either centre run into one another so much that one set is found always side by side with the other. The 31 *chakras* of the spine are brought into existence and correspond with the 31 sunrises, and those of the heart, with the 31 sunsets of a zodiacal sign. In these *chakras* are various *tatwic* centres; one set is positive, the other negative. The former owe allegiance to the brain, with which they are connected by the sympathetic chords; the latter owe allegiance to the heart with which they have a venous connection. This double system is on the right side called *pingala*, on the left *ida*. The ganglia of the *apas* centres are semilunar; those of the *tejas*, the *vayu*, the *prithivi*, the *akasa*, respectively triangular, spherical, quadrangular and circular. Each *tatwic* centre has ganglia of all the *TATWAS* surrounding it.

In this system of *nadis* moves *PRANA*. As the sun passes into the sign of Mesha in the macrocosm, the *Prana* passes into the corresponding *nadis* (nerve) of the brain. From thence it descends every day towards the spine. With the rise of the sun it descends into the first spinal *chakra* towards the right. It thus passes into the *pingala*. Along the nerves of the right side it moves, passing at the same time little by little into the blood-vessels. Up to the noon of every day the strength of this *prana* is greater in the nervous than in the blood *chakra*. At noon they become of equal strength. In the evening (with sunset) the *prana* with its entire strength has passed into the blood-vessels. From thence it gathers up into the heart the negative southern centre. It then spreads into the left side blood-vessels passing gradually into the nerves. At midnight the strength is equalized; in the morning (the *prātaḥ sandhya*), the *prana* is just in the spine (positive *sushumna*); from thence it begins to travel along the second *chakra*.

This is the course of the solar current of *prana*. The moon gives birth to other minor currents. The moon moves twelve odd times more than the sun. Therefore while the sun passes over one *chakra* (i. e., during 60 gharis—day and night) the moon passes over twelve odd *chakra*. Therefore we have twelve odd changes of *prana* during twenty-four hours. Suppose the moon too begins in Aries. She begins like the sun in the first *chakra*, and takes 58 m. 4 s. in reaching from the spine to the heart, and as many minutes from the heart back to the spine.

Both these *pranas* move in their respective courses, along the tatwic centres above spoken of. Either of them is present at any one time all over the same class of *tatwic* centres, in any one part of the body. It manifests itself first into the *vayu* centre, then in the *taijas*, thirdly, in the *prithivi*, and fourthly in the *apas* centre. *Akasa* comes in and immediately precedes the *sushumna*.

As the lunar current passes from the spine towards the right, the breath comes out of the right nostril, and as long as the current of *prana* remains in the back part of the body, the *tatwas* change from the *vayu* to the *apas*. As the *prana* passes into the front part of the right, the *tatwas* change back from the *apas* to the *vayu*. As the *prana* passes into the heart the breath is not at all felt out going of the nose. As it proceeds from the heart towards the left, the breath begins to flow out of the left nostril, and as long as it is in the front part we have a change of *tatwas* from the *vayu* to the *apas*. They change back as before until the *prana* reaches the spine when we have *akasa*. Such is the even change of *prana*, which we have in the state of perfect health. The impulse that has been given to the local *prana* by the sun and moon,—forces which give active power and existence to the terrestrial *prana*, its prototype, makes it to work in the same way for ever and ever. The working of the human freewill and certain other forces change the nature of the local *prana*, and individualize it in such a way as to render it distinguishable from the universal terrestrial or ecliptical *pranas*. With the varying nature of *prana* the order and duration of *tatwic* and positive and negative currents may in various degrees be affected. Disease is the result of this variation. In fact the flow of breath is the truest indication of the *tatwic* changes of the body. The balance of the positive and negative *tatwic* currents results in health; the disturbance of their harmony in disease. The science of the flow of breath is therefore of the highest importance to every man who values his own health and that of his fellow creatures. It is at the same time the most important, the easiest, and the most interesting branch of Yoga. It teaches us how to guide our will so as to effect desired changes in the order and nature of our positive and negative *tatwic* currents. This it does in the following way. All physical action is *prana* in a certain state. Without *prana* there is no action, and every action is the result of the differing harmonies of *tatwic* currents. Thus, motion in any one part of the body is the result of the activity of the *vayu* centres in that part of the body. In the same way whenever there is activity in the *prithivi* centres, we have a feeling of enjoyment

and satisfaction, similar are the causes of other actions and sensations.

We find that while lying down, we change sides when the breath passes out of that nostril. We therefore conclude that if we lie on any side, the breath will follow out of the opposite nostril. Whenever, therefore, we see that it is desirable to change the negative conditions of our body to the positive, we resort to this expedient. An investigation into the physiological effects of *prana* upon the gross coil, and the counter effects of gross action upon *prana*, will form the subject of my next.

RAMA PRASAD.

RENUNCIATION.

“Entsagen sollst Du, sollst entsagen.”—Goethe.

RENUNCIATION may be said in one sense to be the great law of earthly existence. In olden days this great principle was typified by the frequent sacrifice, emblem also of the great sacrifice of “creation.” Nature is lavish of her gifts to man, but in order to take advantage of her gifts, man must labour. All labour is renunciation, yet in all true labour there is satisfaction. In one of his paradoxical utterances, Hegel has spoken of the evolution of a positive out of a negative. The same idea is expressed in the Christian Bible when it says that “Whoso humbleth himself shall be exalted.” The Veda tells us that those who would know Brahman must transcend the knowledge of the senses and renounce the lower joys of life, and “Light on the Path” gives a list of the things that must be killed out by him who would attain the highest.

Earthly life is characterized by the prevalence of the pairs of opposites—heat and cold, light and darkness, attraction and repulsion, life and death, the positive and the negative. The problem we are set to solve is to find the point of equilibrium, and our troubles arise from the fact that we are always naturally apt to dwell on one side to the exclusion of the other. So it is with this principle of renunciation. When the disciple is suddenly called upon to renounce first one thing and then another till there seems nothing left to renounce farther, he is filled with a strange sense of the utter barrenness of existence. All that seemed to make life worth living has to be given up, and there is nothing visibly present to take its place. He forgets that there is such a thing as the opposite pole to renunciation; that, out of this negative, positive satisfaction is to be evolved. Religiously minded people who do not accept the truths of occultism, who do not understand that our great object in life is the creation of the perfect man, the rising to the highest perfection that it is possible to conceive, are often apt to almost deify renunciation. They will submit to every sort of discomfort, even to positive torture, in their worship of renunciation as a thing in itself. They repress every feeling of joy or satisfaction till they become sour, morose, and often uncharitable. On the other hand, another school of thinkers tell us that we must not maim and wound our own

natures. We must not quench the natural longings of humanity, we must enjoy "the gifts the gods provide," and leave systematic renunciation to the morbid votaries of a blind asceticism.

Both parties are right as far as they go, but neither sees more than half the question. We must renounce, yet not maim our nature. We must grow as the plant grows, and while judicious pruning is necessary, indiscriminate hacking off buds and branches is injurious.

The analogy that will best help us to reconcile these contraries is to be found in the law that two things cannot be in the same place at one and the same time, and the stronger drives out the weaker—the fittest survives. When Darwin was making his experiments with plants, he found that, if in a certain plot of ground already occupied by a certain number of plants, some other stronger plant was introduced among them, the last plant would take all the nourishment to itself and kill out the other ones. Rooting up weeds is not always advisable even in agriculture, in case valuable and useful plants may at the same time be injured, but the difficulty in mental rooting up is greater, because there is not always a mental dustheap available where we can get rid of the weeds pulled up. The desires we have to kill out are gradual growths, the result of certain natural tendencies that have been encouraged or at least left unchecked. To get rid of them utterly and completely, we should not only check them when they appear, but counteract them by the introduction of contrary tendencies. Unconsciously we are doing this all our lives. In the progress from childhood to manhood our ideas are continually changing. The man "puts away childish things," as St. Paul has it. Things we once dismissed without attention seem in later years of paramount importance; things that once seemed to fill our whole horizon dwindle into insignificance. When a man enters on the path, he is only asked to go on with the same process; but this time it is to be repeated consciously instead of unconsciously.

If we set ourselves seriously to cultivate the aspirations of the higher nature, we shall soon find that the desires of the lower have no more hold on us. Renunciation is, after all, but a means to an end, it is part of the process of the higher cultivation.

The stage we want to reach is that at which the desires of the lower nature are not only repressed whenever they arise, but no longer exist at all. In the beginning it is necessary that distinct effort be made to check and kill out the desires themselves. This is because they have acquired a certain amount of momentum and have become a habit of thought. When we try to introduce contrary habits of thought, there must at first be a certain amount of friction. We have become so accustomed to look at all things from the particular point of view we have, as it were, manufactured for ourselves, that we find it very difficult to change our point of view; and then there arises in the mind that state of despondency which is illustrated in the despair of Arjuna in the Bhagavad Gita. When we can once realise the full meaning of the things of the spirit, when we realize the supreme self as our one only goal, then

there is no room for any lesser thought. In the old Hindu books the intense desire for unity with the Logos is sometimes compared to the feelings of a lover for the object of his affection. When a person is what is called in love, he is very liable to become entirely oblivious to all that is going on around him and entirely taken up with thinking about his love.

When we are called upon to make the great renunciation, the future looks dark and barren because we are not able to realise the glories yet to be revealed. Then doubt comes in and we wonder if it is worth while after all, and whether it is worth while to give up the little that made life tolerable for the sake of we do not know exactly what. Emotion will not help us at this stage, though in our despair we are tempted to plunge into anything that offers pleasurable sensations for the moment—only to be speedily disappointed. Our sole refuge is in our minds. We must bring to bear all we know about the higher life, all that it logically entails, though unrealised by ourselves. We have to support ourselves on teachings and determine to make the great effort. We have in great measure to walk by faith and not by sight in our attempt to see the invisible. Here, on the great dividing line, stands the "dweller on the threshold," and that enemy has to be conquered before further progress is possible.

The renunciation that produces sour looks and an unfeeling heart is well-nigh useless. We have to renounce cheerfully. The Hindu books all tell us that the Yogi must be of a cheerful disposition, indeed they say that one who is always despondent cannot make much progress. Christ told his disciples that when they fasted, they were not to appear to men as if they were fasting. When we renounce, we ought to be so strongly convinced of the necessity and advantage of the renunciation that we are glad to make the effort and lose sight of the pain we cause ourselves in a transcendent joyfulness. Does not the excitement of the battle prevent the soldier from feeling the pain of his wound at the time he receives it? And surely our warfare is no less absorbing while its results are infinitely more far-reaching. Some of the processes of physical yoga are exceedingly painful. Even after holding one's breath in the well-known *pranayam* for but a few times, one passes through some very uncomfortable sensations at first, feeling very much as if one was going to die; but after the exercise is over, it is wonderful how invigorated one feels, as if, with the perspiration that usually accompanies the process, all sorts of evil humours had been expelled the body. We have to learn to enjoy the renunciation of enjoyment. To renounce successfully, the great point to remember is that it is not of much use to pull up weeds if there is nothing useful to be sown in the ground whence they have been eradicated, and it is no use to eradicate desires unless we at the same time cultivate something higher to take their place.

MAURICE FREDAL.

EASTERN AND WESTERN SCIENCE.

IT is, of course, known that a chief object in founding the Theosophical Society was to effect in the interest of the race, an union of ideas and reciprocity of work between the scientific men of the East and West. Their field is identical, though the workers are delving after facts at its opposite sides. Something in this direction has been done already and much more is coming. The President's attention was recently arrested by the reported discovery, by the French hypnotists, of a certain sensitive spot (*Zone Érogène*) on the human body which, in hypnotic-somnambulists, would, upon pressure, provoke very astonishing physical phenomena. As he was aware that this secret had been known in India certainly as early as the time of Sri Sankaracharya, he with some difficulty procured a copy in Tamil of a certain ancient Sanskrit work, and sent it with an explanatory letter to the eminent Professor Charcot, of the Institute of France, Director of La Salpetriere. It may offend Dr. Sircar, of Calcutta, and similar Hindu reformers (!) to learn that Dr. Charcot acknowledges with the warmest thanks the value of the information sent him: he calls it a veritable treasure trove (*une vraie trouvaille*). Clearly there is something more than "trash" in Sanskrit books, all Indian graduates notwithstanding. Dr. Charcot is the acknowledged leader in contemporary Western Neuro-pathological science; yet he—begging Dr. Sircar's pardon—calls these "marvellous documents," and offers in return his "most grateful and devoted acknowledgments." He will at once "take measures to make them known" to the Western world of science. He bespeaks Col. Olcott's help in farther researches, and very kindly offers to reciprocate in every possible way in case any new verifications are wanted in France. Col. Olcott has undertaken to collect for him another class of facts, highly important at this particular juncture. A special Commission has recently been organized, under the chairmanship of Prof. Charcot, and by order of the Institute of France, to verify the alleged discoveries of Drs. Bourru, Burôt and Luys as to the existence of special auras (*tejas*) in vegetables and minerals, as distinct in each as the magnetic influence, or aura, in the loadstone. Our readers will recollect the fact which has, moreover, been described at some length in that useful pamphlet "Psychometry and Thought-transference." Now, in India it is a very common thing for native physicians, both Hindu and Mussalman, to cure diseases by simply binding upon the arm, neck or other part of the body, certain roots, leaves or nuts of healing plants and trees. Though ignorant graduates deny, yet, all the same, the Kabirajis and hakims cure. What would be highly prized by the French Commission would be a list of the substances so employed externally, and of the diseases thus curable. Will the lovers of science among our Asiatic readers and brethren assist in proving the scientific knowledge of ancient sages and authors? Or do they indolently leave all the trouble to foreigners? A doctor at Lahore cures enlarged spleen by tying a certain root on the opposite side of the body: what is its botanical name? In Madras, jaundice is cured by tying upon the right arm the root of the *Kodeveli*: What is its botanical name?

Whooping cough in children is said to be cured by similarly applying a nut, *Punga*: What is its name? And will such learned brothers as Dr. Jaswantrai Bhojapatra, of the Punjab, communicate the facts within their observation? If it is so extremely important to Western scientists to find their independent discoveries corroborated by the Hindu Sastras, is it not even more important to Hindus to find that they can find in their old scriptures a deep well of scientific truth?

EMERSON AND OCCULT LAWS.

"It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."—Lord Bacon.

BULWER Lytton, writing for an age more credulous than our own—observes a recent writer,—painted the Dweller of the Threshold in colours altogether terrible and fear-inspiring, while the ordeal of the threshold is, for our more sceptical age, no longer an ordeal of fear but an ordeal of doubt.

And that this is very true, we at once perceive; for there is in each one of us,—in every man and woman,—a philosopher-sage and a materialist-sceptic.

Just now, the two wage incessant war: those in whom the sceptic has for the time got the upper hand, at present fill up the "serried ranks of materialism."

But no man is altogether a materialist; just as no mortal is altogether a philosopher,—a sage.

The armoury of the sceptic,—the materialist within our breasts—is well supplied. The weapons he wields are no less than the whole array of seemings, of appearances, of things well assured, and provable at once by the senses; things that can be seen and felt by every one who takes the trouble to walk abroad, with his eyes open; for our sceptic-materialist has an altogether plausible case, such as one would act upon in the ordinary affairs of life.

What weapon can the philosopher and sage use against so well armed an opponent? At first sight he has hardly any; and his supporters fear that the world may be entirely given over to the enemy.

But if we look closer, we find that it is not quite so.

There is a legend of a little child who once went out to fight a great army of warriors, armed only with a magic sword formed of a single pure diamond, so free from every flaw as to be well nigh invisible unless the sun shone on it.

The host of warriors, clad in strong armour of steel and bronze, were full of wonder when they saw the little child coming out to meet them, not even having any weapon, as far as their eyes could see.

But suddenly the sun appeared from behind a cloud, and shone full on the diamond-sword in the child's hand, kindling it into sudden splendour, and blinding the eyes of the warriors with its dazzling brightness.

The legend goes on to relate that, such was the virtue of the magic sword, all the warriors began straightway to unbuckle their armour, casting their swords and shields upon the ground,

losing all feelings of hostility, and finally choosing the little child for their king and ruler, through the potent magic of the diamond-sword.

Very much like the weapon of this little child, is the power that the philosopher-sage within us brings to bear on his potent foe.

It is at first a softly whispered intimation,—faint as the first rosy streaks of dawn,—telling us that perhaps the sceptic and materialist does not know the whole truth about the universe after all.

As the child's sword suddenly gained potency, so does this whispered voice grow in strength and volume, till it bursts out into a grand song which all the holy bards and sages help to swell,—the song of the divinity of man. And thenceforth a great and holy peace reigns in the heart of man, for the true ruler has been exalted to his throne. Theosophy has from the first boldly thrown in its weight on the side of the philosophy of the sage, and declared war to the death against the materialism of the sceptic.

But theosophy is still a stranger to many; and perhaps the best way to secure for this stranger a more cordial welcome, is to shew its complete harmony with what has been written by those "elder brothers of the race" whom all have already learnt to recognise and love.

Not least amongst these valued teachers, amongst the later births of time, stands Emerson.

That the broad outlines of his teaching truly harmonise with what is taught by the leaders of the theosophical movement, has been shewn elsewhere.*

That he is in unison with theosophy, in detail also, it is intended now to shew.

Occultism was well defined as "practical pantheism;" and that Emerson was a practical pantheist his writings again and again declare. For example, he writes:—

"Of the universal mind, each individual man is one more incarnation. It is a secret which every intellectual man quickly learns, that, besides his privacy of power as an individual, there is a great public power on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him: then he is caught up into the life of the universe, his speech is thunder, his thought is law..."

"The universal soul is the alone creator of the useful and the beautiful; therefore, to make anything useful or beautiful, the individual must be submitted to the universal mind..."

"There is but one Reason. The mind that made the world is not one mind, but *the* mind. Every man is an inlet to the same, and to all of the same..."

"A million times better than any talent, is the central intelligence which subordinates and uses all talents; and it is only as a door into this, that any talent, or the knowledge it gives, is of value. He only who comes into this central intelligence, in which no egotism or exaggeration can be, comes into self-possession."

* *Lucifer*, Dec. 1887. "Emerson and Occultism."

We hold, as theosophists, that the true elder brothers of our race, whom we know as *Mahâtmas*, have thus been "caught up into the life of the Universe," that their "speech is thunder, and their thought is law."

These "elder brothers" are the true founders of our movement, and we can confidently predict that their help will never fail us, so long as we deserve success.

If the full import of his words be thoughtfully weighed, it will be seen that belief in the existence of these exalted sages is the logical outcome of these sentences. Emerson is yet another added to the band of witnesses to the necessary existence of these mighty souls. If further evidence of this is needed, we have not far to seek for it. Emerson writes:—

"Whoever has had experience of the moral sentiment cannot choose but believe in unlimited power..."

"The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force..."

"We wake and find ourselves on a stair; there are stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight..."

"Often the master is a hidden man, but not to the true student; invisible to all the rest, resplendent to him. All his own work and culture form the eye to see the master."

But again: that the doctrine of reincarnation, which has played such an important part in the theosophical exegesis, was also familiar to Emerson, and received his adherence, we can easily shew. This doctrine finds its strongest support in the feeling of eternalness in the human heart, linked as it is with the belief in immortality.

Re-incarnation is the necessary corollary to immortality, as many theosophical writers have ably shewn.

The chief point which distinguishes the Oriental conception of immortality from that which obtains in Christendom, is that the Oriental mind, from its greater spiritual insight, perceives that the soul must be immortal backwards as well as forwards, that its life extends beyond birth as surely as it triumphs over death.

To prove that the specific idea of re-incarnation was known to Emerson, the following words suffice:

"It is the secret of the world that all things subsist, and do not die, but only retire from sight, and afterwards return again. Jesus is not dead: he is very well alive: nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go."

Is this enough? or is further testimony needed? We can easily produce it.

In another place Emerson writes:—

"Do not be deceived by dimples and curls. I tell you that baby is a thousand years old."

And again, "The soul does not age with the body. On the borders of the grave the wise man looks forward with equal elasticity of mind or hope, and why not, after millions of years, on the verge of still newer existence?"...

"We are driven by instinct to live innumerable experiences, which are of no visible value, and which we may revolve through many lives before we shall assimilate or exhaust them."

These sentences are enough to fortify us, in so far as the knowledge that Emerson also is on our side can fortify us, in our adherence to the ideas of universal spirit, of Mahatmahood, of re-birth.

When it is clearly perceived that what we believe, as theosophists, is not something new and grotesque, but is altogether sane, and is what the great teachers have always taught, not those of antiquity only, but those whom our own century has honoured, then the difficulties which we have to encounter will have been diminished by half.

It is not intended now to take the doctrines of theosophy one by one, and to shew that they have their counterparts in Emerson's works. This has already been done to a sufficient extent. For the present, we shall confine ourselves to the most tabooed and unorthodox amongst the theosophic ideas; those which it requires most courage to support, and those to which the sceptic within us offers the strongest opposition.

First amongst the *tabooed* doctrines, comes the possibility of occult phenomena, produced by deliberate intention, by the educated human will. To believe in such phenomena at the present day, is to be ranked as either knave or fool,—in the opinion at least of those whose "little philosophy has led their minds to atheism," and yet whatever weight Emerson's authority can give is on the side of occult phenomena. Speaking of power, he writes:—

"There are men, who, by their sympathetic attractions, carry nations with them, and lead the activity of the human race. And if there be such a tie, that wherever the mind of man goes, nature will accompany him, perhaps there are men whose magnetisms are of that force to draw material and elemental powers."

Men "whose magnetisms are of that force to draw material and elemental powers;" a better definition of the conscious producer of occult phenomena could not be desired.

In another place Emerson writes:—

"The whole world is the flux of matter over the wires of thought to the poles or points where it would build."

It is well known how theosophists have been derided, for believing that, even in small things, a "flux of matter over the wires of thought" is possible. And yet we find Emerson, a man esteemed of good understanding and entire sanity at the present day, repeating the very words almost that a theosophist would use.

In India especially it will be of interest just now to learn what Emerson thought on the subject of Alchemy and Astrology—the most derided of the sciences springing from Occultism.

In his Essay on Beauty, he writes:—

"Astrology interested us, for it tied man to the system. However rash, and however falsified by pretenders and traders in it, the hint was true and divine, the soul's avowal of its large relations, and that climate, century, remote natures, as well as near, are part of its biography."

Let us remember that Emerson considers that the truth hinted at by astrology,—by the astrology known to him,—is "true and divine."

Of alchemy he writes:—

"Chemistry takes to pieces, but it does not construct. Alchemy which sought to prolong life, to arm with power,—that was in the right direction."

Alchemy, Emerson thinks, and not chemistry, is in "the right direction."

The natives of India have recently seen an attack made on their ancient system of Astrology, by one of themselves, the weapon of attack being what is vaguely called "Western thought." But Emerson's position in Western thought is high and incontestible. Let the natives of India therefore remember that Emerson esteems the germ of truth contained in astrology as "high and divine."

Of Eastern thought, he writes:—

"I think Hindoo books the best gymnastics of the mind. All European libraries might almost be read without the swing of this gigantic arm being suspected. But these Orientals deal with worlds and pebbles freely." Amongst the "class of books which are the best," Emerson mentions the Zoroastrian oracles, the Vedas, and laws of Manu, the Upanishads, the Vishnu Purana, the Bhagvad Gita, the wisdom of Mencius and Confucius, and Hermes Trismegistus.

Let those who question the fitness of the Theosophical Society's second object, remember this list of the "best" books, in Emerson's opinion.

It has been thought of late years to exalt modern science into a deity. Let us learn what opinion this great man held—he writes:—

"The universe is the externization of the soul. Wherever the life is, that bursts into appearance around it. Our science is sensual, and therefore superficial. The earth and the heavenly bodies, physics and chemistry, we sensually treat, as if they were self-existent; but these are the retinue of that Being we have."

"Our science is sensual, and therefore superficial;" let us remember this before we capitulate to the army of materialism. On the same subject Emerson writes further:—

"The spurious prudence making the senses final, is the god of sots and cowards." Plainly, and simply, Emerson declares, that he believes the criterion of materialistic science to be the god of "sots and cowards;" this also should be remembered.

The struggle for existence, and all the misery it entails, has been declared by modern materialistic science to be the law of the universe; but what does Emerson think regarding human misery? He writes:—

"We have violated law upon law, until we stand amidst ruins....

"The disease and deformity around us certify the infraction of natural, intellectual, and moral laws, and often violation on violation, to breed such compound misery. War, plague, cholera, famine, indicate a certain ferocity in nature, which, as it had its inlet by human crime, must have its outlet by human suffering."

It seems that the Hindu is right after all, when he believes Kali-yuga is the result of human depravity.

And this is not the only point in which Emerson is in harmony with Indian cosmogony. He writes:—

"Plants are the young of the world. They grope ever upward towards consciousness; the trees are imperfect men.

"The animal is the novice and probationer of a more advanced order.

"The men, though young, have tasted the first drop from the cup of thought."

We see a complete harmony here with what theosophy has taught of the evolution and destiny of the lower kingdoms.

But we must now rise to a more joyful strain. The Iron Age weighs heavy on us no doubt; and yet it is only the dark hour before the glorious dawn. All that is now darkness shall then be light, and what seems evil will be turned to good.

Man's redemption is depicted thus by Emerson—"as when the summer comes from the south, the snow banks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation,—a dominion such as now is beyond his dream of God,—he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight.

"A man is a god in ruins. When men are innocent, life shall be longer, and we shall pass into the immortal, as gently as we awake from dreams."

Let us remember that this glorious future can only dawn through human righteousness,—rectitude always and for ever. Whoever else wavers, let us stand fast; remembering that we are the visible representatives of the eternal, and that by rectitude alone the universe is held together.

CHARLES JOHNSTON, F. T. S.

OM.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMIGAL.

PART II.

162. "These are the names (of the two classes of *Paramahamsas*)—the inquirer¹ and the wise one,² of whom the inquirer is that intelligent being that walks in the first three of the seven regions of spiritual wisdom, and the wise one is that holy exalted being that has attained to the state called *Jivanmukti*."

Again the inquirer from whom ignorance flees is of two kinds. Now hear me describe them.

163. "Some abandoning the bondage-producing family and remaining as *Sanyasis* will, by exercise, obtain spiritual wisdom. Others again will remain as Brahmins, Kshatriyas, Vaisyas, or

1. *Ignás*. One who has desire to know Self.

2. *Gnánaván*. He who has known his true Self and not the reflection.

Sudras¹ and obtain *Gnána*. Well aware as thou art of this doctrine expounded in the Shastras and exemplified actually in daily life; how is it that thou dost still entertain doubts in thy mind? ² Forsake those doubts and by the light of Revelation (*Sruti*), philosophical deduction (*Yukti*) and experience (*Anubhava*) clear up (thy doubts).

164.³ "Only when it is true that I have had birth, it will also then be true that I shall have death; is it not so? ('Are you then free from birth and death?') Yes; for I am that Brahman itself which the *Srutis* characterise as never-born.

If it be said however that what was born on earth is I,⁴ then I declare that that I⁵ is not Brahman.

I am only that Brahman,⁶ free from birth and death—I am that Brahman free from birth and death.

165. "That Brahman-Swarupa, I alone, which remains in the state of contemplative silence,⁷ and which after that state calls itself I, is I (myself). If thou shouldst say 'I do not know my I (self), during the state of contemplative silence,' then I ask: what and whence is that I when after the silent state thou dost name thyself specially as 'I am Devadatta' or 'I am Egnadatta?' If thou dost reply: 'It is our *Buddhi* that so declares,' I say: No, it cannot be; for that *Buddhi* is dead in the stupor of profound sleep (*Sushupti*).

That which without so dying in *Sushupti* is full as I is *Gnánam*—is *Atma*—is I.

166. "If thou shouldst say: 'How is *Gnána-Swarupa Atma* all-full? The nature of it I do not fully understand,' hear me. The *Atma* that during *Sushupti* was viewing (ignorance or darkness) is of the form of bliss (*Ananda*). (This is our daily experience. Hence the *Atma* is all-full Brahman.)

In the world, no happiness is to be found in that which is defective. Therefore this *Atma* (that is of the form of bliss in *Sushupti*) is really all-full.⁸ This all-full Brahman—*Chaitanya* alone—is the First Cause.

1. i. e., they will observe the *dharma*s or duties of the four castes or professional distinctions in order to set an example to the world and at the same time remain *Gnánis* by reason of their neglect to fix the worldly ties in their minds.

2. What is this wonder that thou shouldst entertain doubts like these, notwithstanding that thou hast seen persons from all classes and castes obtain *Gnánam* by their own individual efforts.

3. The author now describes *Vidhyánanda* or *Gnánánanda* as promised in stanza 133 of this part.

4. "The disciple says: 'I cannot bring my mind to believe that you are free from birth and death.' The six *vikaras* (changes) of birth, &c., are evidently seen in this world. You are moreover known to be the son of so and so, &c., which is evidence that you were born."

5. "When it is 'I am born,' that I is not my true Self but *Ahankāra*, which is not Brahman. The 'I' in that sentence is only *Vāchyārta*."

6. *Kūtasta* which is *Lakshyārta* or esoteric meaning of I.

7. *Thushnimbhútāvesta*.

8. During the state of contemplative silence (*Thushnimbhútāvesta*) nothing but I remains and I also experience bliss. If what remains in that state be defective, no bliss should ensue; for in daily experience we see that happiness does not at all arise where there is imperfection. I therefore deduce that I, who alone remain in the state of contemplative silence where absolute bliss prevails, am all-full.

167. "It is only by *willing* through the Manas that this universe has arisen. On investigation, (it is seen) that all the many worlds that have arisen by the fancy of the Manas, together with the Manas itself, continue to exist in that *Arivu* (Gnepti or consciousness). Is it not so?

Therefore the universe called Manas, &c., that has arisen in consciousness and continues to exist in consciousness is consciousness itself. When I solitarily investigate myself in this manner, I alone am He who, transcending the whole universe of Manas, &c., is beyond that universe, all-full as one and without end.

168. "If thou dost ask: 'In what way must I be in order that I may remain solely one, endless, all-full and exalted above all sensible objects, and at the same time experience and be conscious of *Vidhyánanda* called *Sárvakámápti*?', I will tell thee. If thou dost remove the *Vrittis* of *ghóra*, *múḍha*, &c., arising in the three states of *Jágra*, *Swapna*, and *Sushupti*, thou mayest remain in that way and at the same time obtain *Vidhyánanda*.

169. "If thou dost enquire: By what way all the *Vrittis* arising through the power of *Samskāra* (or *Vásana*) be subdued?', hear me. If thou canst afford to be king *Bóḍha*²—self—and to make the *Antahkarana*, the five senses and all others thy servants, all *Vásanas* will of themselves die out.

170. "There are still other methods of subduing the *Vrittis*. If, by the wonderful practice of Yoga, the breath that is blown in and out like a pair of bellows be in a wholesome manner³ suppressed, the *Vrittis* will completely stop. If thou shouldst have no mind to do that, then root out that one *Avidya* that has consolidated into the *Káрана Sarira* and the *Vrittis* will of themselves perish.⁴

171. "If thou dost ask: 'How am I to root out the *Káрана-Sarira* called *Avidya*?' hear me. The Vedas will never utter falsehood. Hence fix the substance of the Vedic teachings in thy mind. If by doing so this truth,—namely, all the worlds are mere manifestations in Me who am all-full—comes to thee as it will surely come, where then will *Avidya* remain? (It will completely disappear).⁵

1. Acquisition of all desires. The pupil asks if it is possible to know everything that happens in the whole universe as well as everything that all the Jivas in the universe experience. This doubt has arisen in the mind of the pupil, because men who commonly go by the name of *Adwaitis* (and who are not real occultists) declare that when *Brahm* is realized nothing will be cognized, i. e., the *Gnáni* loses his individuality—is annihilated in other words, which the Master denies in this stanza.

2. Consciousness or knowledge.

3. This shows that what is meant is not *Hata Yoga*.

4. Compare: "If, by the conviction that the whole universe is *Brahm* itself, ignorance (*Agnānam*) flees; *Vásanas* producing *Stani* will disappear. *Gnānavāsishitam*."

5. "On the springing up of the all-full *Brahmánubhúti* (realization of *Brahm*) without the least doubt lingering in the mind, *Avidya* will be removed: on the removal of *Avidya*, the *Vásanas* coming from time without beginning will disappear; on the disappearance of *Vásanas*, the *Vrittis* arising by the power of *Vásanas* will be subdued. Then the person in whom *Vrittis* have died out will be witness (or *Sáksi*) to the *Vritti* of the form of *Ananda* alone in his body. Just in the same way as he is witness to the *Anandakāravritti* in his own body he is witness to *Anandakāravrittis* in the bodies of *Sárvabhowma* and others. Hence there is *Sárvakámápti*." Com P.

Next the state of *Kritakṛitya* is described.

172. "If thou dost ask: 'How is it possible to persevere in that way (namely, with the certainty that all the worlds are mere manifestations in my all-full self) while the *manus* wavers in *Vivakuras* accruing by *Prarabda*?' listen to me. There is nothing but myself. (But thou mayest ask 'How can this world, which is an object of actual experience, be said to be non-existent in the three divisions of time?' I say:) all the worlds of form and name that we thus see are of the form of my self; they are illusive like my dream. The *Chit* that so sees everything is my self.

173. "If thou dost remain without ever forgetting this certainty, namely, 'I who am, *Chidatma*' am all-full *Brahm*, what avails it how much soever thou dost think, and whatsoever thou dost do?' Like the dream that persists (in remembrance) after awaking from sleep, it is all surely false. I am the form of *Ananda*.²

174. "In my many previous births I believed that the body alone was I. All those (circumstances, &c.) which then appeared to constitute me as a low man and a great man, I have now by the grace of my good master³ found to be illusive like the phenomenal water in the mirage and having placed my faith on myself as I, have been saved.

175. "I know not what meritorious deed I have done or what fortune has influenced me! By the grace of *Narayana* who (the light of the logos itself having taken form) has incarnated in the good land called *Maduvana*, I have become a *Krutárta*.⁴ I throw my upper garment⁵ up in the sky and thus play. Moreover I who have thus become a *Krutartta* also dance the *Thandava*.⁶

176. "Is it not owing to my Master's having by omniscience known the certainty that I, by the transcendental happiness accruing to me, by the attainment of knowledge of the true nature of myself, would always dance, that He called me by the causal name of *Thandava* during initiation! Truly my Master possessing so much excellence is both my father and mother!

177. "To whom should I tell this incomparable happiness of *Vidhyánanda* that has accrued to me!⁸ Within my mind it has risen, bubbled up, filled the whole universe and swelled and has thus become endless. I worship the lotus-feet of the *Iswara* who, as the *Guru* and as the Vedántic formula, has deigned to favour me with such *Vidhyánanda*!

1. *Chit + Atma*.

2. The purport of so saying is simply this: "I have finished performing all that I ought to have done."

3. This adverbial phrase is joined by a commentator to 'having placed,' which construction also the stanza admits.

4. A person who has obtained all his wishes. A completely wealthy man.

5. "Just in the same way as the hero who has won a hard-fought battle and completely crushed his enemy, hoists his flag and waves it in the air in token of success, so the author who has killed his enemy, namely, the band of principles or *tatwas*, such as mind, &c., waves his scarf or mantle in the air in token of having realized mere self.

6. The ecstatic dance of *Siva*. Symbolical for the operations of *Siva* in sentient beings.

7. *Dancer*. The name *Thandavarāya* (King dancer) was given to the author by his *Guru*.

8. "I cannot express this to any one."

178. "We have thus described that Vidhyánanda as of such and such a nature.

Those who with faith and devotion study this work and realize the union of Brahm and Atma as described here, will become like those Muniswaras who formerly lived in this world with the knowledge of the nature of the eternal meritorious Samádhi (adeptship) and the possession of Jivanmukti.

179. "In order that Vidhyánanda, which is the spirit of the Vedic teachings might shine forth, my Master Náráyana appeared in my *Yoga* at the ancient good land called Nannilam¹ and ordered me to write and complete this work called Kaivalyanavanita without leaving a single point untouched.

180. "Just as those, who sprinkle on their heads the refreshing water washing the feet of the good resplendent Master, obtain the prosperity of having bathed in all the sacred waters in the world, so those who study, only this work Kaivalyanavanita affording Ananda will live as sages that have learned all the works on wisdom."

The following stanzas are by the author's disciple in praise of his Guru and the experience to be obtained by this work.

1. Through the grace of his Lord Náráyana, my Lord Thándavésa has clearly shown in this work the meaning of the esotericism of the Vedantic formula to be that "the thought-transcending interior-and-exterior-free one. It (Brahm) is I (Kutasta)," so that we may set aside the universe of body, &c., accruing to us as only *upadhi* of Nádam (sound or Máya) and see everything as spirit.

2. Those who deeply perceive the self-resplendent Chaitanya freely and absolutely shining forth as Turiyádita perfected in the meaning, namely, 'Thou art it' of the most excellent triple-worded formula Tatwamasi, will banish the infatuation of error, and completely cutting off all kinds of obstacles and appearing quite free from Maya, they will become themselves. To them alone brightens self-experience.

3. This is the nature of Vedhyananda expressed by the four Vedic formulas called Mahavákya. Those that worship and extol the feet of Mahatma Náráyana who described it are spotless beings. Those persons who, like His disciple (my Guru), continue to stand in the stage where every kind of doubt is banished by the Guru, will become holy Muktas (emancipated beings).

4. Having caused the internal darkness of Maya, persevering in darkness, to flee, and the sublime light of Chit to shine forth in the first part entitled "Light of Truth," and having cleared away the doubt arising through the perversity of mental faculties without even the least shadow of it remaining in the second part "clearing away of doubts," and having also consistently worked up the philosophy of Self in the two parts my Lord Thandava Murbhi has saved me.

5. Thou who, placing on thy head the feet of the endless Náráyana, the Lord who has reclaimed thee, hast written this

(1) Or Maduvana.

work! Thou who, by the exalted method (*yukti*) of *apaváda* hast destroyed what has arisen as a mere fictitious appearance through the triple *árópa* of Jivésvarajagat! Thou who has deigned to fix thy gracious gaze on me and caused me to be always viewing the spirit! Thou who hast been the cause of my salvation! Praise be unto thee! Praise be unto thee!

T. M. SUNDARAM PILLAY.

Correspondence.

HASHCHISH VISIONS.

I WANT to call your attention to an article in "Popular Science Monthly" for February 1884, entitled "An Overdose of Hashchish," and written by Mary C. Hungerford.

I read it in 1884 with much interest (not being at all acquainted with occultism at the time) and, as I was, at that time, a materialist, I laid it aside, and thought of it only as an hallucination of the lady's mind. But after a slight acquaintance with occultism—which by the way impressed me profoundly from the beginning—I hunted that number up and read the article in a new light.

The writer was, I think, a Christian at the time of writing, and views her experience in that light, while being impressed with the belief that there is something hidden which even Christianity does not know.

In order to ward off a threatened attack of her old enemy, headache, she took a larger quantity of the drug than had been prescribed. I quote: "One terrible reality—I can hardly term it a fancy even now—that came to me again and again, was so painful, that it must, I fear, always be a vividly remembered agony. Like dreams, its vagaries can be accounted for by association of ideas, past and passing, but the suffering was so intense and the memory of it so haunting, that I have acquired a horror of death unknown to me before. I died, as I believed, although by a strange double consciousness I knew that I should again reanimate the body I had left. In leaving it I did not soar away, as one delights to think of the freed spirits soaring. Neither did I linger around dear, familiar scenes. I sank, an intangible, impalpable shape, through the bed, the floors, the cellar, the earth, down, down, down! as if I had been a fragment of glass dropping through the ocean, I dropped uninterruptedly through the earth and its atmosphere, and then fell on and on for ever. I was perfectly composed, and speculated curiously upon the strange circumstance that even in going through the solid earth, there was no displacement of material, and in my descent I gathered no momentum. I discovered that I was transparent and deprived of all power of volition, as well as bereft of the faculties belonging to humanity. But in the place of my lost senses I had a marvellously keen sixth sense or power, which I can only describe as an intense superhuman consciousness that in some way embraced all the five and went immeasurably beyond them."

What evidence could be plainer or stronger in support of occultism than the above! But here is some of equal importance:

"For several days I had slight relapses into the trance-like state I have tried to describe, each being preceded by a feeling of profound dejection. I felt myself going as before, but by a desperate effort of will saved myself from falling far into the shadowy horrors which I saw

before me. I dragged myself back from my fate, faint and exhausted and with a melancholy belief that I was cut off from human sympathy, and my wretched destiny must always be unsuspected by my friends, for I could not bring myself to speak to any one of the dreadful foretaste of the hereafter I firmly believed I had experienced. On one of these occasions, when I felt myself falling from life, I saw a great black ocean like a rocky wall bounding the formless chaos into which I sank. As I watched, in descending, the long line of towering tumultuous waves break against some invisible barrier, a sighing whisper by my side told me each tiny drop of spray was a human existence, which in that passing instant had its birth, life and death."

"How short a life!" was my unspoken thought.

"Not short in time," was the answer. "A lifetime there is shorter than the breaking of a bubble here. Each wave is a world, a piece of hire, that serves its purpose in the universal system, then returns again to be reabsorbed into infinity."

"How pitifully sad is life!" were the words I formed in my mind as I felt myself going back to the frame I had quitted.

"How pitifully sadder to have had no life, for only through life can the gates of this bliss be entered!" was the whispered answer, "I never lived—I never shall."

"What are you then?"

"I had taken my place among the living when the answer came, a sighing whisper still, but so vividly distinct that I looked about me suddenly to see if others beside myself could hear the strange words."

"Woe, woe! I am an unreal actual; a formless atom; and of such as I am is chaos made."

I cannot rid myself of the impression that this lady's article is of vast importance to Occultism.

My acquaintance with the Wisdom religion is but of few months' duration; yet it has come, I believe, to stay. Formerly I was unable to entertain anything that bordered on the supernatural; still I have just read your "People from the other World" with much interest, and I think it was because I see the way clear to the possibility of the genuineness of such phenomena.

Fraternally,
J. F. CRAWFORD.

VARATIJA, WYOMING TERRITORY, U. S. A.,
24th February 1888.

[Our correspondent should read Cahagnet's "The Sanctuary of Spiritualism," among the various works which treat of this interesting phenomenon of the psychical action of narcotics. These visions of Haschish (*bang*), and similar drugs are oftener subjective—begotten by a highly stimulated imagination which pictorialises its preconceived ideas—than objective—i. e., real psychic researches. See the review in the present number of M. A. (Oxon)'s "Visions."
—Ed.]

NADIGRANTHAMS.

SIR,—The writer of the article entitled "The Bhrigu Sanhita," which has appeared in the December issue of the *Theosophist*, has led the public to believe that I am no believer in Nadigranthams, while the fact is just the reverse. He quotes the following sentence from page 18 of my Introduction to the English translation of the Brihat Jataka in support of his statement. "It would appear on a superficial consideration of the

subject that such books cannot at all exist." What I meant was that a deep consideration would show the possibility of their existence, as would appear from the very next sentence which the writer has failed to quote, viz., "That they exist is a fact, and the question therefore is how came they to exist?—How were they prepared?" This is explained in the subsequent pages.

It is true that at page 2 of my Introduction I have said that the work consulted by Col. Olcott cannot be a genuine one; for, the work does not purport to be a Nadigrantham of Nativities—horoscopes, but one of Prasna or horary questions. Such a book I assert cannot exist.

Yours faithfully,

N. CHIDAMBARAM IYER.

Note.—Col. Olcott never pretended to guarantee the genuineness of the palm-leaf MS. from which the Telugu Brahman read (or pretended to read) the history and prognosis of the Theosophical Society: he told his story and left his reader to judge for himself.—Ed.

Reviews.

THE POSTHUMOUS PICTURE WORLD.*

AMONG the authors who have produced the large body of spiritualistic literature in our times, a few stand conspicuous for scholarship, intellectual and literary capacity, and thorough conscientiousness. Of these, the author of the pamphlet under notice occupies a very prominent place. Those who know him most intimately most respect and love him. Whatever he says he believes, and may be taken as the literal expression of his thought and experience. No man in modern spiritualism is more able to comprehend its facts or more ready to enlarge and correct his opinions. Since I first enjoyed his acquaintance, he has modified his views to some extent, and been steadily growing towards the light—or what we of the Orient think the light. "Visions" is the record of his psychic experiences on three days—the 4th, 5th and 6th—of September, 1877. Though a seer for many years, and the recorder of a series of very noble and striking teachings from superior non-mundane sources, he had never until then been brought into relations with "spiritual beings who profess never to have been incarnate in this world." He styles them, in conventional Christian parlance, "angels," and as 'angel' means a messenger, we make no objection to its use. The Christian angel is a being with wings of feathers, a crude concept due to the misconception of the old painters and writers as to the methods by which spiritual beings, disincarnate man included, move about in the supramundane spheres. Our teaching-angel, or messenger, is a divine person who has attained through many evolutions on various earths the enfranchisement of his knowledge from the illusions of physical intelligence; in short, a Manu, a Chohan, a Rishi, a Mahatma. The divine being who instructed M. A. (Oxon.) during these recorded experiences he knew under the very appropriate name "Harmony." To him it seemed a female spirit, shining with a glorious light, a "golden circlet in her hair, and with a cincture of blue." His intuition told him that these appearances were symbolic of the purity, love and wisdom, ensouled in the character of his visitant. It also taught him that the apparent sex was not actual, for he asks another intelligence who acted

* "Visions." By M. A. (Oxon.), Honorary Corresponding Member of the American Spiritualist Alliance, the Société Magnétique de France, &c., &c.

as a sort of intermediary or sub-instructor "Why 'she'? Is the angel feminine?" And was answered, "No. You said 'she,' and the feminine best suits the tender grace and purity of one who has not been in rude contact with your earth." There is in fact no *sex* in the spirit enfranchised, nor sexual feeling; the entity is androgyne, because perfect: the compensation of halves is complete. The seer asks as regards 'Harmony,' "Has she passed through any form of incarnation?" The answer is: "Oh, yes: but not on your earth. I may not say more." If he had, he would perhaps have prematurely disclosed in 1877, to an unprepared 'medium,' the facts as to these teaching visitants from other planets and the law of karmic evolution.

Our author received his instruction with respect to the *post-mortem* condition of man through the agency of clairvoyant visions. Seeming to go out of the body, and to be endowed with transcendental faculties, he, under the guardianship of the angel, was made to see typical landscapes, buildings, cities and personages. Some dead acquaintances and friends he recognized, and was astonished to see them surrounded with the creations of their own diseased or healthy fancies: they had made to themselves just such residences, costumes, and other objects as were most consonant with their moral, intellectual and spiritual states before disincarnation. This fact is very clearly and attractively presented to the reader. "Oxon" asks: "In fact, then, a spirit makes its surroundings; and that is the meaning of the assertion so often made that we are building our house in spirit-land now?" The reply is: "Yes, just so. You are making your character, and according to your character will be your home and its surroundings. That is inevitable. All gravitate to their own place." This is orthodox oriental doctrine. The summer land of the spiritualist is our kama loca, and its pictures and experiences of our own previous fashioning. In the course of my psychical researches I was once so fortunate as to be for a short time in literary collaboration with a noble English scholar who died several generations ago. He worked in a vast subjective library in 'his castle in Spain,' without a thought of rising higher towards *Samadhi*, but with all his vast intellectual power bent upon the pursuit of the philosophical study to which his earth-life had been devoted. No matter how I learnt this; the illustration is pertinent. The pamphlet in question gives an amusing description of the useless hypocrisy and actual self-deception of false spirits in kama loca: they think they deceive others, yet the acts belie their words and acts. "They spend their time in the most foolish and futile attempts to deceive each other. All can recognize the hypocrisy in others, though they do not see how patent it is in themselves." How like our world of fashion! the book shows that there is no coercion of enlightened and progressed spirits over the ignorant and unprogressed. It teaches the actual law of karma as understood in India. "Spirits rise by knowledge and by love." Knowledge comes with experience, and experience destroys illusions and fosters growth and evolution. "We cannot hasten the time save by affording the means: 'The motive-spring must come from the receptive mind. We could not teach you if you had no desire to learn. So, the gradual elevation of the spirit from one state to another depends altogether upon its own desire.'" That is sound philosophy. Will any Hindu, upon reading the above sketch of the teachings that are being given to the foremost Spiritualist of the day, gainsay the prophecy that the general acceptance of Aryan philosophy by Western thinkers is a result of the immediate future? Let them read this sixpenny pamphlet and then answer.

H. S. O.

THE DIVINE KURAL.

THE author of this ethical poem in Tamil is very well known all over Southern India by the name of Thiru-Valuvar (the divine soothsayer). The book is divided into three parts, treating of Virtue, Wealth, and Pleasure, and contains in all 133 chapters of 10 distichs each, resembling the Sanskrit Sutras, by Veda Vyasa on Vedanta and those of Patanjali on Yoga. The following ten different native scholars have written as many commentaries upon this important book, of which that by the Vaishnava Brahmin of Conjeeveram, known as "Pari Mēlalagar," is considered the best:

1. Darumar; 2. Parithi; 2. Manakndavar; 7. Tiru Malaiyer;
3. Damathar; 8. Mallar; 4. Nachar; 9. Kaniperumal;
5. *Pari Mēlalagar*; 10. Kālinger;

Pari Mēlalagar's commentary was published at Madras so far back as Dunmathy, by the well known and much lamented Tamil scholar of Jaffna, known as "Arumuga Mavalar." This scholar is well known in Southern India and Jaffna for his invaluable help to the Tamil world by the publication of some of the most important books, such as *Kovaiyar—Kural, &c.*, and by his own productions. He stood foremost among the Tamil scholars of his time for neatness and accuracy in his publications, and for his sweet and simple style in Tamil prose, although he was a staunch Sivaite. Under the patronage of Ponnusawmy Thevar, of Ramnad, he published the book in question with the said commentary.

Thiruvalluvar, in this book, has not touched any particular religion or philosophy, but dwelt on the main fundamental truths which underlie all the six systems of Oriental philosophy. And hence all the leading commentators and original writers in Southern India, both Brahmin and Sudras, and have quoted and borrowed the lines of Thiruvalluvar, for the sake of their acuteness of thought and deep meaning.

For logical arrangement, clearness of thought and expression, in as concise a manner as the writers of Sanskrit Sutras, this book stands foremost among the Tamil books of the 8th century, and as such is approved by all the sectarians of Southern India. Consequently it forms the book of books in the Tamil world. It is known by nine appellations. It is known, among others, as the Tamil Veda, the common Veda, the Divine Book and the Sacred Book, while its author is also known by nine appellations. Among them, the God, the divine poet, and the God Brahma. No work in Southern India is known by so many appellations as this with reference to its merit. As regards the origin of the book nothing is known. I think the sage having discovered the degraded condition of the people, thought it best to write this book as a guide to sectarians in Southern India on the three *purusharthas*.

The four Vedas in Sanskrit form the anterior Vedas, the Bharata being an intermediate Veda, so to say, and the Kural a posterior Veda. It is stated in Thiruvalluvar-malai—an Appendix to the Kural, that the God Brahma in the form of Thiruvalluvar reproduced the substance of the four Vedas as the three parts above alluded to, of himself. Therefore, there is no record to show that any one had requested the sage to compose this important book, but as to the approval of it by the marvellous bench of the Madura College, the following extract from Mr. Wilson's sketch of the Pandyan Kingdom will be instructive. *Vamsa Sekara Pandia* is said to have founded a College at Madura for the cultivation of the Tamil language and literature. His son *Vamsa Chudamani* completed his father's design and established the College on a proper

footing. Being the head-quarters of several Pandian monarchs, Madura was then the most celebrated seat of learning in all Hindustan, and it exercised as great an authority over Tamil literature, as the Academy of Paris in its palmy days did over that of France.

After the wrathful glance of Siva at "*Narkiera*," the chief of the professors, Siva presented to the conclave of professors a diamond bench endowed with great discriminative power, for it extended itself readily for the accommodation of such individuals as are worthy to sit beside the sages of the Sangathar, and mercilessly excluded all who attempted to sit upon it without possessing the requisite qualifications.

A candidate for the honor of a seat on the bench appeared in the person of Thiru Valluvar, the author of this ethical poem. The learned professors were highly indignant at the stranger's presumption, but as he was patronized by the Raja, they were compelled to give his book, at least, the trial. It was therefore decided to let it try to find a place if possible, at the end of the bench, on which the professors spread themselves out so as to occupy it fully. To their astonishment, however, the bench extended itself, expanding and contracting until all of them were pushed off from the bench. The Raja and the people of Madura witnessed the wonderful phenomenon and enjoyed the humiliation of the conceited sages; and the professors were so sensible of their disgrace that unable to survive it, they straightway went out and drowned themselves in a neighbouring pool called *Porramarai Koolam*.

Subsequently the attention of the pandits of Madura was directed more to the ancient model of Sanskrit composition and the beauty of the old original Tamil as found in the 18 books, known as *Pathu Pattu* and *Ettu Thokai*, was subsequently altered, and the Tamil began to decay by the unnecessary introduction of words and phrases from the Sanskrit, and that at places where it was quite unnecessary to have fallen into such a pernicious habit. Consequently our books of the later days are inferior in style to the ancient, being mostly sanskritised Tamil. With Thiruvalluvar, however, circumstances changed, he having cared so much for the preservation of the old Tamil style, with an occasional infusion of Sanskrit words which he considered quite necessary to suit the people of the day. This book stands superior to the codes of Manu and other Smrities. The wisdom that leads to Moksha, or Nirvana, is dealt with from Chapters 34 to 37, both inclusive; Chapter 26 treats of abstinence from flesh diet, and Chapter 33 treats of the question of abstaining from taking life.

A careful study of these and other similar Chapters will shew clearly to an unbiassed mind that the author adheres more to the main principles of oriental philosophy than to anything else. The transmigration of souls and the law of Karma have been upheld by this author, and hence this is a book of a marked non-Christian character. Though handled by many young and old men in this country, this book has been comprehended by but few on the lines of Parimal Alagir's commentary. This being so, it is no wonder that foreigners who are not in close touch with the people of this country, and familiar with their language, both high and low, as well as their domestic and social duties, rights, and customs, should go astray and interpret them quite contrary to the commentaries.

The foreigners who have translated this special book, are as follows: Beschi—into Latin. T. W. Ellei—into English (only a portion). W. H. Drew—into English (63 Chapters).

As I am ignorant of Latin, I am not in a position to say how far Beschi understood this book; but as for the other two translators, my above remarks will be endorsed by my readers if they will only consider the contents of the chapters quoted above.

There is an English translation of the whole book by the Rev. Mr. Pope of the Indian Institute at Oxford.

This translation is no doubt a valuable help to such as want a summary of the contents of the sayings of the great sage Thiruvalluvar, and are themselves unable to read the original in Tamil and to understand the florid style of Pari Melalagar's commentaries. But I should say that the translator has entirely failed in the passages above quoted and the like, and that those portions should be marked particularly by the readers of this English translation. As for my countrymen who are thinking of studying the Kural with the help of this translation, I should advise them to wait until they can study and improve their Tamil and then attack the text and the commentary. For Mr. Pope's book will scarcely enable them to understand the book thoroughly and clearly. If they cling to him, nevertheless, let them mark the following defects:

In the Introduction,

I.

Spelling Mistakes.

வகுஞவர், *Valuluvar*, instead of வஞ்ஞவர், *Valluvar*.

Couplet 13. விசிகீர், *Virinir*, instead of விசிகிர், *Virinier*.

Do. 14. குஞவர், *Vuluvar*, instead of குழுவர், *Vulavar*.

Do. 31. யுயிர்க்கு, *Yuyirku*, instead of *Vuyirku*.

Do. 33. லா, *lara*, instead of னா, *Nara*.

Do. 60. னன், *nan*, instead of ன் nan with a different N.

Do. 74. டீன, *Peenu*, instead of *Veenu*.

II.

The whole book is written in Kural venpa, the mechanical construction of which should be 4 metric feet in the first line, and 3 in the second line. The metre is observed strictly, even between two consecutive lines. The lines of this metre should strictly run according to the rules of செப்பலோசை, *Seppalōsai*, which should be preserved even between two consecutive lines. This rule has been entirely forgotten by the Rev. Mr. Pope throughout the book.

Couplet 42 should be written thus

1 2 3 4
WVV—VV—WV—WVV

1 2 3
VVV—VV—W

—leaving a small space after each metric foot. (Vide Arumuga Navalari's edition, page 16, Chapter 5.)

The Rev. gentleman published this couplet without dividing the feet, and with 3 feet in the first line and 4 in the second line, which is an arrangement quite unknown to the Tamil work. This arrangement is as follows:

wvvvvvvw.

wvvvvvvvvw.

This is very, very objectionable, and no Tamil scholar would be guilty of such a mistake. The following are the couplets among many where Mr. Pope has failed in preserving this metre, though he has given rules regarding this in his own book.

Couplets	53	Couplets	96
"	61	"	97
"	62	"	98
"	64	"	59
"	69	"	84
"	70	"	88
"	78	"	92
"	81	"	93

It is clear by this that scansion has not been followed to preserve the metre particularly, and the Rev. gentleman has entirely forgotten the compulsory rules to be followed in writing the text above his translation. Arumuga Navalar's edition and the revised edition should be compared for the truth of my statement, and I am sure that by such comparison several other couplets in the whole book will be found by my countrymen to be equally faulty.

III.

Mistake in the text.

Couplet 1100 கண்ணினை kunninai (hard), and not கண்ணினை kunninai (soft).

IV.

Couplet 62 In these it should be remembered that the Rev. gentleman has failed to catch the true sense and translate
 „ 262 man has failed to catch the true sense and translate
 „ 349 them as they are, but has spoiled the text and the
 „ 398 commentary by wrong interpretation.
 „ 339

V.

Part III, on Pleasure.

This part relates here and there to the manners and customs of the ancient Hindus with regard to their social condition in early times. The translation of this part is unintelligible to the English and the Indian mind, as the headings of the verses, one or more as the case may be, are not taken along with the translation; and for this reason this part remains simply a maze for the readers. The commentator has given those headings to make the meaning clear, and even for Tamulians, without the headings, a simple commentary word for word, would be useless.

In conclusion, then, the voluminous work to which the Reverend Mr. Pope has devoted so much time and labor is not, in the opinion of Tamil pandits of Southern India, calculated to reflect a very great lustre upon either himself or Sir Monier Williams' Indian Institute at Oxford.

T. VENKATARAMA IYENGAR, *Pandit*.

THE SECRET SYMBOLS OF THE ROSICRUCIANS.

This, the latest work of Dr. Hartmann is the most sumptuous publication relating to mystic subjects that has appeared in recent times. It contains twenty-four large sheets of symbols, coloured by hand, and the printing and general get-up of the book leave nothing to be desired. Those however who have been expecting that this book will contain an elaborate explanation of all the symbols of the Rosicrucians with a full and complete account of their mysteries written in such a manner that one has only to read it to at once understand all about it, will be mistaken. The deeper truths of the spirit can only be grasped by intuition. They must be felt in the heart rather than explained in words. Those who have expected too much in the way of explanation will be disappointed, but those who are true mystics will read the text and examine the diagrams over and over again until they understand their significance.

The book opens with a very excellent introduction treating of the views of the Rosicrucians generally, and giving a general outline of what is

required in one who would study spiritual mysteries. Dr. Hartmann also gives a very good vocabulary of technical terms and this will be found useful by all mystical students.

The rest of the text consists of a parable, an allegory and a short treatise on the philosopher's stone, translated from an old German Rosicrucian MS.

The diagrams are those of the sacred numbers, three, seven, etc.; the corner-stone, the foundation, the great mystery, the philosopher's stone, the sealed book, the open book, eternity, etc. These diagrams are taken from works which exist only in MSS. and are therefore not otherwise available to the public. The general reader is thus, for the first time, put in possession of these remarkable symbols. The full title of the book is, "Cosmology or Universal Science, containing the mysteries of the Universe, including God, Nature, Man, the Macrocosm and the Microcosm, Eternity and Time, explained according to the Religion of Christ, by means of the Secret Symbols of the Rosicrucians of the sixteenth and seventeenth centuries. Copied and translated from an old German Manuscript, and provided with a dictionary of occult terms by Franz Hartmann, M. D.

No real student of the mysteries who can afford to buy it will fail to possess himself of this book for, as we have said, he will find in it that which he cannot easily find elsewhere. Dr. Hartmann has had unusual opportunities for examining the MSS and other writings of the Rosicrucians and we are grateful to him for trying to give the world the benefit of his studies as in the volume before us. The enterprise shown in the issue of this expensive work does great credit to the Occult Publishing Company (Boston), though we may at the same time remark that all the works published by this company are well got up.

THE FUTURE RULERS OF AMERICA.*

This, a twenty-eight page pamphlet, also called *Hermetic Manuscript No. I*, contains a remarkable prophecy of the way in which certain occultists are to take charge of America within the next century or so. It would indeed be a wished-for solution of political troubles in the Western world if some real adepts would take the charge of government, and give us a benevolent despotism under an all-wise ruler. That, in the opinion of many thinkers, would be the best possible form of government, and it seems to be the form hinted at in the work before us. Whether these things are really to be, or whether this strange story is rather a wish than a prophecy, we are of course unable to say. In any case there is a good deal in it that is suggestive, and it will be read with interest by mystics. We should like to know whether the physician is still alive and whether he is still in communication with his mysterious patient, but we hardly hope that our curiosity will be satisfied.

We may also here draw attention to the *Hermetist*, a small monthly published by the Hermetic Publishing Co. We have seen one number of this paper, but it does not contain very much matter at present, though what it does contain is good enough.

* The Future Rulers of America. A Physician's Adventure. Arranged by W. P. Phelon, M. D., Chicago, Hermetic Publishing Company.

REINCARNATION. *

This book is an attempt to give a thorough and exhaustive account of the doctrine of reincarnation, the considerations in its favour, the objections urged against it and the authorities, both ancient and modern, who uphold it. Such a book has been much wanted to fill a gap in modern Theosophical literature and Mr. Walker is to be congratulated in the way in which he has fulfilled his task.

He begins by stating what reincarnation is. He then goes on to examine the Western evidences of reincarnation and next the objections against it. The next two chapters give extracts from Western writers, in prose and poetry, who have supported this doctrine. Chapter six is on reincarnation among the Ancients. He then goes on to reincarnation in the Bible, reincarnation in the Fast to-day, Eastern poets on reincarnation, esoteric Oriental reincarnation, transmigration through animals, death, hell and heaven, Karma, as the companion truth of reincarnation, and conclusion. There is also an appendix of writers on reincarnation which takes up fifteen pages and will surprise many readers by its extent, and finally an excellent index. Thus, it will be seen that the author has tried to make his work as complete as possible.

The conclusion of the whole is, that it is only in recent times that this doctrine has been rejected by thinkers as absurd and untenable, while even among modern writers the number of those who expressly or by implication accept it, is more numerous than is generally supposed. It has always been a curious fact that modern Christians, while insisting upon the future eternity of the soul, have, so to say, always shirked the question as to the possible eternity of its origin. They always seem to suppose that there is a distinct creation of each separate soul, which creation takes place at the time of physical birth or conception. The modern theory that human existence on earth is confined to one life only, cannot be shown to have been productive of any particular advantage, for all the inducements towards a holy life are equally present to those who believe their present incarnation to be only one of many. But, on the other hand, the selfishness, the reckless competition for bare existence, the bane of modern civilisation, is in no small degree stimulated by this consideration.

If the value of a doctrine consists in its reasonableness and its capacity to account for the state of things we see around us, then the twin doctrines of reincarnation and karma have higher claims than perhaps any other current theory. To deist and atheist alike they recommend themselves by their wide-reaching significance and their inherent equity. They are eminently practical and easy of comprehension. They have however been so kept out of sight in modern times, that to many it has not even occurred that reincarnation is at all possible. Modern theosophical literature has done a great work in awakening men's attention to these forgotten truths, the book before us is the best work that has yet appeared on the subject, and we trust it will meet with the success it deserves.

* Reincarnation, a Study of Forgotten Truth, by E. D. Walker. Boston and New York, Houghton, Mifflin and Company.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1888.

THE ADYAR LIBRARY.

Pandit N. Bhashyacharya, Director of the Library, has sent in his "Report for the quarter ending the 31st March 1888." Books to the amount of Rs. 222 have been purchased in London, Calcutta and Madras; and printed books and MSS. presented by Pandit N. Bhashyacharya, Pandit Venkata Ramasastri, and Messrs. Narainasawmi Iyer, Sri Ramamurti, and Atmukar Lakshmi Narasimmam, District Munsiff of Gooty. Very valuable and rare MSS. have been received from Mr. K. Seshiah Chetty Garu, Deputy Collector of Cuddapah. If all our other native official members would also take a little trouble, the Library would soon be one of the greatest and best in the world. The Director has completed the catalogue of works in the Eastern Section, and it will be sent to the printer. He says, in conclusion: "It is gratifying to see that some very important books on Medical and Occult Sciences and Vedic literature have been added to the Library during the present quarter."

BELLARY SANMARGA SAMAJ.

The first anniversary of the "Bellary Sanmarga Samaj" was celebrated on Sunday, the 8th April 1888. The anniversary address was delivered by Mr. R. Jagannathiah, F. T. S. In his address he roughly sketched the origin, development, and a forecast of the usefulness of the Samaj. The particulars of the origin, development, financial condition, publications and different departments of the Samaj were dealt with by the Secretary in his report. The total receipts of the year amounted to Rs. 190-12-4 and the expenditure to Rs. 122-2-3. There was also a Telugu address explaining the objects of and the work done by the Samaj. Prizes were distributed to the students of the Moral class by Mr. A. Sabapathy Mudaliar Rao Bahadur who had the kindness to preside on the occasion. The proceedings closed with the distribution of *pan supari*, flowers, &c.

T. A. SWAMINATHA AIYAR,
Secretary.

CEYLON.

The influence of the *Sarasavi Sandaresa*, our semi-weekly vernacular journal, has so increased that it has been found expedient to enlarge the printing office. A third press and additional fonts of type are needed, and a subscription is being made for their purchase.

The *Ceylon Examiner* (an unfriendly paper) of 24th March, contained a malicious letter saying that "H. Sumangala" and another priest had declared in a local print that "the Theosophists are trying to root out Buddhism from Ceylon, and to convert it into the religion taught by Christians." This comical slander needs no reply, but since there was an implication that the Venerable High Priest Hikkaduwe Sumangala had turned against us; and as the Roman Catholic organ, the *Messenger*, has been comforting itself with the falsehood, and it is more than likely to be quoted in Western journals, we may as well reproduce for our friends the noble reply sent to the *Examiner* by our venerable and beloved brother. Here it is:—

"Widyodaya College, Colombo, 23rd March.

TO THE EDITOR OF THE CEYLON EXAMINER.

SIR,—Having seen a letter in your issue of the 22nd instant, in which it is stated that I wrote to a certain Sinhalese paper a letter condemning the Theosophists as teaching a novel and incorrect form of Buddhism, I beg to state that I have never written any letter whatever to the paper mentioned, nor do I believe the statements made about the teaching of the Theosophists in Ceylon to be well-founded.

I take this opportunity to inform you that the "H. Sumangala" referred to in the letter is Higoda Sumangala of Galle.

I am, yours truly,

H. SUMANGALA,

Principal, Vidyodaya College,

High Priest of the Peak and Galle,

and Member of the Italian Royal Asiatic Society, Florence."

What are the odds that the *Catholic Messenger* will notice the contradiction?

MADAME BLAVATSKY.

Mr. Bertram Keightley writes encouragingly from London about the health of our absent friend. He says "she is much stronger than at the beginning of the year, and, though suffering much from the derangement of the stomach, is wonderfully cheerful." The publication of the "Secret Doctrine" has been commenced, and as soon as the magnitude and, of course, the cost of the work can be definitively calculated, the price to subscribers will be fixed and a circular sent them giving them the option of taking it or receiving back their money, which has been lying in the Bank untouched ever since they paid it. The "Secret Doctrine" is so vast a theme and ramifies into so many directions, that its treatment involves enormous labor, with no possibility of fixing in advance the number or size of the volumes required. Hence the necessity of revising the Manager's contract with the subscribers.

OOTACAMUND.

Colonel Olcott, the President of the Theosophical Society, delivered, by special request, a lecture on "*Aryan Civilization*," on the afternoon of last Sunday, at "*Alexandra Hall*." Almost all the Brahmin residents and other Hindu gentlemen of Ootacamund were present, and General Morgan occupied the chair. One and all were pleased to hear the silver voice of the lecturer, and his masterly interpretation of the meaning of the word "Civilization." This discourse, I believe, has created in the minds of some educated young gentlemen of the place a heartfelt desire to become members of the Toda Botta Theosophical Society, and to work for the good of humanity and themselves.

Col. Olcott has accepted an invitation to lecture once at Ooty for a charitable object under distinguished patronage, and it was expected at latest advices that the majority of the European community would attend. The subject chosen for him was "The Noble Army of Ghosts and their Mansions;" the desire being, of course, that he should explain the mystery of hauntings and haunted houses.

OOTACAMUND, 10th April 1888

PANDIT T. VENCATARAMA AYYANGAR,
Secretary, T. B. T. S.

JAPAN.

Late advices from Japan state that the Buddhists are collecting useful and artistic articles as a fraternal contribution towards the Annual Fancy Bazaar of the Colombo Theosophical Society. Preparations are making also for the expected visit of Col. Olcott, which, in consequence of his ill-health, may have, after all, to be postponed.

Mr. Kinza Hirai reports that *The Golden Rules of Buddhism* has already been translated into Japanese and published by Mr. S. Sano.

HAYTI.

Our esteemed friend and colleague the Rt. Rev. the Bishop of Hayti, writes encouragingly about the speedy formation of our Branch in that West Indian island—the "Gem of the Tropics." It will be entirely composed of educated Negro gentlemen, Parisian in culture and language.

DONATIONS TO THE LIBRARY FUND.

The Committee acknowledge, with thanks, donations of Rs. 100 from the ex-Rajah of Venkatagiri and £20 from Mr. E. W. Parker.

AMERICA.

Mr. Judge writes to us from America that he has two applications for Charters for new Branches still on hand from St. Louis and San Diego, California. He also desires us to publish the accompanying complete list of Branches in America.

American Branches: Theosophical Society.

State.	Place.	Name.	Date of Charter.	President.	Secretary.	Address.
Mass.	Boston	Boston Theosophical Socy.	1886	J. Ransom Bridge	Herbert A. Richardson.	P. O. Box 1868.
Illinois	Chicago	Chicago T. S.	1884	Stanley B. Sexton	Mr. M. L. Brainerd	861, W. Monroe St.
"	Chicago	Ramayana	1887	Dr. W. P. Phelon	Mrs. A. M. Hatch	629, Fulton Street.
Ohio	Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Miss Annie Laws	100, Dayton Street.
California	Los Angeles	Los Angeles T. S.	1885	Dr. C. W. Bush	Miss L. A. Off	Collado St. Station F.
Mass.	Malden	Malden T. S.	1885	Sylvester Baxter	Frank S. Collins	97, Dexter Street.
Wis.	Minneapolis	Ishwara	1887	Dr. J. W. de B. La Pierre.	Mrs. Julia A. Lovering.	225, S. Fifth Street.
N. Y.	New York	Aryan	1883	William Q. Judge	E. D. Hammond	P. O. Box 2659
"	New York	Occident	1886	Private		
Penna.	Philadelphia	Keystone	1886	Private		
N. Y.	Philadelphia	Krishna	1887	Carl F. Redwitz	Miss C. A. Howard	129, S. Fifteenth St.
Missouri	Rochester	Rochester T. S.	1882	William B. Shelley		P. O. Box 659.
"	St. Louis	Arjuna	1887	Elliott B. Page	Frank E. Dickie	900, Olive Street.
California	St. Louis	Pranava	1885	Wm. Throckmorton	Mrs. M. Bangle	1278 10th Av., E. Oakland, Cal.
"	San Francisco	Golden Gate Lodge of the T. S.	1885	Theo. G. E. Wolleb	W. S. Hall, M. D.	P. O. Box 296.
"	Santa Cruz	Purana	1887	Mrs. L. U. McCann		1726 N. Street, N. W.
Dist. Col.	Washington	Gnostic	1884	Dr. Elliott Coues	Mrs. J. Shill	2722, Franklin St.
Nelvaska	Omaha	Vedanta	1888 Feb. 27	W. E. Copeland	Names to be reported : the founder is	Dr. M. J. Gahan, at Gr. Island.
"	Grand Island	Nirvana	1888 Jan. 7			

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TRAVESTIED TEACHINGS.

IX.

The Stayer of the Sun.

HOSHEA (Heb. *Eosh*), the son of Nun, was called Joshua (Heb. *Jeosh*) by Moses on the occasion of sending him with others, at the command of Jehovah, to "spy out the land of Canaan." But, though this name could not have accrued to him till then, the military leader of the Jews is invariably called Joshua, as well before as after receiving his new designation, whenever mention is made of him, so that the narrative of his exploits must have been written subsequently—probably long subsequently to the event.

It has been assumed that this change was made to bring out a nominal association of Jehovah with Hoshea in Joshua, in order thus to commemorate the relations that were to exist between the Jewish leader and his actuator.

To do this, the name has been held to mean "Jeho is help," when "Jeho" is treated as an abbreviation of Jehovah. But, as Hoshea is rendered "God is help" by the same interpreters, no higher significance can be claimed to have accrued through the transformation of Hoshea into Joshua, since no change in meaning takes place.

And yet Moses must have had a good and sufficient reason for making the change. That reason, moreover, must have had some relation to the occasion on which the new designation was given—the first entry of Joshua into the land he was now sent only to explore; and must have expressed itself through some difference in meaning between the two names.

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