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सत्त्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

“INFINITE PERSONALITY.”

THE article of Mr. Herbert Spencer in the *Nineteenth Century* has created a great deal of discussion, especially in the theological circle. Nothing can be more injurious to human progress than a condition of intellectual stagnation, and a spirit of enquiry marks an important stage of the upward development. The freethought movement has loosened the chains forged by theology upon its weak followers, and the result has been a keen and an earnest spirit of investigation. Few doctrines are now accepted upon “faith” or authority alone; only those which pass through the crucible of reason and logic stand on a firm and lasting basis. An impartial search is necessary to lead one to truth. Every attempt, therefore, made in this direction is a cheering and a hopeful sign of the times. It would not consequently be uninteresting to examine some of the theistic answers to Mr. Herbert Spencer’s arguments against the fruitless task of attaching a personality to the Infinite. The chief contention of that distinguished philosopher is that consciousness, which is formed of successive states, when applied to the Eternal Reality, makes of the Divinity an anthropomorphic, hence necessarily a finite, Being; for such consciousness implies changeableness. To this a certain class of theistic thinkers urge, in reply, that they do not believe that the divine consciousness is formed of successive states, but that they conceive it “to be a permanent and unchangeable consciousness, with the ideas and emotions constituting it as eternally existing therein.” And further:—

“When God ‘is represented as seeing and hearing this or the other, and as being emotionally affected thereby,’ it is not meant that the fact is a new occurrence in the divine consciousness, but that it is an ever-existing part of the eternal consciousness, only coming to the cognizance of our limited consciousness in time. Love of his creatures, approval of virtue and disapproval of sin, these and other feelings which we attribute to the Divine Being are conceived, not as transient phenomena appearing in and disappearing from the Divine Mind in time but as permanent and eternal states of the Divine consciousness.....”

This assertion may seem sound at first sight, but a little thinking shows it to be not quite logical. A proposition to be true must stand the test of both the inductive and the deductive methods. Talking of the Divine consciousness in relation to *all* humanity, the above proposition of the Theists that all the states of existence are eternally present in the Divine Mind, may hold good. But this Divine consciousness must now be considered in its bearing upon the *individual*; he exists because, according to the Theists, God *wills* so. No intelligent person can deny that will is a mental

state and as such forms part of consciousness. It is also obvious that if all causes are simultaneous, the effects must also be simultaneous. Now the birth, growth and death of an individual are entirely different effects of the Divine will. If all these mental states are simultaneous in the Divine mind, the effects must be simultaneous. Do we however find it so? No man comes into existence, develops and dies simultaneously. If the effects are *successive*, the mental states which produce those effects must also be successive. The same applies to the whole universe. It does not come into existence, develop and die simultaneously. What a superficial thinker is generally misled by is the fact that his mind is capable of passing so rapidly through successive states that he imagines these mental states simultaneously present in his mind. But when a logical test is applied to the hypothesis, such as mentioned above, then it becomes evident that the rapidity of the succession of mental states must not be misunderstood to mean their simultaneous presence. If “God” is He cannot *exist*; for *existence* implies *change*. Like the modern scientist, who is charged with standing in the middle of the chain, the theist in his process of reasoning adopts the same course. The other “proposition” that change from activity to inactivity does not imply such changeableness as is “inconsistent with His (the Divine Being’s) infinity,” is equally open to objection. If the will to be active and inactive is simultaneous in the Divine mind, then the creation must be simultaneously active and inactive, which it is not. Hence these two mental states must be successive, and Mr. Herbert Spencer’s reasoning holds good. The Adwaitee Philosophy offers a logical solution of the problem, when it teaches that *Parabrahm*, the one Eternal, Infinite Reality, has no will, no intelligence, no consciousness, for it is itself absolute will, absolute intelligence and absolute consciousness. And to talk of Absolute consciousness being conscious is to attempt the absurd task of measuring infinity by finity.

B. S.

THE METAPHYSICAL BASIS OF “ESOTERIC BUDDHISM.”

THE pamphlet of Mr. C. C. Massey, an F. T. S., of the London Lodge of the Theosophical Society, is a valuable contribution to the discussion now being raised by the publication of Mr. Sinnett’s *Esoteric Buddhism*. It is a trite axiom that truth exists independent of human error, and he who would know the truth, must rise up to its level and not try the ridiculous task of dragging it down to his own standard. Every metaphysician knows that Absolute Truth is the eternal Reality which survives all the transient phenomena. The preface to the *Isis Unveiled* expresses the idea very clearly when it says:—“Men and parties, sects and creeds, are the mere ephemera of the world’s day, while Truth, high seated on its rock of Adamant, is alone eternal and supreme.” Language belongs to the world of relativity, while Truth is the Absolute Reality. It is therefore vain to suppose that any

language, however ancient or sublime, can express Abstract Truth. The latter exists in the world of ideas, and the ideal can be perceived by the sense belonging to that world. Words can merely clothe the ideas, but no number of words can convey an idea to one who is incapable of perceiving it. Every one of us has within him the latent capacity or a sense dormant in us which can take cognisance of Abstract Truth, although the development of that sense or, more correctly speaking, the assimilation of our intellect with that higher sense, may vary in different persons, according to circumstances, education and discipline. That higher sense which is the potential capacity of every human being is in eternal contact with Reality, and every one of us has experienced moments when, being for the time *en rapport* with that higher sense, we realise the eternal verities. The sole question is how to focalise ourselves entirely in that higher sense. Directly we realise this truth, we are brought face to face with occultism. Occultism teaches its votaries what sort of training will bring on such a development. It never dogmatizes, but only recommends certain methods which the experience of ages has proved to be the best suited to the purpose. But just as the harmony of nature consists in symphonious discord, so also the harmony of occult training (in other words, individual human progress) consists in discord of details. The scope of Occultism being a study of Nature, both in its phenomenal and noumenal aspects, its organisation is in exact harmony with the plan of Nature. Different constitutions require different details in training, and different men can better grasp the idea clothed in different expressions. This necessity has given rise to different schools of Occultism, whose scope and ideal is the same, but whose modes of expression and methods of procedure differ. Nay, even the students of the same school have not necessarily a uniformity of training. This will show why it is that until a certain stage is reached, the *Chela* is generally left to himself, and why he is never given verbal or written instructions regarding the truths of Nature. It will also suggest the meaning of the Neophyte being made to undergo a particular kind of sleep for a certain period before each initiation. And his success or failure depends upon his capacity for the assimilation of the Abstract Truth his higher sense perceives. However, just as unity is the ultimate possibility of Nature, so there is a certain school of Occultism which deals only with the synthetic process, and to which all the other schools, dealing with analytical methods wherein alone can diversity exist, owe their allegiance. A careful reader will thus perceive the absurdity of a dogmatism which claims for its methods a universal application. What is therefore meant by the Adwaitic Philosophy being identical with the Arhat Doctrine, is that the final goal or the ultimate possibility of both is the same. The synthetical process is one, for it deals only with eternal verities, the Abstract Truth, the noumenal. And these two philosophies are put forth together, for in their analytical methods they proceed on parallel lines, one proceeding from the subjective and the other from the objective stand-point, to meet ultimately or rather converge together in one point or centre. As such, each is the complement of the other and neither can be said to be complete in itself. It should be distinctly remembered here that the Adwaitic Doctrine does not date from Sankaracharya, nor does the Arhat Philosophy owe its origin to Gautama Buddha. They were but the latest expounders of these two systems which have existed from time immemorial as they must. Some natures can better comprehend the truth from a subjective stand-point, while others must proceed from the objective. These two systems are therefore as old as Occultism itself, while the later phases of the Esoteric Doctrine are but another aspect of either of these two, the details being modified according to the comprehensive faculties of the people addressed, as also the other surrounding circumstances. Attempts at a revival of the knowledge of this Truth have been numberless, and therefore to suggest that the present is the first attempt in the world's history, is an error which those whose sense has just been awakened to the glorious Reality are apt to commit. It has already been stated that the diffusion of knowledge is not limited to one process. The possessors of it have never jealously guarded it from any personal or selfish motives. In fact such a frame of mind precludes the possibility of the attainment of knowledge. They have at every opportunity tried all available means to give its benefit to humanity. Times there were undoubtedly when they had to rest content with giving it only to a few chosen pupils,

who, it should be remembered, differ from ordinary humanity only in one essential particular, and that is, that by abnormal training they bring on a process of self-evolution in a comparatively very short period, which ordinary humanity may require numberless ages to reach during the ordinary course of evolution. Those who are acquainted with the history of Count St. Germain and the works of the late Lord Lytton; need not be told that even during the past hundred years constant efforts have been made to awaken the present races to a sense of the knowledge which will assist their progress and ensure future happiness. It should not be, moreover, forgotten that to spread a knowledge of philosophical truths forms but a small fraction of the important work the occultists are engaged in. Whenever circumstances compel them to be shut out from the world's view, they are most actively engaged in so arranging and guiding the current of events, sometimes by influencing people's minds, at others by bringing about, as far as practicable, such combinations of forces as would give rise to a higher form of evolution and such other important work on a spiritual plane. They have to do and are doing that work now. Little therefore do the public know what in reality it is that they ask for when they apply for *Chelaship*. They have to thus pledge themselves to assist the MAHATMAS in that spiritual work by the process of self-evolution, for, the energy expended by them in the act of self-purification, has a dynamic effect and produces grand results on a spiritual plane. Moreover, they gradually fit themselves to take an active share in the grand work. It may perhaps be now apparent why "THE ADEPT BECOMES; HE IS NOT MADE," and why he is the "rare efflorescence of the age." The foregoing considerations should never be lost sight of by the reader of *Esoteric Buddhism*.

The great difficulty which an ordinarily philosophic mind has to contend against, is the idea that consciousness and intelligence proceed out of non-consciousness and non-intelligence. Although an abstruse metaphysical intellect can comprehend or rather perceive the point subjectively, the present undeveloped state of humanity, at any rate, can conceive the higher truths only from an objective stand-point. Just as, therefore, we are obliged to talk of the setting of the sun, in common parlance, although we know that it is not the movement of the sun that we really refer to, and just as in geocentric system we have to speak as though the earth were a fixed point in the centre of the universe so that the unripe mind of the student may understand our teachings, so in the same manner the Abstract Truth has to be presented from an objective point of view, so that it may be more easily comprehended by minds with not a very keen metaphysical intellect. Thus one may say that Buddhism is rational Vedantism, while Vedantism is transcendental Buddhism. Keeping this difference in view, an explanation of the difficulty above put forth may be given from the Buddhist stand-point. If the reader will here recall the answer of the MAHATMAS to Question V of "An English F. T. S.," published in the *Theosophist* for September 1883, he will remember the explanation concerning "the mineral monad." The one Life permeates ALL. Here it may be added that consciousness and intelligence also permeate ALL. These three are inherent potentially everywhere. But we do not talk of the life of a mineral, nor of its consciousness or intelligence. These exist in it only potentially. The differentiation which results in individualisation is not yet complete. A piece of gold, silver, copper or any other metal, or a piece of rock, &c., has no sense of separate existence, because the mineral monad is not individualised. It is only in the animal kingdom that a sense of personality begins to be formed. But for all that, an occultist will not say that life, consciousness or intelligence, do not potentially exist in the minerals. Thus it will be seen that although consciousness and intelligence exist everywhere, all objects are not conscious or intelligent. The latent potentiality when developed to the stage of individualisation by the Law of Cosmic Evolution, separates the subject from the object, or rather the subject falls into *Upadhi*, and a state of personal consciousness or intelligence is realized. But the absolute consciousness and intelligence which has no *Upadhi* cannot be conscious or intelligent, for there is no duality, nothing to wake intelligence or to be conscious of. Hence the *Upanishads* say that *Parabrahm* has no consciousness, no intelligence, for these states can be cognised by us only on account of our individualisation, while we can have, from our differentiated and

personal state, no conception of the undifferentiated, non-dualistic consciousness or intelligence. If there were no consciousness or intelligence in Nature, it were absurd to talk of the Law of Karma or every cause producing its corresponding effect. The MAHATMA, in one of the letters published in the *Occult World*, says that matter is indestructible, but enquires whether the modern Scientist can tell why it is that Nature consciously prefers that matter should remain indestructible under organic rather than inorganic form. This is a very suggestive idea in regard to the subject under notice. At the beginning of our studies we are apt to be misled by the supposition that our earth, or the planetary chain, or the solar system, constitutes infinity and that eternity can be measured by numbers. Often and often have the MAHATMAS warned us against this error, and yet we do, now and then, try to limit the infinity to our standard instead of endeavouring to expand ourselves to its conception. This has led some naturally to a sense of isolation, and to forget that the same Law of Cosmic Evolution which has brought us to our present stage of individual differentiation, is tending to lead us gradually to the original undifferentiated condition. Such allow themselves to be imbued so much with a sense of personality that they try to rebel against the idea of Absolute Unity. Forcing themselves thus in a state of isolation, they endeavour to ride the Cosmic Law which must have its course: and the natural result is annihilation through the throes of disintegration. This it is which constitutes the bridge, the dangerous point in evolution referred to by Mr. Sinnett in his *Esoteric Buddhism*. And this is why selfishness, which is the result of a strong sense of personality, is detrimental to spiritual progress. This it is that constitutes the difference between white and black magic. And it is this tendency to which reference is made when talking of the end of a Race. At this period, the whole humanity splits up into two classes, the Adepts of the good Law and the sorcerers (or *Duggas*). To that period we are fast rushing; and to save humanity from a cataclysm which must overtake those who go against the purposes of Nature, the MAHATMAS, who are working with her, are endeavouring to spread knowledge in a manner to prevent its abuse as far as possible. We should therefore constantly remember that the present is not the apex of evolution, and that if we would not be annihilated, we must not allow ourselves to be influenced by a sense of personal isolation and consequent worldly vanities and shows. This world does not constitute infinity, nor does our solar system, nor does the immeasurable expanse our physical senses can take cognisance of. All these and more are but an infinitesimal atom of the Absolute Infinity. The idea of personality is limited to our physical senses which, belonging as they do to the *Rupa Loka* (world of forms), must perish, since we see no permanent form anywhere. All is liable to change, and the more we live in transient personality, the more we incur the danger of final death, or total annihilation. It is only the seventh principle, the *Adi Buddha*, that is the Absolute Reality. The objective stand-point, however, adds further that *Dharma*, the vehicle of the seventh principle or its Upadhi, is co-existent with its Lord and Master, the *Adi Buddha*; because it says nothing can come out of nothing. A more correct form of expressing the idea would be that in the state of *Pralaya* the sixth principle exists in the seventh as an eternal potentiality to be manifested during the period of cosmic activity. Viewed in this light both the seventh and the sixth principles are Eternal Realities, although it would be more correct to say that the seventh principle is the only Reality, since it remains immutable both during cosmic activity as also during cosmic rest, while the sixth principle, the Upadhi, although absorbed into the seventh during *Pralaya*, is changing during *Manvantara*, first differentiating to return to its undifferentiated condition as the time for *Pralaya* approaches. It was from this standpoint that Mr. Subba Row was arguing in his article on "A Personal and an Impersonal God," which was meant as a reply to Mr. Hume, who was then talking of the Arhat Philosophy.

Now the Vedantin doctrine says that *Parabrahm* is the *Absolute Reality* which never changes and is thus identical with the *Adi Buddha* of the Arhats. While *Mulaprakriti* is that aspect of *Parabrahm*, which at the time of *Manvantara* emanates from itself *Purush* and *Prakriti*, and which thus undergoes change during the period of cosmic activity. As *Purush* is force, which remains immutable throughout, it is that aspect of *Mulaprakriti* which is identical with *Parabrahm*. Hence it is that *Purush* is said to be the same as *Parabrahm*, or the *Absolute Reality*. While *Prakriti*, the differentiated cosmic matter, constantly

undergoes change, and is thus unpermanent, forming the basis of phenomenal evolution. This is a purely subjective stand-point from which Mr. Subba Row was arguing with the late Swami of Almora who professed to be an Adwaitee. A careful reader will thus perceive that there is no contradiction involved in Mr. Subba Row's statements, when he says from the objective standpoint that *Mulaprakriti* and *Purush* are eternal, and when again from a subjective standpoint he says that *Purush* is the only eternal Reality. His critic has unconsciously mixed up the two stand-points by culling extracts from two different articles written from two different points of view and imagines that Mr. Subba Row has made an error.

Attention must now be turned to the idea of the *Dhyān Chohans*. It has been already stated above that the sixth and the seventh principles are the same in all, and this idea will be clear to every one who reads carefully the foregoing remarks. It has also been added that the sixth principle, being a differentiation of *Mulaprakriti*, is personal, however exalted and ubiquitous that personality may be. In the Adwaitee Philosophy the *Dhyān Chohans* correspond to *Iswara*, the Demiurgus. There is no *conscious Iswara outside* of the 7th principle of Menu as vulgarly understood. This was the idea Mr. Subba Row meant to convey when he said:—"expressions implying the existence of a conscious Iswar which are to be found here and there in the *Upanishads*, are not to be literally construed." Mr. Subba Row's statement is therefore neither "perfectly inexplicable," nor "audacious," as it is consistent with the teaching of *Sankaracharya*. The *Dhyān Chohans*, who represent the aggregate cosmic intelligence, are the immediate artificers of the worlds, and are thus identical with *Iswara* or the Demiurgic Mind. But their consciousness and intelligence, pertaining as they do to the sixth and the seventh states of matter, are such as we cannot cognise, so long as we prefer to remain in our isolation and do not transfer our individuality to the sixth and the seventh principles. As artificers of the worlds, they are the primary principle of the Universe, although they are at the same time the result of Cosmic Evolution. It is an incorrect understanding of the consciousness of *Dhyān Chohans* that has given rise to the current vulgar notion of God. Little do the dogmatic theists realise that it is within their power to become *Dhyān Chohans* or *Iswara*, or at least they have the latent potentiality in them to rise to that spiritual eminence if they will but work with Nature. They know not themselves, and thus allow themselves to be carried away and buried under a sense of personal isolation, looking upon Nature as something apart from themselves. They thus isolate themselves from the *spirit* of Nature, which is the only eternal Absolute Reality and hurry towards their own disintegration.

The reader will now perceive that *Esoteric Buddhism* is not a system of materialism. It is, as Mr. Sinnett calls it, "transcendental Materialism" which is non-materialism just as the absolute consciousness is non-consciousness and the absolute personality, of which Mr. Massey talks, is non-personality.

Mr. Massey's description of evolution from the idealist stand-point, with which his pamphlet closes, no occultist will disagree with. The book shows such various phases of thought that different portions must evidently have been written at different times. It is undoubtedly a valuable addition to the existing literature on the subject and will be read with extreme interest by the students of "The metaphysical basis of *Esoteric Buddhism*."

DAMODAR K. MAVALANKAR, F. T. S.

POSTSCRIPT.

After the above was in type, a copy of the "Reply to the 'Observations' of Mr. T. Subba Row, F. T. S.," by Mrs. Kingsford and Mr. Maitland of the *London Lodge of the Theosophical Society*, came to hand. Most of the questions raised therein having been discussed in the foregoing article, attention must now be confined to three or four important points put forth in the present pamphlet.

It has been authoritatively declared, more than once, in the *Theosophist* that the eighth sphere must not be confounded with the visible moon. The authors of the pamphlet are therefore undoubtedly right in this respect.

Speaking from a subjective stand-point, to talk of locality and time is absurd, since the latter are mere relative terms and as such restricted only to the phenomenal. Abstract space and eternity are indivisible; and therefore to try to fix time and place, as though they were absolute realities, is neither metaphysical nor philosophical. However, objective stand-point is essential, as has been already pointed out. In the economy of Nature, every thing is right in its place, and to ignore a certain plane is just as illogical as to over-estimate it. True knowledge consists in a right sense of discrimination: to be able to perceive what phenomena performs what function, and how to utilize it for human progress and happiness. Both the objective and subjective stand-points, as much as the inductive and deductive me-

thods, are therefore essential for the attainment of *true* knowledge which is *true* power. In doing so, it is human habit and nature to associate certain phenomena with certain abstract ideas, having of course determined beforehand the exact relation between these two. With these remarks, it may be left to the intuition of the readers to find out the relation between the phases of the moon and the states of being known to occultists as the eighth sphere.

Next we come to the question of the *Dhyān Chohans*. What they are conceived to be has already been stated in the foregoing article. It may however be remarked here that the learned and gifted authors of the pamphlet under consideration seem to mix up both the subjective and the objective stand-points when they say:—

“We confess that the difficulty propounded by us respecting the alleged part taken by the *Dhyān Chohans* in the production of the Cosmos is not removed by the statement that ‘as there can be no beginning of Eternity, so there can be no first *Dhyān Chohans*,’—if we are to regard these as human, and not Emanations, but products of Evolution. For, both logically and chronologically, the producer must precede the product, the manifestor the manifestation. Unless, indeed, it be that we are called on to believe that prior to, and independently of, manifestation is no-Being; a belief which would involve the doctrine that the manifest exhausts Being; in other words, that the Cosmos is God.”

Perhaps the difficulty may be removed when it is remembered that the *Dhyān Chohans* represent the cosmic intelligence and consciousness, and that our conception of chronology is inconsistent with the idea of Eternity, and when the subjective and objective stand-points are realized in their distinct aspects. The *Dhyān Chohans* may be considered as the *Elohim* of the *Kabala*, while the “Seven spirits of God” of the Cabalists are represented in the Oriental teaching by the primary seven Centres of Energy which subsist “indefeasibly in the Divine Nature, as the seven rays of the prism in light.”

We may assure the erudite authors that, according to the Oriental occult teaching, “When a race has reached the Zenith of its physical intellectuality and developed its highest civilization, its progress towards absolute evil” is arrested by the destruction, as far as possible, “of its false and pernicious system of thought and conduct... by means of such further interior unfoldment of man’s spiritual consciousness as will supplement and correct mere intellect and pure intuition, and thus enable man to realise his higher potentialities.” The formation and the growth of the Theosophical Society is one of the indications of the fact, as has already been pointed out. Moreover, from a proper understanding of the doctrine of Karma and of what has already been said in the *Fragments*, &c., concerning the after-states of suicides and those who die premature deaths, it will be obvious that the influence of the results of the evil actions of *Duggas* is likely to be worse, under certain conditions and circumstances, when they are destroyed than when alive. In the first place, their *elementaries* are likely to affect a number of sensitives who may thus be dragged, unconsciously to themselves, towards evil. Then, the premature death of one evil personality is likely to influence innumerable other evilly inclined personalities by the Law of Affinity, as in life the former has not had full opportunities of working out the effects of its bad Karma. As they are all, more or less, actuated by merely selfish and personal considerations, there can be no complete unity among them, and their “powers” are generally exercised and sometimes exhausted in matters of dissensions among parties and sects. The conditions being such as above indicated, it will be seen that the physical destruction of a race would tend to increase rather the evil effects than otherwise. At the same time, it should not be forgotten that those entities who have as it were reached the grandeur and the eminence of a Prince of Black magicians, ultimately tend to so group themselves as to make it impossible for them to have their influence spread beyond a very limited area. This opportunity may be taken advantage of; and none will deny that it is a certain kind of physical destruction by which they are all focalised together, as it were, in a spot, until a total annihilation results. It is to this destruction that Mr. Subba Row refers in his “Observations.” The phrase “Absolute evil” has been made use of in the same sense as a mathematician sometimes uses the terms “Zero” and “Infinity”—to indicate a theoretical limit.

A few words may now be said in connection with the idea of *Buddha*. When Mr. Subba Row talks of the historical aspect of *Buddha*, he probably refers to *Gautama Buddha*, who was a historical personage. It must, of course, at the same time be remembered that every entity that identifies itself with that ray of the Divine Wisdom which is represented by *Gautama*, is a *Buddha*; and thus it will be evident that there can be but one *Buddha* at a time, the highest type of that particular ray of *Adoptship*.

As the purpose of this writing has been elucidation of truth by means of discussion—spirit which should animate every true philosophical disquisition—we hope we have succeeded in leaving entirely out of consideration every personal question—which so often mars the force of metaphysical arguments. The chief aim of the Theosophical Society is human enlightenment and

true progress, which can be gained only by impersonal intelligent discussions, thus promoting a Brotherhood formed upon the basis of mutual intellectual sympathy.

D. K. M.

Note.—Mr. Subba Row’s reply to the pamphlets above referred to will shortly appear in a separate pamphlet.—Ed.

THE COSMOGONY OF THE OLD TESTAMENT.

A Verse of the Bible, examined by the Light
of the Jewish Caba’la.

BY AN AMERICAN BUDDHIST.

THE first chapter of Genesis in the Bible, accepted by the Christians, says:—

i. *In the beginning God created the heaven and the earth.*

These opening lines, as well as the rest of the grand poem, called “The Bible,” have been for centuries either ridiculed by those who were ignorant of the wisdom concealed in the allegorical or symbolical language in which the book is written, or they have been regarded with awe, terror and superstition by those, who, incapable of seeing their true esoteric meaning, have looked upon the exoteric sense, which these words conveyed, as the final dictum of an extra-cosmic deity. In addition to these unfortunate circumstances, there is an inaccuracy of translation from the Hebrew text, which is very much to be regretted, and which becomes apparent already in the beginning of the chapter. If by *Prasit* we understand the *active principle* of the creation, instead of its *beginning*, in such a case we will clearly perceive that Moses never meant to say that heaven and earth were the first works of God. He only said that God created heaven and earth through the principle, which is his son.*

If the Christian translators of the Hebrew Bible had been more conversant with the Hebrew language and with the occult meaning of Hebrew words, they would perhaps have translated it differently, and if the doctrine of evolution and the construction of the sidereal universe had been known to them, they would probably not have left their readers to suppose that the word “creation” meant the formation of something out of nothing, or that their “history of creation” or the first four chapters of “Genesis” was intended to present an allegory of our planet “Earth,” leaving them in ignorance of the fact that it referred to the grand evolution of the universe when, after the night of Brahma was ended, a new activity commenced; when “God awoke from his slumber” and sent out of his divine essence the germs and sparks from which worlds grew into existence.

If we examine the occult meaning of the original text, from which the Bible of our present day has been composed, and call to our assistance the explanations offered by the *Cabala*, we find the following principles represented as laid down in “The voice of Israel.”

1. From nothing can proceed nothing. There is therefore no substance which sprang from nothing, or was created by nothing. Even matter cannot have originated from nothing; no more can it have derived its origin from itself, because it is destitute of shape, and differs only in one grade from nothing, and is almost equal to nothing. Hence it follows, that no matter exists of itself.

2. All that *exists* is solely of a spiritual nature. This spiritual nature is uncreated, eternally intellectual, sensible and living, automatous, and necessarily self-existent. It is the infinite Godhead, the first-cause of every cause.

3. All existing things must have emanated from that infinite Being. Seeing then they can have emanated from *Him only*, they must exist in *Him only*. The World then is the immanent effect of the Godhead, in which He has exhibited his attributes and properties in a variety of degrees and modifications.

4. The nearer the thing emanated is to the infinite fountain-head, the sublimer and holier it is, and the farther it is from the same, the more it is destitute of the divinity and therefore of perfection.

5. In order that that emanation might proceed from the hidden source of the infinite and divine light, and become manifested as the modification of divine powers and attributes, God caused a primitive source to emanate from Himself; from and by which all other emanations came and still come into existence. The primitive source of all things emanated from the Godhead is called *Adam Kadmon*, original man, the first and only-begotten Son of God.

* See “*Isis Unveiled*,” p. 36.

6. This first-begotten Son of God manifested himself in his emanations in ten special modes, or in ten rays of light, which they call *Sephiroth*. Through these Sephiroth proceeded from the Adam Kadmon, or original man, as the immanent effects of his emanation, the spirits without all matter, the angels as created distinctly existing substances, yet without matter, and those beings that with respect to their existence and power depend upon matter, in short all that is not God.

7. Though all that exists flowed, by means of primitive emanation, from the divinity, yet is the world different from the Godhead as the effect is from the cause; nevertheless, not as separate from, but rather as immanent in the Godhead. The world is thus the *revelation* of the Godhead, not according to innate hidden being, but according to visible glory.

These principles may be reduced to two chief principles, and two fundamental doctrines:

A. Everything that has existence has emanated from the primitive source of the infinite light, spirit and life. The creation of the world is a revelation of the intrinsically incomprehensible Godhead, called by the Cabalists "*the concealed above all concealments*." The creation therefore consisted merely in this, that the primordial Being drew forth out of himself the power of light and life for the gradual impartation to an infinite degree.

B. God is everything, and God is nothing of that which is not God.

1. As proof for the first of these principles, the Cabalists adduce the maxim, that, since no being can come into existence from nothing, it follows that no creation can proceed from nothing.* That which is must, according to its essence, be from eternity, or else it was not at all. The Being, however, that was from eternity, cannot be mutable and inconstant matter, which, since it unceasingly alters its form, has no durability in itself, and cannot therefore be from eternity; while, on the contrary, that which is eternal must be of the opposite character, *i. e.*, of a nature invariable like itself, existing by itself and unchangeable.

Hence it follows that all that exists, must in an absolute sense be a spiritual essence. This spiritual essence is uncreated, eternal, containing in itself the principle of all existence, intellectual, self-determining, immense, absolutely necessary, originating in itself, and therefore nothing else than the Godhead, who is called *Ensof* or the infinite Being; because it is the primeval cause of all that exists.

That which exists cannot exist by itself and without God, but in Him and through Him; it can only be regarded as having emanated from, and therefore as a revelation of, the infinite Being.

2. The second principle the Cabalists explain in the following manner. *God is everything*. Not as if He could be divided as to His essence, but He *is all* because there is nothing that does not proceed from Him alone, exist and cohere through Him. For this reason they also call him *makon* (space), because that everything is in him, and *hoo* (he), because He is in all.

When they say that all proceeds from Him, they disclaim the idea leading to the conclusion, that there is any thing material on His part, but that all created beings have their origin in Him according to that which is in them of light, spirit and life. This kind of becoming and being they designate by the expression *nakir*, which has a two-fold signification of shining and outflowing. When they say that all things exist by Him, it is with reference to this that all things were brought into existence by the uninterrupted ray proceeding from God, which pervades all space and is called *God*. In a similar sense they understand the expression, *all things cohere through God*, *viz.*, that all things are animated, sustained and united by means of the spirit of God. In this sense are all beings God himself, which they designate by the expression *hoo* (the being).

In the same way they most emphatically maintain that God is nothing of all that which is not God; *i. e.*, which belongs to the world. For they say, the world is but the veil of the most hidden or incomprehensible Being, through which penetrates the impression of the highest power and wisdom of God, especially his most exalted attributes. But

God himself is not the unity in nature; but the absolute unity above nature, and is therefore not subject to number, measure or any other estimation, but *is to man an abstract idea of spiritual contemplation*.

From the above definitions it appears that the words "*In the beginning God created*" mean something very different, from what those, unacquainted with the esoteric philosophies, commonly suppose them to imply. As to the words "*the heaven and the earth*," it does not require a great stretch of the imagination, and will become clear by a further study of the Cabala that they refer to the material and spiritual universe. If we therefore attempt to render the first verse of the first chapter in Genesis in a language more appropriate to the intelligence of our century and more in accordance with the esoteric truth, which that sentence contains, we might perhaps say:

The one, unthinkable, self-existent, eternal, unchangeable and infinite supreme cause, the inexhaustible source of all life, power and intelligence, which in itself is space, duration and motion, produces out of itself and by the activity of its own inherent will, the principle out of which the spiritual and material universe is evolved.

This first emanation of the Supreme, the first ray of Light, both male and female, the *Adam Kadmon* of the Chaldeans, the *One Life* or *Vach* of the Hindus, the *Logos* of the Greeks, the *Word* or *Christ* of the Christians, and *Seventh Principle* of the Occultists, is the beginning, by which all things come into existence; it is the embodiment of the law of evolution, the cause and energy manifested in the visible and invisible universe. It is called by the Cabalist *primordial man*, the *first and only begotten son of God*; *Sephira* or *Divine Intelligence*, the mother of all the Sephiraths, while the *concealed Wisdom* is the father.

This first ray manifested itself in ten rays of light, and with these the Cabalists connect the ten names of God, ten orders of angels, the three heavens and the seven planets, the ten patriarchs, etc. *En-Soph* is non-existent, for it is incomprehensible to our finite intellects and therefore cannot exist to our minds. When the time for an active period had come, then was produced a natural expansion of the Divine essence, and from this eternal light was emitted a spiritual substance. This was the first *Sephira*, containing in herself the other nine Sephiraths or intelligences. In their totality and unity they represent the archetypal man, who in his individuality or unity is yet dual or bisexual, for he is the prototype of all humanity.

The ten Sephiraths are divided into three classes, each of them presenting to us the Divinity under a different aspect, the whole still remaining an indivisible Trinity. The names of the ten Sephiraths are:

1. *Kaithar*, Crown; 2. *Chochmah*, Wisdom; 3. *Beenah*, Understanding; 4. *Chaised*, Grace; 5. *Geburah*, Strength; 6. *Tiphareth*, Ornament; 7. *Naitsach*, Victory; 8. *Hod*, Majesty; 9. *Yessod*, Foundation; 10. *Malchut*, Kingdom.

These ten Sephiraths form at the same time four worlds in various gradations. They influence those worlds from the upper to the lower, but in a diminishing degree, and are conceived as so many degrees of spirit, light and life, descending in a gradually coarser state or corporification. These worlds are:—

1. *The Azilah*, or emanated world, as the next to the Divinity, contains the ten Sephiraths in their greatest potency, and is therefore directly adjacent to the incomprehensible Being of the Godhead, and immediately emanated from him. It is the highest and most perfect manifestation of God, without defect, alteration and change, but ever remaining the same. It is the noblest, and the beings contained therein are the immediate emanations from Adam Kadmon, or the *Logos* and therefore of the same nature with him.

2. *The Beriah*, or created world, is the next emanation from the *Azilah* world. Though this contains likewise the ten Sephiraths, they are not of so great a potency as those of the other, and this is therefore lower and more confined than the other. The substances which it contains are, however, yet without matter, of a pure spiritual kind. As they have the *Azilah* world as their source, so they are in their turn a source to the inferior worlds.

3. *The Tezirah*, or fashioned world, is the next emanation from the *Beriah* world. Its substances, though already subject to individuality, do not yet consist of matter. This is

* When it is said that God created the world from nothing, it is not to be read *méayin*, but *meensoph*, *i. e.*, from the infinite Being.

then the world of angels, *i. e.*, the intelligent and yet incorporeal beings, who are enveloped in a lucid covering, who, when they appear to man, adopt a still coarser matter.

4. *The Assiah, or formed world*, consists of the grosser parts of the three upper worlds, which on account of their materiality and weight, are sunk down to this lower world. Its substances consist of matter confined to space, which are perceptible to the grossest senses under various shapes and are subject to an unceasing change and a continual mutableness of existence and decay; of decrease and increase and gradual transformation. They therefore call this world a world of seemingness and illusion. For in it there is nothing simple and indivisible, but mere composition, which at every moment changes form, internally and externally.

To those who cannot elevate their minds above the world of forms, who constantly move on a low material plane, who reject intuition, spirituality and inspiration as idle dreams, and cannot conceive of the nature of an idea, and who therefore feel it their duty to reject and ridicule the ancient symbolical writings, which include "the Bible" as nonsense, fancy and superstition, the above explanation may at least serve to show what the subject is, which they ridicule and reject; while to the Christian fanatics, who profess to believe in the letter of their "Bible," it may prove that, if they would examine those letters by the light thrown upon them by the "Bibles" of other nations, and learn to distinguish between the esoteric and exoteric sense, their conceptions of their own professed religion would become more grand and sublime in proportion as their knowledge extended. They would at once see the harmony and conformity existing between the fundamentals of their own religions and those of other nations; their spiritual aspirations would grow; they would come out from their state of isolation and realise the grand doctrine of the *Fatherhood of God and the Brotherhood of Universal Humanity*.

"MAGNETIC" QUACKERY.

An erroneous opinion seems to prevail to a certain extent amongst the public that, by joining the Theosophical Society, one must necessarily become endowed with wonderful powers. Many think that, after the "mystic rites" of the first initiation have been performed, they are to constitute so many "Messiahs" to be sent into the world to perform miracles and to cure the sick, and they look perhaps with contempt and pity upon the multitude of M. D.'s, who, at a great expense of labour and money and after much trouble, study and vexation of mind, have obtained their sheepskin and title, but only an inferior knowledge; while they, —happy mortals!—at the expense of only ten Rupees, have been suddenly transformed from the condition of ignoramuses into that of paragons of medical wisdom. The sovereign right of a regular M. D. to kill or cure has, as they think, been conferred upon them without putting them to the irksome and tedious labour of developing their intellectual powers sufficiently to deserve that right, and they are going to exercise it, let the consequences be what they may.

The number of such would-be saviours of mankind is very large, and we are continually in receipt of letters, asking for our assistance to spread the practice of "medical magnetism" all over the country; but we shall not only do nothing of the kind, but we shall use our endeavours to discountenance entirely the indiscriminate attempt to use such powers and to denounce quackery in all its departments.

Not many would be so rash as to desire to be put into the office of first engineer on a steamboat, without knowing anything about the powers of steam or the mechanical construction of the engine. Any man in such a position would be afraid that an explosion might follow and that his own valuable head might be blown off. But the medical quack runs no such risk for his head. He thinks that if he fails or makes a mistake, it is the patient who suffers, not *he*. He probably does not consider the doctrine of Karma of sufficient importance to remember that each cause will have its effect that

the curse of his ignorance comes home to roost, and that *he* will be the chief sufferer in the end. "The Karma of evil, be it great or small, is as certainly operative at the appointed time as the Karma of good," and if an uneducated mesmerizer injures his victim by a misapplication of his magnetism, or by the impurity of the same, it will be useless for him to excuse himself by saying that he has done evil by intending to do good; because he ought to have known that he was wrong to bring forces into play, the natures of which he did not understand. Man is a more complicated mechanism than a steam engine, and in man the many and more active forces involved in the process of life are far less simple to handle than steam. We have been answered that the "regular profession" generally does not know more than the most common tyro about the laws of what is called "animal magnetism" and therefore it would be useless to turn such patients as wish to be treated by "mesmerism" over to them, and such is the truth. We do not desire to shield prejudice or defend ignorance, whether it is openly practised or whether it hides itself behind the seal of a medical diploma; but we would, warn professional as well as unprofessional ignoramuses, not to meddle with such things, before they have thoroughly studied the subject.

Let therefore those who "feel called" to practise mesmerism, whether they are M. D.'s or ordinary mortals, first study the constitution of man *in its different aspects*, the real nature and causes of the diseases, which they propose to treat, and the quality of the forces they wish to employ. Let them live such lives as will develop only a healthy and pure magnetism. Let them be of good health, use the proper food and occult training, and above all lead truly moral lives. In short let them be true Theosophists, and the powers which they seek will descend upon them without being "transferred" by the editor or any one else. Their very presence will then act as a charm against disease, they will carry blessings in every house, and their patients will get well without having to submit to a course of ridiculous "passes, blowings and snappings of fingers." Diseases and doctors' bills will decrease where such men go, and the blessings of mankind will follow them in their path.

But those who, ignorant of the laws of life and health and perhaps only for the purpose of gratifying their own vanity, or as a sort of amusement, or for gain, attempt indiscriminately to infuse an undesirable or perhaps injurious magnetism into their fellow-beings, are entirely in the wrong, and to convince them of this fact is the object of the writer. A man cannot become an Adept by staring at the end of his nose or by standing on one leg for an hour every day; to become such he must first develop his intellectual faculties to their fullest extent. He cannot become a healer by making faces or passes at patients according to the rules laid down in books on Mesmerism, which teach how the "passes" are to be made. To become a real healer, he must first put himself into the possession of a healthy magnetism and then know how to intelligently apply the same. To do the first he must continually lead a life not only of physical but also of mental purity; for evil desires poison the magnetic emanations, impure thoughts pollute them and selfish motives impart deleterious qualities to the same. A wrongly directed or vacillating will gives a wrong direction to their action, and an ignorant mesmeriser may do a great deal of harm. To become a successful magnetic healer, one must be possessed of a *Knowledge* of the laws of nature, especially such as relate to the cause of human suffering, of sufficient *Wisdom* to apply the forces with which he deals properly and of an entirely unselfish *Love* for humanity. We can therefore encourage only those in the practice of medical magnetism, who are properly *qualified*; and we can only consider those qualified, who, by a long continued course of

study, have obtained a true insight into the nature of disease, and by observation and practice developed sufficient intuition to intelligently apply the same.

AN AMERICAN BUDDHIST.

THE PHOTOGRAPHIC PICTURE OF A MURDERER IN THE EYE OF THE VICTIM.

THE "Democratic Press" brings an account of an experiment made by Dr. Pollock, an American physician, which shows that the last impressions, which the eye of the dying receives, may be permanently impressed on the same, and become plainly visible to all by the application of a microscope.

A man by the name of Beardsley, residing in Auburn, was found murdered, and the coroner's jury gave a verdict that the instrument of murder, with which the victim's skull was fractured, had been a heavy blood-stained rock, which was found close by the body. The following is a part of the report:—

"At the *post-mortem* examination the eye was inserted into a solution of Atropia, which produced a considerable dilation of the pupil. We then applied a powerful magnifying lens, and by its aid we plainly perceived the form of a man in a light coat, his attitude was that of bending forward with outstretched arms, and near him, as if floating in the air, was the image of a rock. Unfortunately the eye was somewhat damaged by our manipulations, which evidently produced a partial displacement of the retina; and although the form of the figure was plainly visible to all, still the face of the murderer was too much out of shape, to lead to his recognition."

An experiment of the same kind without removing the eye from its orbit might lead to better results.

(*Psychische Studien.*)

THOUGHTS ON MIND READING.

By DR. L. SALZER, F. T. S.

WHATEVER psychologists of the materialistic school may have to say about the phenomena occurring under the influence of mesmerism, or at spiritualistic *seances*, there is one psychic phenomenon which has gained undisputed recognition, and this is the faculty of some men to read, under conditions not yet scientifically defined, the thoughts of others. Of course men of the world are still to be found by the thousands who ridicule the idea of one man ever being capable of reading the thoughts of another man. But then men of the world are, as a rule, not particularly gifted with a scientific turn of mind. Dr. Carpenter in his "Mental Physiology," after having destroyed in his own way all mesmeric and spiritualistic phenomena, denying one half of the respective facts, and explaining away the other half in a manner satisfactory to himself, willingly admits, without any attempt towards explanation, the fact of thought-reading as stated above.

At first sight, it would appear that it is hardly necessary to state what is meant by thought or mind reading; the word, as it stands, one should say, is intelligible enough, without further explanation. When, at a given moment, A. knows what B. thinks, then A. has performed the act of thought-reading with respect to B. Not always, however, is the mental operation involved in thought-reading so plain and simple. As far as I am aware, both from my own experience and from experiments made upon others, A. may not actually know what B. thinks, and yet he may answer B.'s mental question in such a fitting manner as if he knew all about B.'s thoughts. A few examples will illustrate best this particular mode of thought-reading.

Some years ago while entering a house, I found two ladies busy in working the *planchette*, which was at that time "the rage" in Calcutta. The mode in which they

went to work was as follows. They asked some questions aloud, as if directed to the *planchette*; then they laid their hands on the moveable writing instrument; the *planchette* moved upon a sheet of paper, and in moving traced some sentences, which were supposed to have been inspired by some invisible spirits. I tried hard to explain to the ladies that the writing is by no means of a "spirit" origin; that it is their own thought, conscious or unconscious, that comes out in those sentences by some sort of automatic motion—it was of no use. They asked the *planchette* if I was right, and the *planchette* answered: Spirits. All right, I said, if we have to do with spirits, they will know just as well to answer a question addressed to them in silence. I then went into an adjoining room, shut the door behind me, and, taking out of my pocket a piece of paper and a pencil, wrote down the following question: What will become of the *planchette* after ten years? I then folded the paper, returned to the other room, laid the folded paper under the sheet of paper spread out for the *planchette*, and requested the ladies to answer the question written on the folded paper. They soon began to operate, and to my surprise *planchette* answered quite sensibly: Break up. What is the meaning of that? I asked. We do not know, they said, but this is *planchette's* answer. What was your question?

At a second similar experiment, my question was: Would the *planchette* give again a suitable answer? It would, was the reply, without either of the operating ladies knowing what would.

I shall give only one example more from my own experience, as the faculty of thought-reading has been lately developing itself in me. The question put down on paper by a member of the Bengal Branch of the Theosophical Society, while my back was turned towards him, was as follows. Shall I ever succeed in becoming a chela? "Try," was my answer, without knowing anything about the nature of his question, and, it goes without saying, without having the slightest conception what he was to try. Strange to say, the word (Try) was pronounced with such an emphasis, that the poor man said it will ring in his ears as long as he lives. Yet I became only aware of the meaning, and I may as well say of the significance of the word, after I had unfolded the paper and had read its contents.

Now all this is certainly not thought-reading in the common sense of the word. A. has, in none of these cases, guessed the thoughts of B.; what he appears to have guessed is the substratum of B.'s thoughts, one of the possible answers that lay dormant in the mind of B. while framing his question; in other words dived, so to say, into the depths of B.'s unconscious cerebration, while, what was uppermost in B.'s mind (the question) remained all along hidden to him. It must be confessed this is rather an awkward way of doing things; especially so, when it is remembered that to unravel half-developed thoughts is by far more difficult, than to grasp thoughts ready-made. A thought-reader of this class, so it would appear to my untutored mind, must necessarily waste a good deal more of energy than the plain and simple thought-reader, while the work done by him must be pronounced by far inferior to that performed by his rival in the art of thought-reading. And yet, when I come to examine myself closely, I find that no perceptible effort is made on my part in the attempt at fittingly answering an unknown question: I simply make a blank of my mind, and a word bubbles up—I pronounce it—and the thing is done. So it was with regard to the word "Try," and so was it with regard to many similar words and answers occasionally given.

Whatever may be the *modus operandi* of this class of thought-reading, it appears desirable that the two

classes of thought-reading should be distinguished by different names. Should I have been the first, who drew attention on the subject, then I would propose, the one should go by the name of direct, and the other by the name of indirect thought-reading.

PRINCE BISMARCK'S MYSTERIOUS VISITOR.

La France in an article headed "Chronique Allemande" says about Prince Bismark: "There is no doubt that he works hard, while undergoing treatment at Kissingen; but it is not religious politics that takes up his time. Although not a single caller is admitted, still a very mysterious visitor comes to him every day. This visitor is a tall, dried-up, old man with grim face and clothed in the fashion of the country people of Bavaria, namely wearing, as they all do, silver pieces in place of coat buttons. Certain knowing gossips say that this peasant comes from Pasing, near Munich, that his name is Huber, and that he is nothing more or less than a magician or wizard."

This account, coming as it does from a French source, admittedly unfriendly to Prince Bismark, would appear, at first sight, to have for its object to throw a slur on the Chancellor, and charge him with superstition and credulity. But if we turn to the German Journal *Psychische Studien* published at Leipzig, we find another article headed "Gambetta and Bismark in their relation to Psychism." It shows that several years before Gambetta's death he was dining at the house of a friend, when after dinner the lady of the house proposed a bit of fortune-telling by cards, an amusement that was smilingly accepted. When it was Gambetta's turn to have his fortune told, the lady became suddenly serious. "Do you know," she said, "that you are threatened by a great danger which comes to you through a woman?" "You are perhaps right," replied Gambetta, "my mother was already told before my birth, that she would have a son who would occupy a high position in France, but who would be killed by the hand of a woman."

According to the same journal Prince Bismark is a sensitive. Ideas come to him and keep him awake, when he would prefer to sleep. Who knows but Professor William Carpenter may yet show that the victories in France were but a result of Bismark's unconscious cerebration. Hesekiel tells a ghost story which occurred in Bismark's castle in Schoenhausen; the Chancellor himself saw the ghost and never denied it. He also expressed on a certain occasion his belief in mystic numbers and lucky and unlucky days, and when on the 14th of October 1870 General Bayer opened negotiations with him in regard to the surrender of Bazaine, Bismark put off the transaction of that serious business, privately giving the reason for it that it was an unlucky day.

Shall we draw the conclusion that these great men are ignorant and superstitious, or that they, perhaps, have higher developed intuitions than the ordinary rabble?

THE SOUL.

ESSAY III (BY ELIPHAS LEVI).

THE Soul is eternal; and immortality means Eternity. Nothing can ascend to heaven that has not descended from heaven. Void not existing, can produce nothing. An Eternity that begins is a double absurdity, for it would presuppose an Eternity that has an end. Beginning and end are two words that exclude every idea of Eternity.

God is creating soul eternally.* In this soul we were, into it we will return, but transfigured and strengthened by our trials. The conscience of the eternity is the intelligence of the sacrifice, for it is through sacrifice alone that man can commune with God.†

He who saves his soul will lose it; and he who loses it will save it, said the Sovereign Master. That is to say, that he who sacrifices God to his personality will lose his personality, and he who sacrifices his personality to God will find it eternal in God. God is everywhere, in the soul and with the soul, and the soul is everywhere with, and in, the form that it modifies. Soul is one and multiple. Metal, stone, vegetable and animal participate in the universal Soul. Soul is the first creation of the verb; the verb is in her and yet ceases not for all that to be in God. *Tu ipso vita erat et vita erat lux hominum.‡*

Yes; true life is intellectual light, human light; and this light is the soul. The soul is the radiant star that never hides. It is the soul that God questions and who is answered by it that his works are perfectly beautiful. It is in the soul that God sees the light of the world, and it is again in the soul that we perceive the light of God.

Spirit is one as substance is one. Special and personified souls are lighted at one common fire, which, like the sun, scatters its rays through analysis and gathers them in again by synthesis. It is the same fire that lights the torches of the festivals, and the flames of a conflagration. Collective soul is sinless, because it is impersonal. It is the burning bush that God transforms into a brilliant and eternal luminary; the soul has to become personified and to incarnate itself before it can reach self-consciousness; it limits (conditions?) itself in order to spread, and has to die if it will live.

Soul is the directing and conservative principle of life; and God the creative and conservative principle of soul. Soul is his breath, his *Ruach*; our breath comes from ourselves, but it does not belong to our substance; nor is *Ruach* co-substantial (coeval?) with God. Universal soul does not animate only the embryo in his mother's bosom; but also the myriads of zoosperms hidden in the prolific male substance. It is the universal soul that shapes the forms, but it does not create them, neither does it perceive them with any consciousness of their beauty. It acts like those weavers of the fine gobelin carpets, who copy servilely the pictures placed behind them and never look at them, doing their work with a mechanical but blind precision. Universal soul can be compared to the *suppositum* or the *substratum* of the divine verb. When God says, "Let there be light," he commands the eyes to open, the intellect to be born, and desires the night to make room for splendour.

Nature is but a collection of laws; that which renders them living and efficacious is the soul. This intelligence that manifests itself everywhere where there is life, not

* This assertion is only true in the sense that that Parabrahmam or Adi-Buddha is eternally manifesting itself as Jivatma (7th principle) or Avalokiteswara.—T. S.

† "God is creating soul eternally" and "soul eternal" nevertheless! Can sense and logic be more sacrificed than to the fallacy of certain meaningless but hallowed words such as "creation"? Had E. L. said that "God is evolving soul eternally," that would have sense; for here "God" stands for the Eternal Principle, Parabrahm, one of whose aspects is "Mulaprakriti" or the eternal root, the spiritual and physical germ of all—the soul and the body of the universe both eternal their ultimate constitution—which is one.—Ed.

‡ Surely, the "sacrifice" of our reason—if a personal God is meant.—Ed.

† What round-about and prolific sentences to say that which can be expressed in a few words: God is nature, visible and invisible, and nature or Cosmos in its infinity is God! And yet E. L. was undoubtedly a great occultist.—Ed.

as an accident, but as a cause—it is the soul. * God does not act directly on the bodies, otherwise, all would be perfect in its form, and the repairing motion would cease to be necessary: hierarchy is everywhere, and the order is never interrupted.

Universal soul has itself for support or for *substratum* the primordial corporeal substance which is the vibrating and vibrated fluid that we call *od*, *ob* and *aour*. † There is within the astral light an animistic principle, which is, in a way, latent and impersonal, which is neither god nor the devil, but which is—soul, the fatal *anima*, called to become free *animus*. But this is something so occult, that I have not dared to mention it in my printed works.

How can we conceive an impersonal and, at the same time, intelligent nature? By giving it *multipersonality*. For, if it is not personified in its universality, it is, at least, specialized in all living personalities. It is through this that one is enabled to read in the thought of another person; through this again, that seers can find in that one common source every remembrance and every thought that was, is, and will be. But this is once more a profound arcanum that must remain unknown to the vulgar; an arcanum profaned, at present, by these miserable spiritists, who play with fire over an immense powdermine, that will one day bring them back to reason.

The mystery of the intercommunication of the universal, with the individual, soul, is the great arcanum of Magic.

Universal soul is the great mystery of salvation. God will save neither a portion, nor the half, of the great soul: he will save the whole of it.

When a body loses a leg a wooden leg is made for it, and still it suffers pain in its foot, that is amputated and gone.

But wooden legs cannot be made for souls; and the soul that suffers from the limbs it has lost, regenerates them by accepting the necessary suffering.

It is called sacrifice. Meditate and try to understand. KEEP THESE THINGS SECRET, FOR YOURSELF.

For, if the profane come to know and study the occult soul, he would mistake it forthwith for God, and that would be the real creation of Satan. It is *divina in origine*, but *non divina in natura*, and this has to be well understood.

The occult soul is one, as God is one, universal as himself, but through him. It is this soul that the Bible calls absolute MAN, this name including also the spirit of angels and the soul of the stars. This soul is "universal man" or the great Adam, the Adam Kadmon of the Kabalists. It is he who is the Macroprosopus of the "Sohar," it is in him that we live, and move and have our being, as he lives and moves and has his being in God, ‡ whose black *mirage* he is. Thus, the angels and the sun, it is we ourselves; *their* soul is *our* soul. Thus we have always lived in this soul one and universal, whose most distant recollections we can always evoke. It is in those recollections that we recognize those who have lived ages back, and that, by comparing, we can tell

* We have been just told that soul only servilely copies "like the goblin weavers" the ready models it finds, and that it is not conscious of the beauty of the forms it is shaping. What and wherefore the "intelligence" then?—God being intelligence itself, and the soul his agent likewise intelligent. Whence the imperfection, the evil, the failures of nature? Who is responsible for all this? Or shall we be answered by Christian occultists as we have hitherto been by their orthodox brethren: "the ways of Providence are mysterious and it is a sin to question them?"—Ed.

† It is in fact the Mahamaya of the Hindu occultists.—T. S.

‡ And we the manifested prakriti (not differentiated)—Ed.

§ Which amounts to saying that it is not in the personal Jehova, the God of the Bible, that "we live and move and have our being," but in Adam, the spirit of Adam—or HUMANITY in its universal and cosmical sense. This is in perfect accord with the occult doctrine; but what will the Theists and Christians say to this?—Ed.

This universal soul is in fact the manifested Brahman of the Hindu philosophers and Avalokiteçwara of the Buddhist occultists.—T. S.

whether a portrait of Socrates, of Jesus, or of Luther, is a good likeness or not.

This soul preserves all the echoes, every word ever pronounced. Hence the Master's words, that the secrets told in the ear shall be revealed on the house-tops. The whisper of the sage will become one day the voice of peoples like the roar of great waters.

What I now write was read by Simeon-ben-Jochai and Isaac de Loria in the imprints of the secret verb of Joseph, Moses and Solomon. Centuries more will have to pass before the mustard seed grows into a large tree. But what a transformation on earth when HUMAN UNITY (or the unity of man?) will have become a dogma and when all will have learned to know that—

"ALL OTHERS ARE STILL I."

ELIPHAS LEVI,

Superquo par.

"SOME UNCOMMON THOUGHTS ON IMMORTALITY."

MR. LAURENCE GRONLUND has kindly favoured us with a copy of the "*Index*" containing his able article on the above subject. The attempt to show in a concise manner that the doctrine of immortality is scientific and logical, is not quite without success. The argument that "the well accredited instances of the often astonishing influence of the mind over the body, and the still more wonderful control of one mind over the bodily and mental states of another, tend to prove that mind is more than a 'function' or an 'effect'"—may not in itself be sufficient for establishing the possibility of immortality. But when it is urged that "by the study of cataleptic patients, it has been demonstrated that the soul has extraordinary capacities, independent of the orderly agency of the bodily organs, and that its perceptions in that condition are as much realities as those of its ordinary state"—the argument assumes additional strength and vigour. It is the phenomena of clairvoyance and trance—natural in some and inducible in others by powerful mesmerisers—that are the stumbling blocks of the materialist. These, at any rate, give ample evidence of the existence of something in man, which acts independently of his body. Further investigations demonstrate the fact of the survival of that something after what is called "death," *i. e.*, physical decease. Col. Olcott has always based his scientific lectures upon these facts. Once that the exhibition of consciousness when the body is in a state of mesmeric sleep, and the survival of that consciousness after the death of the body are admitted as facts, we have to turn away from modern science for further facts, as the latter has not yet quite made up its mind to accept them, much less could it give a scientific theory concerning the after-states of man. Where the modern "exact" science thus halts, the ancient philosophy of the Aryans begins. The latter had investigated all these phenomena, or most of them, and based a perfectly scientific system thereon. It is therefore absurd to say that the Aryan science is in antagonism to the modern, when the fact is that the former leads the student from the point where the latter brings him to a stand-still, into the domain of noumena, whence proceed the phenomena of the visible world. The author of the article under notice successfully shows how the pre-existence of the soul must be admitted, once that its survival is acknowledged. Darwin's theory of evolution postulates that there is a continuous progress in evolution and that the higher forms are evolved out of the lower. The present man has thus reached his present condition of development in the process of gradual evolution from his ancestor, the ape. The teaching of the Aryan Science, on the other hand, shows that while Darwin is right so far as he goes, he begins and ends in the middle of the chain and deals only with physical

evolution. The modern evolutionist says that although the material out of which man is evolved may evolve other men and forms, still these men have nothing to do with the previous man, as the consciousness which is a function of organism dies with the death of the body. When however the phenomena of clairvoyance prove these two assumptions to be wrong, the Aryan theory which is based upon a knowledge of those phenomena, cannot but lead to truth, since it is based on logic and mathematics, which cannot err. Mr. Groulund is probably not aware of the Aryan teachings on the subject, although his conclusions, based upon the theories of Western Philosophers like Hume, Knight, &c., are in some respects identical with those of the ancients. We do not entirely agree with all that he says concerning the after-states of man, but to enter into that subject would necessitate the recapitulation of the whole occult doctrine, hitherto given out, which our readers are quite familiar with. It is however a pleasure to note that Western thinkers are day by day vindicating the truth of the science and the philosophy of our forefathers.

B. S.

MODERN SPIRITUALISM AND THE JAPANESE MAGIC MIRROR.

(Translated from the *Psychische Studien*.)

MODERN Spiritualists as well as their sceptical opponents may perhaps draw useful conclusions in regard to the superficiality of their own observations and investigations of phenomena.

At the time when European civilisation first invaded Japan, mirrors were unknown among the common people. Many of them had never seen a looking glass. They had heard of such things, but believed them to be divine objects, by which one could read the most secret thoughts, and which it was not lawful to possess.

One day a poor coolie, a "Djin-rik-shi" man, whose occupation was to pull a hand-car, found a small pocket-mirror in the street, which had probably been dropped by some English lady. It was set in a pretty silver plated frame and engraved with some very mysterious characters, such as are found in the English alphabet.

He picked it up, and as he looked at it, the tears came in his eyes and the glow of a holy emotion spread over his face. "Is it possible?" he said, "here I behold the face of my dear departed father, living and moving just as I knew him when he lived. Oh what a miracle, that I, a poor sinner, should be blessed with such a holy vision!" Carefully he hid the mirror under his clothes and took good care not to show it to any one, not even to his wife.

But such a precious article could not be constantly carried about his person without the risk of losing it; and after mature deliberation he concluded to hide it in a safe place.

Placing it, therefore, in an earthen vessel, he covered it with his garments and hid it away in his room. But his thoughts were continually wandering to his hidden treasure. Ten times a day he would return to his locked chamber to behold the sacred face of his father. He thereby neglected his business to a considerable extent.

This strange behaviour excited his wife's suspicions; because the Japanese ladies are not less inquisitive than their European sisters in regard to the doings of their husbands. But no amount of coaxing and caressing would bring her the desired explanation. He had all kinds of excuses. Sometimes it was a headache, which caused his frequent return; another time it was a pretended "desire to see his wife," and so on. But she was not to be put off in this way. She made up her mind to search the rooms; and, if necessary, to turn the whole house upside down. So during his absence she went for the earthen pot—and found the mirror.

"Good Heavens," she whispered as she held it in her hand. "A woman." "Ah! now I understand," she cried, as a deadly palor spread over her face, "he loves me no more. He is in love with *this one*. Oh! how wretched I am," and she began to weep very pitifully.

Just then her husband came home in hot haste, to behold once more his dear departed father. He found his wife in tears; but at the sight of him, her jealous sorrow kindled into rage. "Oh!—you miserable wretch," she cried, "I have found you out at last; you are running after another woman and desert your lawful wife! And what a woman! If you think her pretty, I must say I am very sorry for your taste. You ought to be ashamed of yourself!"

The poor man thought he was dreaming. He rubbed his eyes to see whether he was awake, and said with as much tenderness as his confusion would permit: "What are you talking about, my love? I to desert you? I love no one but you." "How," exclaimed the woman, "dare you utter such a lie?" and saying this, she held the mirror before his eyes. "Oh!" he said, "and is it this that makes you so angry? Indeed, it was wrong of me not to show you this enchanted metal before. You see I found it in the street, and every time I look at it, I see the face of my departed father before me."

"And a nice kind of a dead father you have?" she retorted. "Do you really think that I am blind and cannot distinguish the face of a man from that of some old strumpet?"

Now came the husband's turn to get excited and to lose his patience. "How dare you," he cried, "call my blessed father an old strumpet." And as the mirror passed from hand to hand, a war of words commenced. "It is my father," said he. "It is a tea girl," said she. Then she recommenced to weep, and to sob—"Oh! my dear Kiki," (such was his name) she cried, "you, who have ever been so kind and good." But again, her anger reasserting itself, she shouted—"You are a... You are just as bad as all men are, and worse. If *she* were at least beautiful... but I never saw an uglier monster. Fie upon her, what a shame," and the weeping recommenced once more. "My poor Kiku," said he, "I am sorry to see that you have lost your reason." "Hold your tongue, you wretch," she cried. "You deserve that I should kick her out of the house, and you with her." "I am holding my tongue," said he. "Yes," said she, "because you cannot deny that you are in love with this... I will not call her by her proper name." "No," said he, "come my dear Kiku, and be reasonable. Just look at it. Don't you see that this is my father? Don't talk any more so foolishly."

But his persuasions were in vain; the quarrel became more and more animated, and they were about to proceed from words to blows and scratches, when, just then, an old, grey-bearded priest happened to pass by. Attracted by the noise, he came to inquire what was the reason of all this fuss. "My children," he said, "you seem to quarrel? This is not the way in which you should employ your time." "Oh holy Bonze," explained the woman, "Kiki has a sweetheart. He, who is hardly able to support one wife decently! He neglects his work, earns no money, and we shall soon starve; and all this on account of his *woman*." "Do not listen to her, Oh saintly Bonze," said the man "she lies and is crazy." "All women are more or less given to prevarication," said the priest, "whose voice was trembling from age." "I found this in the street," said Kiki, giving his magic mirror to the priest, "and every time I look at it I behold my deceased father, just as he looked when I was still a boy and sitting on his knee." "And I," said Kiku, "I see in it the face of a tea girl, just look at it, and see how foolishly he talks. A child would be astonished at his stupidity and laugh to his face. I think that girl has made him drunk."

"Let me see," said the priest, and he examined the mirror. But as he did so an expression of astonishment

spread over his face. He passed his hand over his eyes, like one who does not believe in his senses; then looked again, and after a long pause, he said:—"My children, you have both been the victims of a great mistake, and it is very probable that some spirit, or a demon of hell has thrown a spell over you, and blinded your eyes, so that each of you should see differently. This sacred metal shows neither your deceased father, nor the face of a girl; it represents the holy face of a blessed priest, with a white beard; an old and venerable looking man! Do not quarrel any longer, but live in peace. This sacred metal I shall take with me, for it is not proper that such a thing should be in the possession of common people—such things can only belong to the church!"

So saying he hid the mirror in his belt, gave his blessing to the reconciled couple, and majestically walked away.

MORAL.—It is a parable of the "seance room." Every Spiritualist sees in the same "materialized form" the reflection of his own image, distorted in the mould of his expectation and fancy—the wish being the father to the thought.—Ed.

A SPIRIT VISIT.

TO HIS HOLINESS THE METROPOLITAN PLATON.

THE "Diocesan Vvedamosty" of Mohilev (Russia) quotes an interesting experience in the life of the Venerable Platon, one of the three Metropolitans of the Russian Empire—as narrated last year by himself, during his visit to the town of Tuer, his birth-place. While holding a conference at the Monastery of Jeltikof in the cell of the Father Superior, he related to the assembled guests some episodes of his long life. Among other events, he described what the spiritualists would call a "Spirit visit,"—he had received years before. We translate *verbatim*.

"...Yes; I had such an experience in my life; I saw once before the shadow of a dead man, and in as vivid and natural a form as any one of your own I see now before me. It was in the year 1830, when I was Inspector at the Theological Academy of St. Petersburg. Among other students there was one, named Ivan Kriloff, that I had known in the Seminary of Orloff. I see his face before me as vividly as ever, whenever I think of him. He progressed well, was a fine looking young man of good behaviour and a promising student. Once he came to ask my permission to enter for a few days the hospital, as he felt unwell. So thinking that, perchance, the poor boy had made himself ill through too much austerities and that he might recuperate in the hospital diet of chicken and white bread and, at the same time, not lose time in writing his examination essay, I consented. After he had become a patient for a long time, I heard nothing of, nor from, him, nor had I been notified of any danger to him by the doctor. Once I was lying in my room on a sofa, reading a book, with a table placed behind me. Suddenly I left off reading and turned to the other side, thus facing the table, when, to my surprise, I saw Kriloff standing at the other end of it, and looking earnestly in my face. Thinking, as he had not been announced, I might have been dreaming, I rubbed my eyes, and arose from the sofa, yes, it was Kriloff, motionless, and still gazing fixedly at me. His head and face as clear and as distinct as yours, but his body hazy, as though veiled in a mist or a cloud. Once more I looked at him. It is he. He! but what's the matter with him? I felt a shuddering when the phantom finally moving, glided noiselessly from the table to the window, where it finally disappeared. I was still trying to unriddle the meaning of this, still uncertain whether I had not dreamt the whole scene when some one knocked at my door. I donned my clericals and called out to the visitor to come in. It was the Hospital Warden who had come to notify me that one of the students had just delivered his soul to God.

"Who is it?" I asked.

"Ivan Kriloff," he answered.

"When did he die?" I exclaimed, completely taken aback.

"About five minutes ago or so. I lost no time in coming down to report to your Reverence," said he.

"And now," added the holy Archipaster, addressing the monks and guests assembled around him—"I leave the mystery to be solved by yourselves."

But every one kept silent.

"All this," concluded the Metropolitan, "proves to us undeniably the existence of some mysterious connection between us and the souls of the departed."

NOTE.—Quite so, and the word "undeniably" is here properly used. That such a connection exists was proven to the world by thousands upon thousands of well authenticated cases of the apparition of the dead making themselves visible to the living. But it can take place only immediately, or very soon, after the separation of the surviving principles from the body. Such visions, when they take place, are serious and full of solemnity to the living. The "Spirit"—a real Spirit in such cases, fulfils the last desire of the soul, some praiseworthy craving, beneficent to the survivor in every case, if not to the departed entity. But one has yet to learn that one of such phantoms has ever shouted, "Good evening to you Mr. So and So," performed Japanese juggling feats with flying musical boxes and rapped Yankee-doodle on a guitar à la "John King"—or any other like worthy of the "Summer Laud."—Ed.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

UNDER this head we propose to give a series of articles, by which students of Occultism may be guided in their exertions to obtain occult knowledge and power. They are called "practical," because they ought not to be only considered theoretically, but should be put into practice, that means, to be embodied in their every day life.

I.

FREEDOM.

EMANCIPATION AND DEVELOPMENT.

"No Neophyte must have at his initiation one affection or desire that chains him to the world."—*Bulwer Lytton, "ZANONI."*

It is said that the first step, which the Student of "Practical Occultism" must make, is to renounce the "vanities of the world." This does not necessarily mean that he must break his family ties, throw away his means of support, avoid society, become a misanthrope and retire into a cave or a jungle, there perhaps to amuse himself with the morbid fancies of his imagination, and to continually crave internally for the very objects which he has pretended to renounce, and which he has given up externally. He may live in the world and yet not be of the world. His body and mind may be more or less engaged in the affairs of everyday life, and at the same time his spiritual faculties be constantly exercised. He may be "personally" in the world, and yet spiritually soar above it.

Man has besides his physical body two sets of faculties, the intellectual and spiritual, and their powers correlate and interrelate with each other. If he employs his intellectual powers only on the physical plane and for material purposes, he becomes selfish and material. He concentrates, as it were, his powers into a small focus, which represents his "personality," and the more they are concentrated the smaller will be the focus, the more the person will become little and selfish and lose sight of the whole, of which he as such is only an infinitesimal and insignificant part.

On the other hand, if he prematurely attempts to send his spirit out into the regions of the unknown; that is, without having sufficiently developed and expanded his intellect, to act as a firm basis upon which to rest his spirituality, he will wander like a shadow through the realms of the infinite, and behold spiritual things without being able to comprehend them. He will become an "impractical man," a superstitious fanatic and a dreamer. Too rapid growth in one direction to the exclusion of a corresponding growth in another, is detrimental to progress, and it is therefore necessary to discriminate properly, and to develop the intellectual and spiritual powers in the right proportion.

To "renounce the world" does not therefore mean to look with contempt upon the achievements of science, to remain ignorant of mathematics or philosophy, to take no interest in human progress, to avoid the duties belonging to the sphere in which we are born, or to neglect our surroundings; but it means to renounce selfishness, the love of self, the first angel of evil, or, according to Edwin Arnold,

"The sin of self, who in the universe
As in a mirror sees her fond face shown,
And crying, 'I' would have the world say 'I';
And all things perish so if she endure."

"LIGHT OF ASIA."

The renunciation of selfishness is necessarily accompanied by spiritual growth.

One of the first duties therefore which the Student of Occultism has to perform, is to divest his mind of the idea of "personality." That means to begin by attaching less importance to "personalities," personal things and personal feelings. He must forget *himself*. He must not look upon his existence as being a permanent, unchanging and unchangeable entity, standing isolated amongst other isolated entities, and being separated from them by an impenetrable shell; but he must consider himself as an integral part of an infinite power which embraces the universe, and whose forces are concentrated and brought to a focus in the body which he temporarily inhabits; into which body continually flow and from which are incessantly radiating the rays of the infinite sphere of Light, whose circumference is endless (nowhere) and whose centre is everywhere.

To make this idea clear, we will examine man in his three different aspects.

I. It has often been demonstrated that the *physical body* of man can have no real or permanent individual existence. We cannot see it, hear it or feel it, we only feel the effects which its actions produce, or, in other words, we feel the vibrations or convulsions of the forces, which, acting upon our senses, produce certain "mental impressions," and these coming to our intellectual cognizance produce consciousness. Moreover the constituents of that temporary body continually change by the processes of "assimilation" and "elimination." Tissues disappear slowly or quickly according to their nature or affinities, new ones take their places to be replaced in their turn by others, and the process continues as long as life lasts. Neither has the form of the physical body any permanency. It changes in size, shape and density as age advances, from the buoyant health of infancy and youth to the vigorous constitution of manhood or the grace and beauty of womanhood, up to the infirmities of decrepit old age, the forerunner of decay, death and putrefaction.

II. There is no permanent individuality in the physical body; but is there any in the *Mind* or *Intellect*?

To answer this question, we will first investigate the meaning of these words.

The *Intellect* in conjunction with the *Will* is an active power, by which all mental impressions from the exterior world, coming through the senses, are drawn together as to a common centre or focus, and there being held together for a time by "Memory," are applied to some object or purpose. By "Memory" is meant the passive power of forming and retaining in the focused condition the indelible impressions produced by thought in the Akasa or Astral Light. Now as time changes, so also the perceptions change. New perceptions replace the old ones, the will loses its power to hold them together, memories grow dim, and the intellect changes its form and mode of action. No grown up man has the same opinions he had when a child; what seems to him wise to-day appears to him foolish to-morrow; our ideas of right or wrong and our religious or philosophical views take their colouring from the modes of thought prevailing in the country in which we live and from the influences that are governing there. The intellect is born, grows and develops by change, and although this process may be delayed or extended indefinitely, still there must be a change similar to that of the physical body, and there can be no permanent individuality in the *Mind*.

III. We come now to a consideration of man's higher principles, the spiritual soul and the spirit. The majority of men possess the sixth principle only in an embryonic form, and many have not even yet a consciousness of its existence. It can therefore not be regarded as having any individuality at all, unless, accompanied with the higher portions of the "Mind," it grows and unites itself with the seventh, the "*One Life*," the one and eternal universal spirit. This divine spirit is a unity,

and cannot be divided up into parts and "bottled up" in the different individual "personalities." It cannot be drawn down to them, but they must rise up to it, and the higher they rise, the more do their mental and spiritual faculties expand. The more they amalgamate themselves with that principle, the more do they become one with the same, until finally each "individual" spirit embraces in its potentiality the universe and is comprised in the All, as the All is comprised in him.

If this view is correct, then we find that man's existence and activity are by no means limited to the confines of his material body; but must extend through all space. At the end of his cyclic evolution he will illumine all space, as he is now illuminated by the spiritual rays of the same to an extent proportionate to his capacity for attracting the said light.

Man is a centre of forces, into which the rays of the universe converge. In this centre the work of Illusion begins, and to that centre is it confined. Effects are mistaken for causes, and phantasmagoric appearances are mistaken for realities. The mind revels in delights which are due to such causes as produce hallucinations, and desires are created for which there is no real necessity. As the rays of our sun are reflected from the dull surface of the insignificant pebble or the oyster shell, producing the manifold tinted colours of the rainbow, dancing and glittering in various hues as long as it is exposed to the sun, so do the rays proceeding from the objective world, flowing through our senses, reflect their images upon the mirror of our mind, creating phantoms and delusions, illusions and desires, and filling it with the products of its own imagination.

To discriminate between what is real and what is unreal, to distinguish between the true and the false by means of the divine light of the spirit, is the first duty of the true Theosophist. In performing this duty he finds that the love of self is illusory; that there is no permanent real "self" and no individual existence except such as embraces all mankind, and when he once fully grasps this idea and is willing to let his "personality" die and disappear, then the eternal life of spiritual consciousness has begun to dawn upon him, and his immortality as an integral and individual form of the universal spirit has commenced.

Bulwer Lytton's "*Zanoni*" says: "For the accomplishments of whatever is great and lofty, the clear perception of the truths is the first requisite." From the fragments of truth, which have been variously displayed in the course of ages, and which are hinted at in the various "sacred" books, but which more recently have been explained to us in their true esoteric sense and in a language better adapted to our times and more comprehensible to us, it appears that, as spirit descends into matter, the universal spiritual monad on its downward progression becomes first differentiated in the animal kingdom; that is, it breaks up into different rays of various hues (characteristics) overshadowing the different classes and species collectively, and further on, on a higher scale their "personalities" separately, until it reaches its highest degree of differential isolation in man.*

Here it commences to reascend, but now not as a *passive* ray of the universal spirit but endowed with *positive activity* and accompanied with such portions of the personality's lower principle, as have been able to become absorbed into the same. The spirit is the same in the descending as in the ascending ray; and is the same in each "individual." But as it ascends each ray becomes endowed with a different hue by the "personality" of each "individual" (the higher parts of

* There are exceptional cases (of black magicians) in which a still higher degree of "individual" isolation is reached by an imprisonment of a part of the sixth principle in the lower ones; but such a condition, although long enduring, is not permanent, and as in such cases the seventh principle is entirely absent, they do not come within the limits of our present consideration.

the fifth principle). The more intellect has been evolved, the more of it will there be to follow the spirit in its upward flight and to give it a distinct character or colour; but if the development of the intellect has been retarded, or if such as has been developed has been applied to material or "personal" purposes, the less will there be of it to combine with the spiritual ray, and pure spirit will be proportionally bare and unclothed by intelligence and devoid of active power, and must either return to its original state or be compelled to return again to earth, to attract to itself a new combination of Manas. The more the intellect is developed and expanded, the more will the spiritual state and spiritual consciousness be established as on a firm basis, and the spirit, invested by the divine attributes of Wisdom and Love, reaches out into the infinite ocean of the universe and embraces in its potentiality the *All*.

A change begins now to manifest itself in the mind of the beginner, who has reached that state of development, in which he looks upon his own "personality" as being of little importance. It is not only his *own* "personality" that now appears to him in that light, but also every other "personality" as proportionately insignificant and small. Man appears to him only as the "centralisation" of an idea; humanity at large appears to him like the grains of sand on the shores of an infinite ocean. Fortune, fame, love, luxury, &c., assume in his conception the importance of soap bubbles, and he has no hesitation to relinquish them as the idle playthings of children. Neither can such a renunciation be called "a sacrifice," for grown up boys or girls do not "sacrifice" their popguns and dolls, they simply do not want them any longer. In proportion as their minds expand, do they reach out for something more useful, and as man's spirit expands, his surroundings and even the planet on which he lives appear to him small as a landscape seen from a great distance or from a high mountain; while at the same time his conception of the infinite which surrounds him grows larger and assumes a gigantic form.

The feeling produced by such an expansion of mind is true contemplation and in a potentialized degree is called "extasis" or "trance." This expansion of our existence "robs us of a country and a home," by making us citizens of the grand universe, lifts us up from the narrow confines of the "Real" to the unlimited realm of the Ideal, and, releasing man from the prison houses of mortal clay, leads him to the sublime splendour of the Eternal and Universal Life.

But "the mirror of the soul cannot reflect both earth and heaven, and the one vanishes from the surface, as the other is glassed upon its deep." How then can this grand renunciation of self and expansion of the spirit be accomplished?

There is a magic word which is the key to all mysteries, which opens the places, in which are hidden spiritual, intellectual and material treasures, and by which we gain power over the seen and unseen. This word is "*Determination*." If we desire to accomplish a great object, we must learn to concentrate upon the same all our desires. Whether the object is good or evil, the effect is invariably proportionate to the cause.

The power of will is omnipotent, but it can only be put into action by a firm and resolute determination and fixedness of purpose. A vacillating will accomplishes nothing. He whose heart trembles with abject fear to give up his old habits, inclinations and desires, who is afraid to fight and subdue his passions, who is the slave of self and clings with cowardly apprehension to the delusions of life, can accomplish nothing. Vices do not cling to man, but man clings to them and is afraid to let go his hold and loose his grasp, either because he over-estimates their value and utility, or, perhaps, imagines that by doing so his illusive self may be precipitated into the infinite nothing and be dashed to pieces upon the fancied rocks below. Only he, who is willing to let his

"personality" die, can live, and only when personal feelings and desires are put to rest then man becomes immortal.

How can he, that has not the power to command himself, become able to command others? A servant, to become a master, must first become free, and freedom is only acquired by determination and will put into action. An Adept is not made; he must grow to become such by his own exertions. He who dives into the depths of the earth loses the sight of the sun, and he who sinks into matter cannot perceive the spirit. He who is wedded to wrong ideas or opinions, or chained to superstitions, cannot behold the truth. Old ideas, loves and opinions die hard. They have grown up with us, we have become attached to them, and it is just as painful to see them die as to lose an esteemed relative or friend.

They are often our own children. We have created or adopted, nursed, nourished and trained them; they have been our companions for years, and it seems cruel and sacrilegious to drive them away. They appeal to our mercy, and, when once dismissed, return again, clamouring for our hospitality and expostulating their rights. But we shall get rid of them easily, if we call to our aid a powerful genius, whose name is Determination. He will put into action the Will, and Will is a powerful giant without any sentimentality, who, when once set into motion, becomes irresistible and of whom we propose to speak on some further occasion.

AN AMERICAN BUDDHIST.

AFTER DEATH.*

In the regiment to which I belonged during my service in Caucasus, I had a great friend and chum by the name of Michael Petrovitch Osokine. He belonged to a good and wealthy family, had received a fine education and was exiled to Caucasus for a duel. From the first we felt attracted to each other. He was of an eccentric character, and looked as one who was constantly trying to forget a painful past. He began by throwing himself headlong into the fathomless whirlpool of a celibate military life, with its eternal drinking parties and scandals, but found in this little satisfaction. Then he sought relief in friendly intercourse and long conversations, the tenor of which enveloped him, in our eyes, in a still deeper shade of mystery. This seemed to answer his suffering soul better.

One day Osokine saved my life. During an expedition in the mountains while reconnoitering the enemy's position in a thick jungle, a Tchetchene, quite a young boy, unawares pounced upon me from behind a tree. As I was unprepared for an attack, he snatched the pistol from my hand and would have easily disposed of me, had not Osokine suddenly appearing on the spot, killed him by splitting his head in two with his Circassian *shashka*.

From that day we became brothers. In the evening, before a bottle of wine, we pledged eternal friendship. By degrees, Osokine turned the conversation upon death and after-life.

"Who knows when death is to snatch one," he remarked. "See, to-day, for instance...only simple chance has saved you from finding yourself now in heaven or hell..."

"Nonsense. True, death was pretty sure; as for heaven, or hell, it is no better than empty talk; I am afraid..."

"Why so?"

"Because, no one can tell for a certainty. A man lives, and then dies, that's all...Do you mean to say that the question of an after life has still any interest for you?"

"It has. I will say more: nothing has ever interested me half as much as this great problem...I may often doubt, I would if I would believe. Only think! A man, so to say, *dies*...He is perfumed with incense, wept over (with false tears, generally), laid out in a coffin, which is carefully nailed and sealed, the casket is lowered down into a deep hole, and the grave thickly filled and covered with earth and sod...heirs and enemies rejoice and secretly think: 'you are buried and put out of the way, my man; you will find it hard now to crawl out of your hole...you are dead...dead! whereas in truth—who knows!'"

* Condensed from the St. Petersburg *Nevoyé Vremya*.

perchance he is all that time amidst those who pass on him such and other kind remarks. For all we know, he may be standing there, among the crowd, over his own tomb and looking at asking himself 'who is it, who is dead? whom are they burying?' If it is me, they are then sadly mistaken; for here I am, well and free, more free than they ever were—since I am not only here, but—everywhere... It is just at this point that black magic comes in... of which magic, the least said, the better... Have you never thought of this? Have you never asked yourself the question:—'How it is, that there I live, breathe, feel, think (this especially) and then suddenly all such processes are stopped and from something I have become a *nothing*!... How, nothing? How can this be?... and you must know that when I say 'you,' or 'I,' I do not mean you or anybody; but something quite different, something that can neither die, nor decay, but has to live throughout Infinity. My body will rot away, but I will remain the same for ever... It is only the force of habit that makes us dread, according to tradition and custom, the word 'death.' Undoubtedly it is a solemn, a suggestive word. But we have never understood it correctly, led into mistake through our suffering body and foolish heart. To die is by no means to see the end of all. I'll give an illustration; we are moving on with the army. The roads are good, the rivulets murmur softly around the rested soldiers, the woods are green and cool, and birds fill the morning air with their merry songs... We have started early, at dawn, when the sun was hardly daring, so to say to peep at our blooming healthy faces; a little later, it has arisen and gradually has enveloped us in its intense heat and light.

Our journey is becoming wearisome. We pant, we gasp for breath, we feel tired. Then the sun sets, the west dons its reddest, its most fiery garments, the great shadows are creeping out, and little by little they cover the whole horizon below and above, as with a sable mantle... The evening breeze cools our burning faces... we feel more tired out, and still more weary; we thirst for rest, but have to march on, for the hour of rest has not struck... Stop...! we have arrived... Quick, a bed, a large fire... We throw ourselves down and—go to sleep... That's all... But this is not always the end of our journey. The morning comes, and we find... something quite new, something entirely unexpected!

"What an illustration! This will never do, for it is by far... too simple!"

"And why should we imagine that death is not quite as simple and as natural?... Death may be a problem to man, alone... and only while alive: he will solve it when he is dead... Ah!"—and Osokine sighed very bitterly.

We kept both silent for a time. The great bivouac fires were going out, the tongues of flame had disappeared buried under a veil of ashes... Suddenly he started and whispered into my ear:—

"Say?... Let us mutually pledge our words of honour to the following promise: who ever of us dies first, must visit the other... Will you?"

"What nonsense... why should you talk so foolishly!"

"Are you afraid?"... he sneeringly asked.

"Not at all... but this is really too absurd!"

"Indeed it is not. But it is simply this: we feel ashamed at being caught talking upon matters that relate to soul, and have nothing to do with our physical bodies; things, for which neither reward nor medal is to be expected... I will tell you what... We are no better than brutes... and that's the whole secret"... "Speak for yourself..."

"All right... only tell me now seriously whether or not you accept my pledge... fear not; I will be the first to die... and no regret for it, either..."

"Very well,"—I said, with a forced smile,— "But how shall we notify each other of the other's death?... Mind, a mistake is easy..."

"Quite easy... and, out of friendship for you I would not have you committing it in my case... Listen, I will appear before you in such a way that no doubt will be possible, that you will know it is I, and believe, nay, *know* it!... Yes, friend, you will be happy then, for you will doubt no longer..."

His voice trembled with suppressed emotion, when saying this: "That will do, Osokine," I said. "I feel chilly and we better begin a new bottle and then turn in... we have to rise early to-morrow..."

"Do not laugh!... It is a serious matter—once you have consented there's no backing out of it. A pledge is a pledge you know... give me your hand!"...

I stretched it out, and he eagerly pressed it, uttering a low 'amen'; and then gazed straight between my eyes with a look that made me feel quite queer... The camp fires had now gone out entirely along the lines. The huge mountains were slumbering within their thick misty veils, their rugged tops alone, occasionally illuminated by a rapid flash of lightning... a kind of ceaseless mournful creaking in the forest, a rustling of leaves and strange, incomprehensible sounds around us broke alone the silence of the sleeping camp... The loud neighing of a horse and the monotonous watch-cries of the sentries, finally broke the spell. We separated. Some time after, Osokine told me quite unexpectedly, that he was leaving the Caucasus, to return to Russia. He was sorry, he said, to part with the country, sorry to leave the regiment... sorry also to have been spared by the enemy's bullet...

"You are an amusing fellow, upon my word!" I could not help remarking laughingly. "You seem to be ever courtin' death, and death, very evidently, will not have you!... When are you going?"

"In a few days... By the bye, you have not forgotten our mutual agreement? Do you remember it?"

"I do, I do... only, I am afraid it will now be your turn to expect a *post-mortem* visit from me... There are no Circassian *murids*, in Petersburg, you know..."

"Who can tell!" he answered thoughtfully.

After his departure, for the first year or two I received from him occasionally letters. Then they suddenly ceased, after which I lost sight of him entirely. For over fifteen years I had no news whatever of my old companion, and truth to say, ended by hardly ever thinking of him. One night, I had a dream... A party of soldiers were carrying a corpse in which I recognized Osokine. There he was, stretched on a litter, with his eyes wide open and his colourless lips muttering soundless words. When I awoke that dream that had awakened in me long forgotten feelings of friendship brought with it an association of ideas that ended somehow my taking the train for St. Petersburg. I had long left the service, lost my wife and children, and determined to seek oblivion in the noisy metropolis from a sorrowful past. Once there, I tried to find out my old eccentric friend, but was unsuccessful. I only learned that the said dream that I had been half inclined to look upon as the promised visit from the dead, was nothing of the kind.

Osokine was alive somewhere abroad, but none knew his whereabouts. Thus passed two months... We were now in the heart of the cold, dreary winter of 187—.

Once I got an invitation to a ball in the house of a rich general, whom I had known in the Caucasus. I arrived late, and to avoid attention crept into the drawing room, where I sat quietly hidden by a large window curtain. I was in one of my fits of melancholy. When found out in my retreat by the lady of the house, she could not help laughing at the sight of my rueful physiognomy. Probably not knowing what to do with me, she invited me to a game of whist. Luckily, it did not last long. Thus, escaping as soon as I could do so with propriety, I sought refuge in the general's library: There, I was alone, the room was comfortable and cool, and placing myself in a large arm chair I was soon lost in my usual disconnected thoughts.

And now, like a series of Chinese shadows, there arose before me a long line of remembrances: first my youth, merry and confiding, without any serious aim in life; then came my years of maturity, of care, and more sober thoughts... of my wife, the poor, dearly beloved one, I tried not to think at all... on the other hand, the image of Osokine arose before me as a living man, with all the scenes and events connected with our short acquaintance. The "night of the pledge" arose before me in all its vividness. I saw the same bright, deep blue sky, in the immensity of which the snowy peaks of the Caucasian mountains bathed their dazzling whiteness. There's the thick forest, the camp on which is falling silently the coming night... a soldier's *bourka*,* and on it a form. I do not recognize Osokine, but I *know* it is his body... a hazy, misty, gray shadow, trembling and vacillating like the bluish smoke of a fire in sun light... "He, who dies

* Buffalo-skin cloak worn by the Circassians and adopted by Russian soldiers.

first, shall visit him who will survive!"...are the familiar words I hear pronounced, in my reverie, but so close and so distinct are they, that I start, in my arm-chair, repeating mechanically—"Childish pledge...nonsense"—and try to smile at the remembrance. "Why, indeed, all this trouble, on his part to convince me?" I thought—"and suppose he did come after his death to warn me, as promised—what then? would I feel any the happier for it?...Besides...*he is not dead at all—he is alive...*"

"And, if—dead?..." says a deep voice near me.

"What"!...I shouted loudly.

"Supper is ready, Sir?"—is the answer I receive from a grim old servant in white gloves who seems very much dissatisfied in having to hunt for me throughout the large mansion.

I threw away my extinguished cigar and prepared to join the party in the dining room. When emerging out of the library, I saw distinctly a delicate, trembling shadow brushing past between the door and myself.

At supper, for no mortal reason I could account for, I suddenly felt in better spirits. Was it the brilliant light of the chandelabra, its dazzling reflection in the rich crystal and silver, overlading the table its sparkle in the ladies' diamonds, the merry conversation, the din and animation of a crowded ball room, or the neighbourhood of gay partners at the supper-table that produced a reaction? I do not know. But there I was, heartily laughing at the *réparties* of pretty women, who paid no attention to me, and merrily smiling at the jokes and flirtation around them. Right in front of me was the host, the old general, who addressed me several times, and offered wine, which I refused.

He left his place very soon, however, for the neighbourhood of an old lady at the other end of the table; and his chair was immediately occupied by a dark looking gentleman about forty. The change took place so rapidly, that, as I remembered later; I could not tell how, or when he had come there. He sat for a time silently and modestly, touching nothing, and when he first attracted my attention, I had something like a momentary hallucination: I thought I saw through him the back of his chair! There are such thin and emaciated figures that seem transparent at first sight. All his frame seemed to shake and tremble when I gazed at him for the first time. Stretching out his wax-white hand to the decanter, and pointing at without pushing it toward me, he pronounced in a low, soft voice only these words:

"Will you have some?"

"No, thank you," I said.

Notwithstanding the black evening-suit of a civilian his white cravat and finely trimmed black beard, something in his manners betrayed an old soldier...remarking the attention he bestowed upon me, I looked at him more closely; but his eyes growing suddenly dim, I could not catch their gaze.

I imagined I had seen him somewhere before...His face was familiar to me, though I could not recollect where I had met him.....

Such things often happen. One meets an old acquaintance whom one had not seen for years. One makes painful efforts to seize the thread of memory, tries hard, but with no success, until an insignificant gesture, a sound, a word bursting like a flash of lightning amid darkness, brings back to one's memory an old familiar face, a long forgotten event in life.....

But this was not my case. My efforts to awaken memory by scanning his face were useless, and no word or gesture of his could recall to my mind any past event to connect him with. Only, when he saw how attentively I was examining him, his face grew brighter. He began, to my amusement and perplexity, to show to me a most exaggerated attention. He awkwardly and ceaselessly stretched out his hand toward various decanters, in order to push them nearer, within my reach, yet never succeeded in grasping or even touching any of them, as I thought.....

"When have you left the Caucasus?" he suddenly asked.

"For over a year," I answered.

"Lovely country!" he sighed.

"Have you served there?"

He nodded affirmatively.

"Have you known there one Michael Osokine?" he asked again.

"Oh yes! can you tell me where he is now?"

"He is here. But I believe, he is going away again...to-night or tomorrow."

"Just like him!" I remarked.

He smiled faintly without answering.

"Can you give me his address? I would very much like to see him, if I am in time."

"He lives on the English quay in the house of his uncle."

Thank you. I will see him no later than the day after tomorrow.

"It is well. I will detain him, and then see and take leave of you there myself...."

"Do you also leave the town with Osokine?"

"Yes; I am going far...very far!..."

The supper was finished and we were forcibly interrupted at these words. The noise of the chairs, the hubbub of a large crowd drowned his last remark, and drew off for a moment my attention from my new acquaintance. When I turned to him again, the dark gentleman had already disappeared.

One day later, not without a certain agitation, at the prospect of meeting my old friend, I drove to the house of Osokine's uncle. A terrible disappointment was waiting for me there. I was informed by the servant that Michael Petrovitch Osokine had just died. Sadly I ascended the large stairs that led to the rooms lately occupied by him. The hall was full of the smell of burning incense. In the front room, placed on a long table, I saw a coffin. Surrounded by a small group of the relatives and friends of the deceased. A priest was officiating the service for the dead. I approached the coffin wondering, whether after so many years of separation I would recognize him. I had no sooner caught hold of the dead man's face than I felt overcome with a sense of surprised horror. Before me, clad in his civilian's evening dress, and white cravat, lay dead the unrecognized interlocutor I had met during supper, at the general's ball on the night before last! I felt terribly shocked and aggrieved at the occurrence. "Strange man!"—I soliloquized—"why should he not have named himself to me, why not have helped the memory of an old friend; so changed, so altered!...Yes, I can see now how it happened that I had failed to recognize him at first sight!..."

"What has he died of?" I enquired of a grave old gentleman, standing near me.

"Of something like cerebral fever, I believe; for the last week he remained entirely unconscious..."

"How can it be!..." I cried. "Unconscious for the last week? Why I met and conversed with, without recognizing him, only the night before last, at General N—'s ball!..."

The grave old gentleman looked at me askance but said nothing, probably under the impression that I was suffering from brain fever also. "The night before last, Osokine was lying on this table," somebody said in a whisper. "The poor fellow is dead for the last three days!" I felt my hair stand on end and my flesh creeping cold...I ran away!

(Continued from the last Number.)

MAGICON, OR THE SECRETS OF A SOCIETY OF UNKNOWN PHILOSOPHERS.

(Compiled and translated from the German.)

III.—MAN.

A STUPENDOUS revolution in the realm of spirit caused the source of all being to begin an immediate emanation of itself, and this divine emanation was primordial man. By virtue of his divine origin, he was not only the most elevated and ancient being, an expression of divine power and number, but while in possession of all the privileges of a spirit, still he was surrounded by an indestructible cover, which secured him against the destructive powers of the elements. In this glorified condition, in which he experienced the most exalted happiness, he was enabled to command in the reign of the Invisible, as in that of the Visible, to reveal the power of the Highest, and by the restoration of Unity to restore order, peace and happiness. Dwelling in the centre of the square, he could view the whole of his realm, in all four directions and comprehend at once the past, present and future. He possessed the power over life and death of his inferiors, because he infused them with life by

his presence, and his withdrawal caused their death.* But he became unfaithful. Instead of governing the Sensuous, he confounded the four cardinal points of Light and Truth, and thereby deprived himself of Light. Instead of only watching the totality of his realm, he was attracted to a part of the same. He thereby became involved in sensuosity, that is, he went from 4 to 9 and fell into darkness.† That which to him formerly was a unity, now appeared to him as multiple and subdivided; the sensuous took the place of the intellectual, and the intellectual that of the sensuous. His crime consisted in his transition from the supersensual to the sensual. The sensuous was not made for him, and he was prohibited from tasting the same, but he lusted after the same, and by obtaining the false enjoyment he lost the true one. He fell from spirit into matter, and it is now the object of man's efforts to regain the former position. He not only lost his original place in paradise (the intellectual square); but he also lost his power, the living word; he became separated into the male and female. He also lost the invulnerable cover of his primordial state and hid himself in an animal body ("clothes of skin"), which made him susceptible to the impressions of the sensuous and exposed him to the dangers of the elements. However this mortal body, the seat and cause of his sufferings, became at the same time a protecting coat against still greater dangers, to which he would be exposed without such protection. The organs of this material body are in exact proportion to his intellectual powers; its regularities are based on a certain number and its natural colour on a certain order in the arrangement of the elements. This body is a complete representation of the materials of which the world is composed. It is a microcosmos and has the same proportions and functions as the macrocosmos, and like the earth it has to combat all inimical forces. It is the expression of a spiritual, but not thinking, principle, called the animal soul, and which is the link between the intellectual soul and the physical body.

Man's present condition is more difficult now than before his fall. He has more dangers to meet and less powers at his command to resist. He is still engaged in the battle of the sensuous against the intellectual. He desires to become spiritualized, but his body attracts him to the sensuous by a thousand charms and draws him still deeper into the mire of matter, and his intellectual principle cannot breathe the pure essence of life without the beneficial influences of a higher reaction. But even the realm of the sensuous is a benefit to him and acts as a safeguard and a starting point for his return. His power of returning depends on his power to subdue everything that renders obscure his true interior nature, and to remove everything that prevents him from returning to his original source. He cannot accomplish this in any other manner, than by ascending on the same line by which he descended. He must return from 9 to 4, from the sensuous to the intellectual, from darkness to light. He must penetrate the mists that hide the sun from his sight, until he arrives at a point where the rays of the same reach him without refraction. This is the great work of *Redemption*, by which man at first and before all vivifies and strengthens the power of his intellectual germ, and by renewed stimulation and expansion of the same and by a well-directed will becomes susceptible to the prerogatives of the spirit. By the exercise of courage and the possession of Faith can the time of trial be shortened to a considerable extent; but no vicarious atonement is possible, and the deeper man fell, the further will he have to rise.

However man, feeble as he is, is not entirely dependent on his own resources of inherent faculties of courage and will only, in his attempts to rise. There are many great and good men, who stimulate him by their examples, if he chooses to accept them for his guides; but besides these there are amongst us, and have been at all times, real celestial agents on earth, who are taking the utmost interest in our welfare. A direct intercourse with these men is not impossible for man, if he becomes sufficiently purified to be approached by them; they

themselves being highly progressed and pure, although human beings.* By a proper course of mental and spiritual training we can perceive, or come in contact with, those beings. The less our attention is attracted by sensuous things, the more our spiritual sight becomes developed; and the more the exterior man dies, the more alive becomes the interior one. All this, however, would be insufficient for the redemption of man, if it were not for the constant activity of the universal spiritual principle, by which all his powers are continually increased and vivified, and by which man is led to the recognition of all things, and especially to a knowledge of himself.

There is consequently no want of certain and powerful remedies by which man can lift himself from darkness to light; but if he is too careless and negligent to use these means, he will pass to a much more horrible condition; especially if he denies the existence or necessity of such powers. He will then pass into a condition from which he can only be redeemed by a most terrible and continued purification. He will pass from 9 to 56. The law by which man passes from 4 to 9 is terrible, but it is nothing in comparison with the law that rules 56, a stupendous law, by which those which become exposed to its action cannot arrive at 64 without having experienced the full rigour of that law. Man, who does not perform his duty during the time appointed to him, must begin again, but starts from a point much farther back and has to labour for a much longer period; and after that there is still a more terrible and almost infinite period of suffering. The unfortunate beings belonging to that class, are like the satellites of "Saturn," which continually revolve around its ring, without being able to enter into the same. They cannot enter the sphere of Good, and see the light without being able to approach to it, and have to suffer, until all their impurities are burned and destroyed by their own inherent light.‡

But by the proper use of his faculties man is certain to attain his object, and his doubts vanish as he rises. He need not fear death, because death is only terrible to those who have amalgamated themselves entirely with the sensuous; and if he elevates himself by his will to such a degree of purity, as to become one with Divinity, he will then even in this life be able to spiritualise his own being sufficiently, to behold the whole realm of the Intellectual, and he will find himself much nearer to God than he ever expected to be able to go. The divine agents will be perceived by him, he does not need to read any books to obtain instruction,‡ and he is so much advanced on the road to perfection that death only needs to remove the gross material veil, to let his intellectual temple appear in its full beauty; because then he will live and act entirely in the sphere of the Infinite.

If we look at man in his social relations, we find that the origin of the social state, consists neither in a forcible gathering of men by some powerful individuals, nor in an arbitrary or indiscriminate confluence of entities to a common unity by means of a social contract. Primordial man was born to rule, not over his equals but over inferior beings. He could not belong to any political body of men, which body cannot exist without sensuous links and intellectual privations. But as he became more and more sensuous, his condition became one of an uninterrupted chain of wants, dependencies and necessities; and the social organisation became necessary to supply those wants and to free again his intellectual nature and regain his rights. The formation of society was therefore not an act of arbitrariness but of necessity; its purpose is education and its final aim freedom and recovery of the rights of the individuals out of which it is composed. The legitimacy of the rule of one man over another depends upon their respective degrees of depravity or real nobility. A large number of individual parts of society sinks into the mire of the elements, and it is therefore natural and necessary that they should be assisted to rise by those that are less depraved; and only in this respect can an authority be legitimate, while in any other case it

* Such men are the real originators of the present Theosophical Society.—*Trans.*

† The number 56 (7 × 8) signifies the eighth sphere. 5 (one half of 10) is the number of Idolatry, and 6 signifies the sphere of Light. Both numbers combined are the type of the separation of the bad from the circle of good (64), composed of Light (6) and its exalted inhabitants (4).

‡ This is likely to be misunderstood. He may have to read a good many books, before he arrives at a point where he needs them no more.—*Trans.*

* This death is *spiritual death*. When the communication between a human being and his divine immortal Atma, his "logos" is severed, the result will be the *spiritual death* of the man.—*Ed.*

† Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness.—*Ed.*

would necessarily be the highest degree of injustice. The farther an individual is advanced on the road to his own individual perfection and purification, the more he obtains a power over others, based upon justice, and the more he approaches the light, the more extended will be his influence over those that are withdrawing from the same.

A child cannot be its own father, teacher and provider, and collective man needs certain guides, possessed of superior virtues. Government therefore ought to consider it its first duty to educate the intellect of man, abolish evils and provide for the gratification of the real necessities of man. Religion and Politics have an identical aim, and each king therefore should also be a Melchisedech or high priest. Mankind, in attempting to separate what they consider the "wordly" from the spiritual, has lost the true spirit, and kings and priests, by losing the true spirit of religion and becoming sectarian, have lost their power. True religion and true freedom are inseparable. Primordial man was in possession of the power of punishing his inferiors and even to deprive them of life by depriving them of his life-giving presence; but man in his present condition has lost the power, and no person has the right to punish or kill another person. The power of kings and judges to punish is therefore only symbolic, and they possess such rights only as the representatives of a higher authority than individual man and therefore ought to exercise such powers only in the interest of their highest conception of justice. Punishments ought to be proportionate in severity to the severity of the crimes, and it is unjust to punish only those crimes which have been committed against the physical man, so-called political or temporal crimes; and to let those criminals go free, who attempt to poison, injure or destroy the intellectual or spiritual part of man. The cause of this injustice is that those who are entrusted with authority are themselves imperfect or criminal and liable to misuse their authority, and mankind cannot expect to arrive at the golden age before its leaders will be more perfect men, whose hearts are filled with love for humanity, and whose minds are illuminated by the divine intelligence of the universal spirit.

AN AMERICAN BUDDHIST.

(To be continued.)

(Continued from the last Number.)

SCRAPS OF ANCIENT HISTORY OF THE ISLAND OF JAVA.

(A Popular Version from Notes furnished by BARON TENGNAGELL, F. T. S.)

II.

WHAT is now left of the civilization, science, and prosperity, which could be found in Java during the domination of the Hindus?

Before answering that question, we will mention without comment two events. The advent of Islamism in 1313 and the arrival of the Hollanders at Java in 1594.

In the south of the division Lebak, in the Presidency of Bantam, in the mountains of Kendong, there live a number of little people, called the Bedoeni. They are originally Sudaniens like the rest of the population, with whom they entertain no communication; because they have still preserved their ancient religion. Very probably they are the ancient inhabitants of Bantam or Padjadjaran, which have emigrated to the mountains at the time when the Mussulmans conquered the land. They are only agriculturists, and crimes are entirely unknown in their little community. They pay their taxes regularly and are distinguished from the Mahomedans by the simplicity of their costumes, their love of truth, their loyalty and their chastity. They are divided into Djelma-dalem and Djelma-loewar. (Interior and exterior Djelma.) The first ones live retired from the world, and preserve with the greatest exactness their civil and religious usages. They occupy the Kampong Tji-Beo, and they cannot transcend the number of forty men. The number of the women is not fixed. If, in consequence of births the number of forty is transcended, they who are above that number go to the exterior ranks of Djelma-loewar. Those who live in the villages with the rest of the population observe their customs only in so far as the circumstances permit. Their number is unknown, but it is supposed that

there are not more than one thousand souls. Their civil government consists of three chiefs: The Girang po-oen, the Girang dalem and the Girang serat. The Girang po-oen is their civil and religious chief; he maintains the order and the peace, the usages derived from their ancestors, and their religious observances. He performs the marriage ceremonies, and on solemn occasions pronounces prayers. His office is hereditary, but not remunerated. The Girang dalem is the eldest son and probable successor of his father, whose orders he causes to be executed, whenever they concern the civil government. The Girang serat is chosen by the Djelma, and his duty is to attend to everything that has to do with the outside world. All affairs have to be transacted verbally, because it is forbidden to write. Their religion is but little known, but they have a great horror for Islamism. They are not allowed to cultivate anything else but rice and maize, and whatever else they may need they have to get it by way of exchange. They are permitted to cook their rice and maize; but all other nourishment they have to eat raw. They are prohibited from killing or eating any kind of animals and even from making use of tame animals. They are not permitted to write, or to use any clothing except white, blue or black; neither are they allowed to use gold or any kind of things which they have not manufactured themselves. They believe in a future life and that the souls of criminals are burned in the craters, and that those of virtuous people go to paradise.

Idolaters in the Mountains of Tengger.

After the conquest of Madjapahit by the Mussulmans, those of the inhabitants who decided to remain true to the faith of their fathers and to the cults of Brahma, Vishnu and Siva, escaped to the uninhabited mountains under the guidance of Kjabhi Dadap Poetih. Their villages, which can only be found at an altitude of four thousand feet, resemble each other; their houses, built of wood and covered with "alleng alleng," are occupied by several families, and have one door each, which always faces the Mount Bramo. There are about three thousand of them. They are very ignorant, and their primitive religion has become mixed up with so many strange practices that its originality has become unrecognizable. After the people are assembled, the chief priest goes to the edge of the crater, asks for the blessing of the gods Sang Jang Toenggal, Pandec Deva Nata, and above all of the supreme God Deva Brahma, and then throws his offerings into the crater.

The population then begin all sorts of festivities.

Their buffaloes run free in the mountains, where no tigers are to be found. They do not trouble themselves about their cattle or their horses, and only when some of them are wanted for their sacrifices, then they are collected and caught. Theft and other crimes are unknown amongst those idolaters, who live in peace in their mountains in the greatest simplicity, and avoid as much as possible the contact with the inhabitants of the valleys. They only occupy themselves with agriculture and cultivate maize, potatoes, onions and other vegetables, which they exchange for such objects as absolute necessity requires.

They never take part in any dispute or opposition; they do faithfully their duties toward the Government, and the Government does not intermeddle with their costumes and usages.

The Island of Bali.

The Island of Bali is under the authority of the Dutch Government and comprises nine divisions or kingdoms, independent of each other. They are named:—

1. Boleleng; 2. Djembrana; 3. Karang Assom; 4. Klongkon; 5. Djaujar; 6. Bangli; 7. Badong; 8. Mengoevi; 9. Tabanan.

It is supposed, that the same Hindus, which have propagated their religion at Java, have done likewise at Bali; but it is certain, that after the conquest of Java by the Mahomedans, many of those who refused to accept the new faith, went to Bali, where the Hinduism then took a new start and became extended. At the present time the Brahminical faith (Sivaism) and Buddhism have there a considerable number of adherents.

The Buddhists are not very numerous, and inhabit especially two places, called Karang Assem and Djanjan. The Brahman priests have preserved their religion in their primitive purity and follow exactly the prescriptions of the Vedas; but the people honor besides a number of spirits,

good and bad ones, such as the "pitris, the spirits of their ancestors and Boeta, or demoniacal spirits." The places which are especially consecrated to the cultus or the "Sadkah jangan," or the six temples, consecrated to Siva. There are others besides, which are less venerated, and we also find the "Parajangan" temples, dedicated to all gods; "Roemah Deva," small temples, dedicated to one single divinity; "Sanggar," chapels, and finally "Panatarans," or sacred places, where the offerings for gods or spirits are deposited. Those offerings consist of rice, cooked meat, fish, fruits, silver and clothing.

Bloody sacrifices of buffaloes and poultry and hogs are only performed at solemn occasions. The people are divided into four castes—the Brahmins, the Xatria, the Wesja and the Soedra.

In the caste of priests or Brahmins, the men have the title of "Idabagoes" and the women Idajoc; those which have some knowledge of religion and literature are called Palanda. They are very numerous, and many are forced by poverty to obtain a living by agriculture, fishing or manual labour.

The caste of the Xatria is the second one in importance. It comprises the warriors, and their members have the title "Deva." At former times all the princes did belong to that caste; but now it is not so, and at present the Deva Agong is the only one who has necessarily to be a Xatria.

The caste of the Wesja is the third one, and is very important at Bali. Its members were formerly merchants, agriculturists, artists and artisans, consider now every occupation as below their dignity, and only attend to the trade. The members of this caste, to which nearly all the princes of Pali belong, have the title of Goesti.

The caste of the Soedras is the last one, and is that of the common people. They have no title, and whenever one belonging to a superior caste speaks of one such, they call him Kahoela (servant) or Wang (man). They are entirely subject to the other castes, who can dispose of them and their possessions as they please.

Besides these castes, there are also the Tjandalas, which everybody despises and rejects. They are such as have contracted incurable diseases, in consequence of which they have become outcastes and who now in mournful solitude drag out a miserable existence to its end.

For the soul of the dead to be received in the swarga of Indra, next in the Vishnuloka, and afterwards in the Siyaloka, it is necessary to burn the corpse of the defunct. The bodies of the three highest castes are therefore always burnt; but as this ceremony is a very expensive one, the corpses are usually embalmed or interred, until the relatives have amassed the requisite sum. The Soedras bury their dead, and it is admitted generally that their souls transmigrate into an animal, usually into a dog; and this accounts for the respect with which they treat those animals. If by some accident a Soedra becomes wealthy, he is obliged to disinter the bodies of his parents and to burn them. The ceremonies on such occasions differ according to the castes, but only the widows of princes are burned with their husbands. This sacrifice is performed in two different ways. At first they erect near the funeral pyre of the husband, a chamber built of masonry of about four feet in height, in which a hot fire is kindled. The women are taken there with the same ceremonies used in bringing the corpse of the husband, and after arriving at the pyre, they either throw themselves alive into the flames, which process is called ma-bila, or they strike themselves at the edge of the chamber with some knife in such a manner that they fall dying into the fire, and this way, which is considered the most valued, is called Satya ma-satya. The wife who sacrifices herself in this way obtains thereby the cognomen "Satyawati" (the faithful one). Ordinarily, whenever a princess dies, some of her slaves sacrifice themselves in the same manner.

Notes concerning the History of ancient Java.

In consequence of the many uncertainties which the ancient legends present to us, it would undoubtedly be very difficult to discover the entire truth; but it seems that there is some probability in the following statement. It seems probable that the islands of Sumatra and Java were once a part of the Indian Continent, at a time when Ceylon was a part of the same. We might then admit that goni and giants,

of which according to the legend the primitive population was composed, were the Autochtones, living in the forests of the interior, and which have been subjugated originally by an Aryan or Brahminical immigration, which came from Malacca, whilst the legend of Hadji Saka refers to a colony of Buddhists, which not having the same laws as the Brahmins, could without difficulty cross the ocean. If we admit this explanation, it follows that the institution of castes dates back to an epoch anterior to the separation of Ceylon and Sumatra and Java from the Indian continent.

If we look to the proofs which corroborate the probability of this theory, we see that they are of two kinds: 1, proofs derived from the antiquities of the Hindus; and 2, proofs derived from Sanscrit works, which form a part of the Javanese language.

About fifteen or sixteen years ago an ascension was made of the Dempo volcano, which is situated in the Passoemelo, in the interior of Sumatra, and whose elevation is about 10,000 metres above the ocean level. Although this volcano is still active, there were found upon its top the ruins of ancient Hindu temples, which must have been of very great antiquity, because the natives did not even know of their existence.

In going from Lahat at Gocong Sakti in the Passoemelo, I saw myself the remnants of colossal statues, which were broken, and whose origin was equally unknown to the inhabitants. It seems therefore that Brahmanism flourished at Sumatra at such a remote epoch, that even the remembrance of the same is lost, and that the population at that epoch was much more than at present. There have also been found at Java, on the summit of several volcanoes, which are still in activity, the remnants of Hindu constructions; and about ten years ago an extraordinary successful attempt was made to climb to the top of the Saneroo volcano, which is in full activity, and 11,460 feet above the ocean, and there again some constructions were found, dating from a Hindu epoch.

The opinion is held generally that the primitive colonists were driven back from the borderlands of the ocean towards the interior, and the Buddhist colonists then occupied those lands. This is the opinion of the scientists who have investigated the subject. It seems to me that now another conjecture presents itself, founded upon facts, which formerly were wanting, because it is only four years since "Isis Unveiled" has been published. The primitive population is said to have been composed of the subjects of Theredat. They had already engaged in war with the Brahman colonists, who had arrived by land, and were finally driven back from the country while the descendants of the Brahmins had their power augmented by the successive arrival of Buddhistic colonies. The inhabitants, who were still savages of the forests of the interior, were then subjected and gradually converted to the religion of the Brahmins and the Buddhistic religion, both of which live in Java peaceably together.

As far as Sanscrit is concerned, it is certain that the Javanese language contains a great number of words belonging to Sanscrit, and that these words do not refer to religion only but that they refer to things and ideas, which must have presented themselves at the beginning of a new-born civilization. At all times, and especially wherever strangers have attempted to convert a people, they have always begun their work by studying their language, and have only employed foreign words when the language of the country was insufficient to express their new ideas. But as we have to do with a great number of different ideas, we must admit that commercial relations existed between the natives and the foreigners, and that to those relations we must attribute the great number of Sanscrit words in the Javanese language; and, as these words are pure Sanscrit, it follows that the Sanscrit must at that time have been a living language and that this circumstance makes the above theory the most probable one.

Throughout Java the word "Dessa" indicates a village, a community of natives, and the Hindu word is "Desha." This would not confirm our supposition, except after the subjects of Theredat had been driven back, and there was none left to the Island but Hindus and the savages inhabiting the forests,

Islamism finished by subduing the whole island in 1460, at which time Bantam was conquered. Islamism persecuted the idolators with fire and sword, but the Christians, at least the Hollanders, did not trouble themselves about their religion, and, if the Malnis have preserved a recollection of religious persecutions, this must be attributed only to the Portuguese and to the Spaniards.

T. F., F. T. S.

AN ARABIAN STORY.

TRANSCRIBED BY P. DAVIDSON, F. T. S.

As a sequel, under the same category to the highly interesting story "Can the Double murder?" which appeared in the *Theosophist* of January 1883, I herewith append the following, which confirms the fact of the susceptibility of the *Mayavi-Rupa*. It is related by Palgrave, in his interesting work on Arabia.

In the year 1850, which answers to 1228 E. H., during the reign of the Sultan Sáeed, King of the eastern portion of Arabia called *Oman*, a young merchant of Muscat, who had recently married one of the fairest damsels of that city, embarked on commercial business in a ship bound for the coast of Zanzibar. After a prosperous voyage he arrived at the market for his traffic, and there remained, according to his custom, some months laying in a suitable cargo for his return home.

One evening, while residing at a place opposite the island of Zanzibar, about 2,000 miles south of Muscat, he was seated on the roof of the house where he lodged in company with an Arabian, whose acquaintance he had recently made. Chance had thrown them together, and community of race in a foreign land had produced a certain degree of intimacy.

The sun was setting, and the two friends were smoking their pipes in that peaceful way peculiar to Orientals generally, when the merchant remarked a strange expression pass over his companion's face, which caused him to enquire the cause. "Did you see what I this moment behold," answered the Arabian seer, "you would look even graver than I do." Such a reply naturally led to further enquiry, on which the magician, after a suitable show of reluctance at having to communicate painful news, at length said, "I have just seen such a person," naming a well-known libertine of Muscat, "enter your house at this very hour, and at a moment when there is no one at home but your wife, who appears to greet him with great joy."

It was now the husband's turn to look grave indeed. Starting instantly to his feet, and seizing the magician by the throat, the merchant extracted from him a minute relation of all that was passing between his wife and her visitor, which cannot be better told than in the well-known words which Shakespeare puts into the mouth of Iago, when saying to Othello,

"There are a kind of men so loose of soul
That in their sleep will mutter their affairs:
One of this kind is Cassio," &c.

The indignation of the injured husband rose to the highest pitch. "Are there no means," he eagerly inquired, "to forestall, or at least avenge the crime?" To the latter part of the question the Arabian seer replied that he was indeed possessed of the most effectual means for that end, and would willingly exert them. "Do so at once," rejoined the merchant. "Not so fast," answered the other, "we must first preclude the possibility of ill consequences to ourselves."

He then directed the merchant to draw up a document, empowering his friend, the magician, to take vengeance on the guilty woman and her paramour. The paper was quickly written, dated, signed and sealed. "Now," said the clairvoyant; "call up the whole family to whom this house belongs, after which I myself will countersign the document."

The orders of the seer were fulfilled. By this time night had set in, and the whole party stood in silence on the roof, under the open canopy of the starry sky. The writ of death lay on a table in the midst. "Now give me your dagger," said the magician to the husband. The latter drew from his belt the crooked silver-handled dirk, commonly worn by Arabs of a certain rank, and handed it to his friend. He took it in silence, turned slowly towards the north, and after muttering a few words, stabbed the air twice. "Now go and sleep in peace," said he to the husband; "your vengeance is complete, for the criminals are both dead."

Shortly after this extraordinary incident had occurred, the merchant left Zanzibar for Muscat. Immediately on his landing he was told that his only brother had been cast into prison, and was then detained on suspicion of murder. "Your wife," said his friend to him, "and with her such a one," mentioning the name of the individual denounced by the clairvoyant at Zanzibar, "were found one morning dead within a chamber of your house; a dagger had pierced them twice through and through. No trace could be obtained of the murderer or his weapon; but as your brother seemed the most likely person to have done the deed, he was arrested and questioned before the judges. Nothing, however, appeared to prove his guilt; so the Government consigned him to prison until your return, in order that a fresh examination of the matter might then take place."

The merchant at once went to the authorities, and told his wondrous tale. The case seemed too strange not to be sifted to the bottom, so it was referred from tribunal to tribunal, till the Sultan Sáeed declared that he reserved to himself the right to judge the case in person.

Accordingly, the Sultan caused the merchant and his brother to be brought to Nezwah, the capital of Oman, his usual place of residence, but without permission to quit the city. Then he sent orders to Zanzibar, that all who had signed the document, or been in any way witnesses of the scene on the house-top, should be sent to his capital without delay. When all the party were assembled at Nezwah, consisting of the two brothers, the African honscholder, and his family, together with some of his neighbours and the clairvoyant magician, the Sultan held a sort of *lit de justice* in the open air. The document was produced, and all present recognised and authenticated their respective signatures, while cross-examination only confirmed the correctness of the merchant's statement. Whereupon Sultan Sáeed declared himself unable to decide the guilt, or to award punishment in such an extraordinary case, and dismissed both the merchant and his brother, together with the witnesses from Zanzibar, after granting them a handsome recompense for loss of time and trouble incurred.

At the same time the Sultan strongly advised the Arabian seer to be henceforth more discreet in the exercise of his occult powers—a recommendation afterwards extended to all the magicians and clairvoyants of Oman. And if the all-potent monarch did no more, popular rumour assigned a reason for his forbearance—that his own favorite spouse, the mother of the present Sultan, was the very Hecate of Arabian Wizards, and Witches, and worthy to preside at any weird meeting of black cats, broom-sticks, he goats, magic cauldrons, or any of the spiritualistic circles which exist either in Europe, or America, at the present day.

CHEAP AND GOOD FOOD.

(Knowledge.)

By T. R. ALLINSON, L. R. C. P.

ALLOW me to bring under the notice of your readers some experiments I have just concluded to solve the difficulty of feeding our poor in London and elsewhere. The cry is that food is so dear the poor can scarcely live. This cry is true if they want to live on luxuries, but if they will live on wholesome but plain and healthy fare, they can do so for very little. A little over a month ago I determined to give up all expensive articles of food and live almost as cheaply as possible. Having left off flesh foods for nearly two years, and lecturing frequently on the question of food, I knew what to select. Looking over my food accounts, I found milk, butter, eggs, and cheese, with tea and coffee, were fairly expensive articles, and none of them necessary, so I gave them up for a time to see results. On October 19, I began my experiment; my weight was then 9 stone, 8 ounces. I continued this purely vegetarian diet for a month, when my weight was 9 stone, 3 pounds, 12 ounces, or a gain of 3½ pounds. My friends said I looked well; I felt well, and did my usual work the same as ever. I walked from 10 to 15 miles daily, seeing patients or taking exercise. Here is an account of my dietary, which cost me little more than sixpence a day, and I could easily live for less without luxuries:—Breakfast consisted of a basin of porridge, made from a mixture of oatmeal and wheatmeal, which I found more palatable than either singly. This I usually eat with bread to insure thorough insalivation,

Then came bread fried in refined cotton-seed oil, or fried vegetable haggis. For drink I had a cup of cocoa or fruit syrup, with warm water and sugar. The cocoa used was an ordinary one with plenty of starch in it, which makes a thick drink, and no milk is then required. Dinner consisted of a thick vegetable soup and bread, potato pie, savoury pie, vegetarian pie, vegetable stew, stewed rice and tomatoes, &c. For a second course I had bread plum-pudding, stewed rice and fruit, baked sago, tapioca and apples, stewed prunes, figs, raisins, and bread. Tea meal consisted of bread and jam, stewed fruit, or some green stuff, as watercress, celery, tomatoes, &c. I had only three meals a day, and frequently, when very busy, I had only two, and a cup of cocoa and a biscuit for supper. I always use the whole-meal bread, as it is laxative and contains a good deal of nitrogen, which is thrown away with the bran. The cotton-seed oil is a cheap and good cooking oil, and is impossible to detect. This diet I continued for a month, and now I only take the animal products when out, not having them at my table.

Now compare this diet with one of flesh or mixed one. The latest analysis shows flesh to contain from 70 to 74 per cent. of water, the dry residue being very rich in nitrogen, and it contains a little carbonaceous or fatty matter. Hence, to live on meat alone, as much as 8 lb. a day is necessary. Then there are to be considered the diseases of animals which are communicable to man if that flesh be not thoroughly cooked all through, and as very few of our animals live a perfectly natural life, most of them are more or less diseased, especially the fat ones. The excess of nitrogen taken into the system in eating flesh meat has to be got rid of by the liver, kidneys, and lungs; hence these organs are overtaxed, and much disease is the consequence. In fact, were it not for flesh food we doctors should have very little to do. Man living in towns cannot afford to eat much flesh, because he does not get sufficient exercise and oxygen to burn up the excess of nitrogen. If he does eat this flesh and if he eat much, then he must suffer from many complaints, such as indigestion, bilious attacks, congested liver, hemorrhoids, gastric catarrh, and other gastric troubles. If the habit be continued in, gall-stones or urinary calculi may follow, or rheumatism and gout. Then the kidneys become diseased and more work is thrown on the heart, which becomes also diseased; the end is death by one of the lingering diseases, which shows a diseased organ somewhere. Even epilepsy and many nervous diseases are aggravated by flesh. Cancer is on the increase, and, from some observations I have made, it may be indirectly traced to flesh. Consumption has only a remote connection with flesh, it being due chiefly to want of fresh air. Vegetable food is cheap, contains an abundant supply of nutriment at first cost, and our systems are so formed as to use it with least expenditure of vital force. We use no cruelty in obtaining our food, and can easily see if it be wholesome or in a rotten state.

By means of our diet much disease is prevented, and even most chronic cases of present disease can be alleviated by it. If we want a cheap dietary we have the following foods to choose from:—Wheat, oats, barley, maize, rice, sago, tapioca, semolina, hominy, peas, beans, lentils, &c., which are all concentrated foods, and very rich in nutriment. Potatoes, parsnips, beets, carrots, turnips, onions, cabbage, sprouts, &c., give variety, bulk and flavour; to these may be added the sweet herbs for making savoury dishes. Apples, pears, currants, gooseberries, plums, strawberries, raspas, blackberries, and other fruits, with melons, peaches, grapes, &c., are high-priced, but wholesome fruits. The dried fruits, as dates, figs, apple rings, currants, raisins, &c., are cheap and good. To these may be added tinned goods. Thus one can see the immense variety of tasty things we have, and these to suit all purses. We can add to these milk, butter, cheese, eggs, and honey, which are got without killing animals. But if we take animal food, then fish is least injurious, then beef and mutton, while veal, pork, game, &c., are very indigestible, and ought to be avoided.

A NEW DISCOVERY.

LIQUID OXYGEN AND NITROGEN.

WE are slowly learning more of the liquid and solid states of the elementary and compound bodies formerly known as permanent gases. According to the latest researches, oxygen, when cooled to 136° C. (213° F.) below zero liquefies to a colourless transparent liquid at the very moderate pressure

of 23 atmospheres, or thereabouts. Nitrogen at the same temperature does not liquefy at a pressure of 150 atmospheres, but yields a colourless liquid with distinct meniscus, when the pressure is cautiously allowed to fall to a point not lower than 50 atmospheres. It is now well known that ozone, under quite moderate limits of pressure and temperature, is a liquid of intensely blue colour, which gives a vapour which can only be compared in colour with the brightest blue sky. In this condition ozone is a most potent body, decomposing with explosion upon slight provocation into common oxygen. Pure alcohol is a white solid at about—130° C. (—202° F.). At a very slightly higher temperature it is viscous, like oil.—*Lancet*, Sept. 15.

ARE THEOSOPHISTS ATHEISTS?

MR. ST. GEORGE LANE-FOX delivered an interesting lecture on the above subject in Patcheappah's Hall (Madras.) Our thanks are due to the *Madras Mail* for giving a pretty long report of the same in its issue of 31st March. We cannot do better than give here the extract from that Journal:—

At Patcheappah's Hall, Madras, on Friday night, Mr. St. George Lane-Fox, undertook the task of answering this question. There was a large attendance of natives. Mr. Anantha Charlu presided, and among those present were the Secretary of the Theosophical Society, Mr. Damodar K. Mavalankar, Dr. Hartmann, Mr. Srinivasa Row, Dr. Athalye.

Mr. Fox commenced his lecture by remarking that a great many people supposed that Theosophists were necessarily Atheists. It had been supposed that their leaders were Buddhists and that Buddhists were Atheists. He would endeavour to show that, if there was one word which was above all others inapplicable to Theosophy, that word was Atheism. Theosophists included people of various beliefs and sects. The Theosophic movement as such was not a "religion," although Theosophy was in one sense a very true religion inasmuch as it brought people together working for one common object, yet it was not a religion in a vulgar sense. As soon as people realised that there was a future, continued existence beyond this life, they were in fact Theosophists. The very fact that they believed in that future state and wished to assist others to do so proved them to be Theosophists in embryo. They could not deal with the *Ultimate Cause*, and therefore they remained silent upon the attributes of the *Supreme*. That was the position of nearly every true Theosophist, but such an attitude of respectful silence could not be identified with Atheism. Broadly speaking, Atheism was a misnomer. The Theosophic doctrine was one of enlightened observation. It taught that, existing everywhere and about us, there is an unseen something of which we cannot immediately take cognisance by our ordinary physical senses, but that vague feeling leads us to investigate into the unseen and unknown, and all enlightened people would realise that they do not know yet much that man is capable of knowing if he adopts proper means of enquiry. They knew of the existence of people who had developed the higher senses and faculties, and who had consequently greater powers of research into the unknown than we possess. Those persons, who were called Mahatmas, or sometimes the Adepts of *Occult* science, had got a doctrine, which was the result of their investigation. It was a matter of absolute knowledge to them—because by their experience, which extended over a very long period and over an immense area, it was not merely a matter of conjecture. This doctrine which they held and taught as a matter of absolute knowledge, regarding both material and spiritual things had been in existence for ages. He would try to explain what that doctrine was. It taught first that all is subject to change, that nothing was fixed and immovable, but what was, is not necessarily what is or what shall be, so far as its condition is concerned. That there was a movement, and that the tendency was towards perfection. That perfection was always being worked towards and the progress was not even and continuous so far as could be supposed by conditioned beings like us, but that it was a movement in cycles. That there were periods of activity and rest, but that each period, whether on a small or a large scale, is always something building up more and more toward a grand magnificent end, which is held in view as an ultimate possibility. Those periods of change from activity to rest were called in Sanskrit *Manvantara* and *Pralaya*. We human beings were the *microcosm* of the *macrocosm*, so that our whole lives we have intervening activity and rest. Death was one of those periods of subjective rest which the human ego or soul had to undergo in the process of evolution towards the higher state. That doctrine when applied to the *Macrocosm* was sometimes called the doctrine of emanation and absorption. During the period of universal rest there was a period of the unknowable, and for us unthinkable, condition of absolute existence and absolute consciousness, but this was the only one reality. The period in which every thing is in a state of quiet unconscious rest did not last for ever. There came a time when the night was passed and there was renewed activity in the universe, and there was emanation from the Supreme called *Mulaprakriti** of a power or powers which vivified all that is and

* The reader should not here lose sight of the fact that *Mulaprakriti* may be said to be identical with the *Supreme* only in the state of *Pralaya*. *Mulaprakriti*, or undifferentiated cosmic matter as it is interpreted, is that aspect of *Parabrahm*, which forms the basis of the phenomenal *Universe* during the day of Brahma, while *Parabrahm* is that hypothetical abstraction which remains immutable both during the day and the night of Brahma. (See the article on the *Victims of Words* in the February *Theosophist*):—

then became in the aggregate two powers called *Purush* and *Prakriti*; those two powers combined with the intelligence resulting from their action formed the *trinity* of everything in nature. Now they believed in the vital importance of that one vivifying active spirit which animated all, and called it *the one life*. It was the one existence which always is and always must be. He proceeded to speak of the one vivifying energy, tracing the energy from its source in the sun's rays into wood, the growth of which was caused by the sun and might be regarded as an accumulation of the sun's power. The scientist said that energy was incessant and that matter was indestructible, but he could not go farther. He did not know why energy acted upon matter in a particular way. He did not know,—or perhaps did not care—why it was that there should be that continuous action of life always expanding and give rise to more developed and perfected forms of being, always tending to evolve conscious life out of inert material. The occultist *did* care, because he knew that the greatest matters of fundamental consequence to our very being were involved. Thus the Theosophist, who was one who generally aspired at becoming an occultist in time, was much less an Atheist than the ordinary man of science. The scientist did not approach the height to which the occultist soared. Occultism was beyond the reach of the scientific man. A true occultist was a true philanthropist; he was always an optimist and always hopeful, knowing that there was a brighter and better time to come. Occultism taught them that their acts should be directed toward the attainment of some higher end. The further they went along the right path the more contented they became, and the more they benefited mankind. The more they exerted themselves towards the common object the more they were able to throw down the barriers to progress, consequently the more they gave rise to unity, and co-operation and happiness among the various races of men. Theosophy was essentially practical, and to the Theosophic doctrine belonged the utilitarian doctrine. The Theosophist believed that anything that was useful or necessary to physical happiness should not be despised, but should rather be recorded in the light of a means to an end. It was not sufficient to say there was a higher state, and that it was no use to try to be good here. But it also taught that it is not sufficient to look upon this life as an end in itself, but that we should endeavour to realise it as extremely important in its right place, as a means to a truer and higher end. Wealth too must not be despised, but it should also be rightly appreciated and understood. The modern scientific economist was able to point out that money was not wealth itself, but merely its temporary representative and a medium of exchange or distribution, and that an individual or a nation should work for the purpose of attaining rather money's worth than money, rather the end itself than merely one of the means. The Theosophist or Occultist, said that although humanity taken as a whole intuitively desired that which was useful for their progress, that was to say real wealth, yet there were very many things which people desired, which were exactly the opposite of wealth rightly understood, and that the desire for money itself was often fanatical and unmeaning. The occultist knew that true or real wealth meant accomplished and accumulated work, work which was useful or needful towards some true end or stage in the evolutionary progress of humanity, in other words properly concentrated *Cosmic Energy*.*

A vote of thanks to the lecturer concluded the meeting.

The above report of Mr. Lane-Fox's Lecture does not give some of the most important points dwelt upon at length by the lecturer. This led to a misunderstanding of the situation by some members of our Society who attach importance to the mere word *Atheism*, and to interpret it in a sense not yet accepted by the general public. For the edification of our brothers of that phase of mind, we copy below the reply signed "Another Theosophist," from the *Philosophic Inquirer*, to a "Theosophist" who took up the former attitude. We would also draw their special attention to the article on "The Metaphysical Basis of Esoteric Buddhism," which will be found in another column.

B. S.

"ARE THEOSOPHISTS ATHEISTS?"

"A Theosophist" in the *Philosophic Inquirer* of the 6th Instant, seems to misunderstand entirely the scope of Mr. Lane-Fox's lecture on the above subject, at the Patchcappali's Hall, Madras. With the permission of my good brother, I shall here show how his charge against the lecturer of going against the rules of the Society, does not hold water. The Theosophical Society is sometimes charged with atheism—that word being associated in the minds of the general public, as he (Mr. Lane-Fox) was careful to explain, with a notion that it has

*To illustrate the position, which Theosophy takes in regard to Theology and Science, Mr. Lane-Fox concluded his lecture by reading the following passage of "Isis Unveiled," Vol. I. page XIV.

"Deeply sensible of the Titanic struggle, that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been, to gather into our several chapters, like weapons into armorios, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of to-day is born of the brutal yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression.

To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologians in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of *Science* or *Theology*."

B. S.

no belief in any higher aspirations or any future existence, limiting its operation to grossly mundane affairs with no spark of philanthropy in it. The lecturer had to show that such an idea was entirely erroneous in regard to the Theosophical Society: he was not there to wage a war of words, which has been unfortunately the cause of many an unprofitable dissension. The word was understood in a certain sense and he desired to prove that in that sense the Society was not atheistic. He distinctly began by saying that the Theosophical Society was open to persons of all shades of belief, and that as such it could not be identified with any particular form of faith. He laid great stress upon this fact and also added further that hardly any man who had given any thought to the subject, could be found outside of the Lunatic Asylum, who did not believe in an unknown cause, a supreme power, as the basis of all phenomena. (Of course there may be some who may not have thought over the matter and had therefore to be put out of consideration then.) Therefore, as soon as a person realised this truth, he became a Theosophist, whether he joined the Society or not. It will thus be apparent that what the lecturer wanted to impress upon his audience was the fact that there was *no atheist in the sense in which the word was generally understood and interpreted*, adding that the word atheism was in fact a misnomer. It is now for the readers to judge whether in this manner he respected and defended the position of those who choose to call themselves atheists—transcendental if you please—as opposed to believers in a Personal God—or whether he disrespected their belief as my brother is pleased to suppose. In strength of my assertion, I have to refer the reader to the report in the *Madras Mail*, where Mr. Lane-Fox says that a true Theosophist refuses to personify with human attributes that Supreme Power.

Again I beg to emphasise the point that Mr. Lane-Fox was in the Hall to defend an *idea*, not a word; and his scientific explanations were clear on the point. He did not say plainly, but what he led his intelligent and attentive hearers to infer was that a true Theosophist—not a mere member of the Society, who may be an agnostic, although not an atheist as commonly understood—was a cosmopolitan. As such, he could be a Pantheist, a Monotheist, an Idolater—nay even an Atheist—all depending upon the stand-point from which he would then argue his position. Just as a mountain top could be reached by various paths, so truth could be perceived from different aspects, and to realise the truth from all its aspects and its numerous stand-points was to become a true Theosophist. He was a Pantheist, because he recognised the existence of that Supreme Power as universally diffused; he was a Monotheist, because he admitted of only one eternal, infinite, absolute existence—a Unity; he was an Idolater, because Nature was his idol by the abstract contemplation of which he realised the non-natural; he was an Atheist, because he refused to personify that Supreme Power, or, in other words, to drag down the Infinite to the level of the finite, by investing it with human attributes. All these stand-points were beautifully presented by the lecturer to an intelligent and attentive thinker. What a superficial thinker generally falls a prey to and what every abstruse metaphysician always avoids, is to be—a "victim of words." This only reminds me of a lecture of Col. Olcott's. After he had finished, one of the audience asked him to substantiate the truth of what he had said by exhibiting a phenomenon. All that the Colonel could and did say was that he could give explanations to the people, but he had not the power to furnish them with brains to be able to understand him—the request of the wisacre being evidently in direct opposition to the spirit of his lecture which treated of transcendental philosophy.

ANOTHER THEOSOPHIST.

9th April, 1884.

This controversy simply shows that Theosophy has no particular creed.—Ed.

(Continued from the March Number of the Theosophist.)

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

Now it is my purpose to show in a few words the relation existing between the magnetic system of treatment, Homeopathy and Allopathy. There is a sad want of peace between Allopathy and Homeopathy. Each wages a constant warfare against the other. Each condemns the other as being useless, irrational and inefficacious in the extreme. Although there is a constant jealousy and warfare between Homeopathy and Allopathy, yet to the right observer both are equally good and useful. Although the principles of both the systems are quite different from each other, yet it cannot now-a-days be denied by anybody that Homeopaths as well as Allopaths do every now and then cure manifold diseases by their respective systems. Here arises a very important question of itself in every thinking mind. It is this:—How can both the systems accomplish the same very end when the doctrines they profess and stand upon are diametrically opposite to each other? To this my simple answer is that although the doctrines they profess are quite opposed to each other yet I am in a position to presume that there is a truth common to both. In the absence of that common truth, they could not accomplish the same

very end. It is that common truth which has given to both of them the respectable positions they enjoy. Deduct that common truth from them and you will find in them nothing worthy of remark. What and where is that common truth cannot be positively pointed out in the face of antagonism. But so far as I can safely proceed to say, the doctrines of both Homeopathy and Allopathy are found in happy harmony in *Magnetopathy*. I think every one will be exceedingly happy to find the two ever antagonistic principles lying in one and the same place in perfect harmony. The fundamental doctrine of Homeopathy is "*Similia similibus curantur*," *i. e.*, the similar cures the similar. This doctrine is a part of the doctrine of *Magnetopathy*, for it has been shown plainly that Magnetism can create disease as well as it can cure disease. In this respect the doctrine of *Magnetopathy* is quite Homeopathic. Again, the fundamental doctrine of Allopathy is "*Contraria contrariis curantur*," *i. e.*, contrary cures the contrary. This is also a part of the doctrine of *Magnetopathy*, for it has been shown plainly that the human body gets diseased when the head is magnetised by the north pole, while it becomes healthy when the same is magnetised by the opposite or south pole of a steel magnet or the magnetic healer. In this respect the doctrine of *Magnetopathy* is Allopathic. In short the doctrines of both Homeopathy and Allopathy combine to make up the unit of the grand doctrine of *Magnetopathy*. Therefore the systems of Homeopathy and Allopathy may wage war against each other, but *Magnetopathy* can never do so against any of them. Rather finding them both in its own bosom, it binds them both by a tie of affection. It bids them make peace with each other and work for the good of mankind. At last it is not out of place to show that the modes of magnetic treatment that have up to the present time been invented and practised by some European physicians are quite different from that already discussed in the foregoing pages. In times gone by long since Mesmer, Dr. Reichenbach and Dr. Hahneman used steel magnets as a remedial agent in the treatment of manifold diseases. How far they were successful in combating with diseases is now beyond our power to ascertain. But so far we are in a position to conclude that, had the modes of their employing magnetism been very successful, they would not have been so much neglected by the medical profession at present. Their present obsolescence is a proof of their not having been so successful.

Frederic Antony Mesmer, a German physician, found out by experiment the curative property of the steel magnet, but he did not long use it for the treatment of diseases. He ere long found an analogy between the steel magnet and the human body, and by the force of his *will-power* used the magnetism of his own body to cure the indispositions of others. The mode of applying animal magnetism by *will-power* for the treatment of diseases and various other purposes is popularly termed Mesmerism after his name. That Mesmerism, having very little connection with my mode of applying instrumental magnetism, deserves no particular mention here.

Baron von Reichenbach, an illustrious German philosopher, made various investigations regarding the properties of steel magnet and its relation to human body. He found by experiments that the human body was affected by the touch of magnets and by the influence of terrestrial magnetism. He speaks of a man having his limbs made rigid and consciousness lost altogether by the action of a powerful magnet presented to him from such a distance as the room he was in permitted. He also remarks that in some places in Europe man keeps health by lying down in bed with his head placed northward and becomes uneasy by lying down with his head placed southward. He again observes that, in some other places in Europe, the effects produced from lying down are quite contrary to those mentioned above. He assigns no reason for the effects thus observed in different places.

One might imagine that the philosopher in question formed his conclusions from observing the effect of lying down with his head placed both northward and southward for a considerable length of time. No, that was not the case.

He says in his own language that he observed the effects by making the subject of experiment lie down in each place for an hour only in the direction he desired. How far therefore his observation on the subject can safely be relied upon is left to every intelligent man to determine. Further his experiments on the subject have not up to this time been verified by any other philosopher, and therefore they may be called empirical.

He also remarks that the two hands of a man are the two magnetic poles, and that the head, eyes and mouth, are the foci where the Magnetic force appears to be concentrated. This he asserts to be the reason why passes with the hand and gazing with fixed eyes are the most powerful means of mesmerising. This fact perfectly disagrees with the results of our actual experiments which have undoubtedly established that the palms of the two hands are but the two branches of the south pole, and head, eyes and the mouth are but the parts of the north pole.

Reichenbach further observes that the magnetic light emanates from the hands of sensitive persons as well as from the poles of steel magnets. He says that the light issuing from the north pole is blue and that issuing from the south pole is red. The property of the north pole is grateful coolness and that of the south pole is disagreeable warmth. The right hand of man, being in his opinion the north pole, produces cooling sensation, and the left hand, being the south pole, produce warming sensation. From this it is plain that, when he desired to cure any indisposition of the human body, he produced either coolness or warmth according to the nature of the indisposition, by causing either the north or south pole of a magnet or the palm of right or left hand to be passed down along the body indisposed. How far this mode of applying steel magnetism was successful in removing the ailments of the human frame is a matter of great doubt. It is to be regretted that all these researches made by Baron von Reichenbach are in sad variance with the results of our most careful experiments repeated over and over again on the magnet and the human body. In the cold climate of Europe they might have been all solid and true, but in the hot climate of India they appear to be a mass of vapour. Dr. Hahneman, the great founder of Homeopathy, has noted down in his *Materia Medica*, the different kinds of systems which the two poles of steel magnet can severally produce on being applied on the different parts of a healthy body. The intention of his so doing is according to his doctrine of "*Similia, similibus curantur*" to apply either of the poles to a certain part of a diseased body, for the cure of such symptoms, which that pole is found to produce on the same part of a healthy body. One simple example would suffice to explain the subject more fully. Suppose the application of the south pole of a steel magnet on the eyes of a healthy body makes them red, inflamed and painful. Now, in accordance with the doctrine of the doctor, the application of the very same pole of the magnet to another man's eyes which have been inflamed and painful for some reason or other would cure them. Whether Dr. Hahneman himself carried on this mode of treatment in what we call real diseases with good results is not clearly stated by him. Supposing this mode of treatment to be efficacious, it is neither in accordance nor in variance with our mode of magnetic treatment, for it has no connection with our terrestrial magnetism. In consequence thereof we need not dwell upon it at large.

A few years since there have been some persons in England who have been using magnetism empirically for the treatment of diseases. Amongst them may be mentioned the names of Herring, Dr. Scott, Seymour,

Whetings and Welton. Mr. Herring has invented a magnetic brush for baldness and neuralgic pains in the head. He has set a small horse-shoe magnet flatly behind the brush and has arranged a few rows of steel bristles on its front side. The steel bristles, being in contact with the two legs of the horse-shoe magnet, are necessarily magnetised by it in such a manner that the points of half the number of bristles are rendered the north poles, while those of the other half are rendered the south poles. In consequence, when the brush is used in combing the hair, both the north and the south poles of a few hundred of small magnets act simultaneously on the head. This mode of operation is according to our theory inefficient in the extreme, for the effects produced by the two opposite poles at the same time on the same spot are sure to neutralise each other. Moreover the magnetic brush having no connection with the terrestrial magnetism which is acting constantly on our body, and which is the basis of our mode of magnetic treatment, deserves no further discussion here. I should only say here that, had the points of all the steel bristles of the brush been true magnetic south poles,* and had the brush instead of sliding along the head from up downwards been held stationary on the crown of the head, it would have been deemed as a magnetising instrument of our system. Dr. Scott has invented a magnetic brush which he calls Electric Flesh Brush. He alleges that his brush quickly cures rheumatism, gouts and all aches and pains resulting from disordered blood and other causes.

The brush is similar to Mr. Herring's magnetic brush in every respect except one. In Herring's brush the bristles are made of steel, while those of Dr. Scott's brush are made of horse-hair. In consequence the magnetisation of the head effected by Herring's brush is direct, while the magnetisation of the head by Scott's brush is effected through the intervention of horse-hair. Our remarks regarding the efficacy of Mr. Herring's brush hold equally good in the case of Dr. Scott's brush. Some of my patients have perseveringly used Dr. Scott's brush, but unfortunately have derived neither good nor bad results from it.

Mr. Seymour, the Medical Electrician of Guys's Hospital, has invented some magnetic appliances which he calls Amynterion appliances or Magnetic curative appliances. He makes a paste composed of steel filings and India rubber and constructs different kinds of bands and pads with that composition. Afterwards he magnetises these bands and pads by putting them into suitable coils excited by Galvanic batteries. Mr. Seymour advises his bands and pads to be worn on the diseased part of the bodies: consequently his appliances are named Lung Invigorators, Chest-protectors, Spine Bands, Knee Caps, Anklets, Wristlets, Pad Soles, Throat Protectors, Belts, Friction Gloves, Necklets, &c. &c. In these appliances the magnetic poles are used indiscriminately without paying any regard to terrestrial magnetism which, in our opinion, is the chief source of human health. How far these appliances are efficacious in removing disease has not been experimented upon by myself. They may prove efficacious to some extent when they are by chance applied to the human body in the manner in which we use the horse-shoe or the bar magnets to it for the cure of diseases.

Mr. Whittings of London has recently invented a kind of magnetic appliance for the cure of certain diseases which he calls "Magnetod." According to the seats of diseases his Magnetod appliances are differently constructed and are termed *Lung Invigorators, Chest Protectors, Throat Protectors, Spine Bands, Friction Gloves, Wristlets, Knee Caps, Corsets, &c.* He alleges that by his Magnetod appliances Bronchitis, Asthma, Conges-

tion of the Lungs, Pleurisy, Palpitation of the Heart, Lumbago, Sciatica, Gout, Neuralgia, General Debility, Nervousness, Hysteria, Paralysis, Headaches, Constipation, Deafness and Wakefulness are quietly relieved and cured.

From the facts just now stated, it becomes evident that the Magnetod appliances of Mr. Whiting are in every respect similar to the Amynterion or Magnetic appliances of Mr. Seymour which have been described before. The principle upon which both of them are based and constructed is virtually the same. The only difference between the two is in shape, size and color. Another peculiarity of the Magnetod appliances is their being perforated throughout. In consequence the Magnetod appliances deserve no separate remarks regarding their efficacy in curing diseases.

Letters to the Editor.

A REPLY TO "A NATIVE THINKER" ON THEOSOPHY."

In the January number of the Journal of the Theosophical Society, there is an extract from the *Madras Mail*, headed "Theosophy," and written by "A Native Thinker." The writer asks why occult science has not bestowed upon us some efficacious remedy for cholera or snake-bite, so as to stem the immense loss of life which takes place in India year after year. "A Native Thinker" is evidently not aware that occult science has actually given such a remedy to the world thousands of years ago, but the world heeded not and must suffer the consequences. I need not tell "A Native Thinker" that, according to the teachings of Theosophy, it is the holy men of all ages and generations who have been, to the exclusion of all others, the custodians of the mysteries, which in their *ensemble* constitute, or are supposed to constitute what goes by the name of the Occult Sciences. Now, holy men have at all times proclaimed that those who live a truly pious and godly life shall be safe from disease, and secure even against the bite of serpents.

The question as to how far the above assertion is true, or not, has nothing to do with the subject under discussion. "A Native Thinker" wants to know: Why occult science has not proclaimed to the world a remedy against cholera or snake-bite?—I say in reply, that occult science has done so from ancient times up to this date. Owing to my ignorance of the Sanskrit language I must leave it to the learned editor of the *Theosophist* to bring forward the necessary evidence from the ancient Hindu writers. I shall restrict myself to the Bible and its teaching on the subject.

In Exodus (xv. 26) we find the following sentence as spoken by Moses to the people of Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and keep all his statutes, I will put none of the diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee." Under similar conditions we find a similar promise in the 5th book of Moses: "And the Lord will take away from thee all sickness." As to immunity from serpent bite, we find it recorded (Numbers xxi. 4—12) that Moses did protect the Israelites while in the desert against the consequence of snake-bites. Of the prophet Daniel it is recorded that he came out intact from a lion's den, into which he had been thrown; and there is somewhere a passage in Job—a book said to be older than the books of Moses—where it is stated that even the beasts of the field make peace with the man of God.

Coming now down to the time of Christ, we find the same doctrine enunciated in the address he delivered to his apostles, (Mark xvi. 15 20):—And he said unto them, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be condemned; and these signs shall follow them that believe: In my name shall they cast out demons; they shall speak with (new) tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following."

* Note.—In English books on Magnetism the exact north pole of a magnet is termed south pole, and likewise the exact south pole is termed north pole. But in French books reverse is the case. They call each by its true name.

He that believes and is baptised shall be saved! Do you want to know what the baptism of Christ was? Read the 3rd chapter of Matthew, where John the Baptist, the forerunner of Christ, is reported to have said: "I indeed baptise you with water unto repentance; but he that comes after me (Christ) is mightier than I, whose shoes I am not worthy to bear, he shall baptise you with the holy spirit and with fire." There, this is the baptism of Christ. And he who is thus baptised, or imbued, with the holy spirit, or the spirit of holiness, and believes, is promised by Christ to be safe against the effects of deadly things or serpent bites.

The pathology of disease, as enunciated by Christ, can be learnt from the way he is reported to have cured a man afflicted with palsy. (Matthew ix. 6) Arise, said he to the sick of the palsy, arise, that ye may know that the son of man hath power on earth to forgive sins. If "A Native Thinker" will now turn to the Yoga Sutras of Patanjali, he will find that a similar doctrine has been held by the ancient Hindus. Of course this concordance of teachings at times and places so far distant from each other is not brought forward with the intention to prove the truth of the doctrine; what this concordance however undoubtedly proves, is the fact that men versed in the occult sciences did hold the same views on the subject at various times and places.

That Christ was a master of the occult sciences, that he selected his disciples with the view of imparting to them his knowledge, can be seen from the following verse: (Matthew XIII. 11.) "Unto you it is given to know the mysteries of the kingdom of heaven."

Are then all the inhabitants of Hindustan, in order to be proof against cholera and snake-poison, to become Yogis, in accordance with the doctrines laid down by Patanjali? Is it practical that they should do so? Here Theosophy steps in and teaches us the great lesson that the practice of Yoga (concentration of thought and will power) does not consist so much in the observance of certain postures and the attentive repetition of certain *mantras*; as in a constant watchfulness over the inner mind, by means of which man may be expected to deal, as far as his requirements are concerned, with worldly affairs, without being thereby drawn into the vortex of materialism. Such a state of constant watchfulness may, by itself, be far from constituting the true Yogi or adept; it is however sure to render the individual concerned receptive of the adept's influence. And since adepts are supposed, according to what we have seen before, to be gifted, not only with the virtue of immunity from disease, but also with the power of healing the diseases of others—I should say that the question of "A Native Thinker" finds in Theosophy its complete and practical solution. For however little practicable it may be that every man should, at the present round of humanity, strive to become an adept; it is practicable and, indeed, highly desirable, that each and all should live such a life as would render the respective subject easily receptive of the healing powers of the adept.

That this view of the subject is not spun out of my own imagination, but has, moreover, been acted upon—with what amount of success I am unable to say—by the early Christians, may be seen from the following passage of the Apostle James (v. 14.) "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

I am afraid, all I had to say in answer to "A Native Thinker," will after all hardly satisfy him. He, with a good many others, might, moreover, be likely, at first sight, to look upon my attempt to solve the question as far-fetched, if not worse than that. I confess, not a very long time ago, I myself would have looked upon the explanation I have just given as a sort of subterfuge. I would have said to myself: "There is an easy way offered to the Mahatmas of proving their superior knowledge, and of benefitting mankind at the same time; they have only to mention the cholera remedy, or the antidote to snake-bites: instead of this they tell us to live the life of a saint—certainly no easy matter, and the consequence will be the world will be going on as before and man will continue to die by the thousands of the cholera scourge."

Now, first of all, "A Native Thinker" starts with the supposition that there is, somewhere in Nature, some such thing as a cholera remedy—a supposition which, to say the least of

it, is gratuitous.* And the same may be said with regard to snake-bite. A long series of statistics have proved that the allopathic method of cure is simply helpless in the face of cholera, if not worse. The average mortality of cholera patients, when left to themselves, is 50 per cent, under allopathic treatment, the mortality, the average mortality, has sometimes risen to 60 and 70 per cent. Homœopathy boasts—rightly or wrongly is out of the question for the present—of a far more favorable result. But then Homœopathy repudiates the idea of any cholera specific altogether. Homœopathy proclaims that it is an idle task to search after a certain specific for a certain disease; for there is none. Homœopathy insists moreover that it is not the disease that is to be treated, but the patient; and since patients, even when apparently laboring under the same pathological disorder, widely differ with regard to age, sex, habits of life, climatic and hereditary influences, temperament and constitution, the curative agent must be different with different individuals. If it be true that a pure and pious life makes men proof against disease, then the remedy in us surpasses in universality by far all what outward Nature can offer us in this respect. Meditation, as usually understood and practised, must appear as a poor and wretched therapeutic patch-work indeed, in comparison with the health and vigor-giving virtue of a spiritual life.

Now, as far as I am able to understand Theosophy, I believe I am not wrong in saying that the Mahatmas are ready and willing to awaken in all those who are earnestly prepared for it, just such a mode of inner life as would conduce to immunity from disease. And "A Native Thinker" is not satisfied with, and thankful for, this favor? Is not prevention better than, and by far to superior, cure?

The fact is, "A Native Thinker" doubts altogether the existence of the Mahatmas and the very existence of occult science; he would however be inclined to give up his doubts, if the alleged possessors of esoteric knowledge could, or would, reveal to him and to the world at large a cholera specific, or a specific against snake-bite. So long as this or something similar is not done, he calls upon his countrymen to pause before they commit themselves to a belief in the revelations of the Theosophical leaders.

May I request "A Native Thinker" to listen to the following story. There was once a habitual drunkard, who felt that he is gradually becoming shaky and nervous, wretched and miserable. Having heard of a famous doctor, he made up his mind to go and consult him. The doctor perceived that he had to do with a drunkard, and told his patient that he required no medicine; all that is wanted to restore his health is to give up the pernicious habit. "But," said the patient, "my neighbour, the apothecary, told me that he has a patent medicine in stock, by the name of Pick-me-Up, which would counteract the injurious effects of drink in an hour's time." "Then why don't you try it?" asked the doctor. "Because I thought, you, in your superior wisdom, could give me a still better advice." "Well that is what I have actually done."

I leave "A Native Thinker" to draw from this little story his own conclusions. I need hardly remind him that in the eyes of only wise and holy men our usual worldly life, with its thousand worries and ambitions, is no better than the life of a drunkard is in our own eyes.

Let us first get sober and clear-minded before we venture to ask questions, and expect to get suitable answers! In other words, let us first live the life of purity of mind and body, and see what will come out of it afterwards.

L. S.

TAROT.

WOULD it be too much to ask the Editor of the *Theosophist* to explain "the manner of reading the hieroglyphs of the Tarot" as mentioned in Eliphas Levi, page 355, *Rituel de la Haute Magie*? I have pored over the matter but have not succeeded in getting at his meaning. I have the Tarot Italian, French and Spanish.

Note.—We regret we can say no more than that the "Tarot" may be looked at as a circle, a square, a five pointed star, or a cross. A real occultist can work upon this hint and, trying to explain the mystery from these four stand points, can get at its real meaning.—T. S.

*The recent researches of Dr. Koch however seem to indicate, that there is a specific remedy for cholera, because the cholera-Cocilli cannot live in the gastric juice, if it contains a certain amount of acid.—Bigotry and Dogmatism are just as distasteful in Medicine, as they are in religion.—A. B.

EXPLANATION WANTED.

A FEW years ago I was visiting some relatives in Z..... Switzerland, one evening there was a social gathering at our house, and it was proposed to try to hold a circle. The Protestant minister who was present objected, but his objection was overruled, and the table began to tip. The spirit (?), on being asked its name, gave that of a seamstress, who had died only shortly before. On hearing this name every one began to laugh, because the said seamstress had been a very queer and eccentric person; but soon this hilarity was followed by a more serious mood, because on being asked where she was, she (the spirit) said she was in hell. She then related that she had poisoned her mother, gave the name of the poison, the name of the place where it was bought, and other detailed circumstances. She also gave the particulars of her own burial and the text of the funeral sermon; but this part of the communication can be explained by the presence of the identical minister who preached it.

However there was no suspicion about her mother's death having been an unnatural one; but public opinion, being aroused by this spirit communication, it provoked enquiry and investigation. The body was exhumed and examined, the poison was found, the purchase of the same traced to the indicated chemist shop, and the story corroborated in every detail.

A. v. H....

Note.—The corroboration of the facts concerning the murder of the communicating spirit's mother will perhaps be taken by some as a proof that it was a "genuine spirit" communication. Let us see, however, if any other explanation, more reasonable and scientific, can be given. It has been stated on the authority of our occult doctrines that in the case of ordinary humanity, the *shell* (composed of the fourth, and the grossest portion of the fifth, principles) survives the death of the physical body for a certain period. This period largely depends upon the *Karma* of the individual, whether in mental desires or physical acts. Thus it is not difficult to conceive the possibility that the feeling of repentance for the horrible act of *matricide* may have so strongly impressed the dying thought of the seamstress as to effect for the time being the union between the fourth and the lower portions of the fifth principle, wherein reside memory and physical consciousness. The presence of the minister—one of a class whose whole bent of mind, owing to professional proclivities, is generally directed towards penitent sinners—and the further fact of his being the very priest who officiated at her funeral are sufficient to give the *shell* a stimulus, if any were needed (since the seamstress had died but a very short time previous to the seance and consequently hardly needed any) to give vent to a thought of so oppressive a nature. The confession of the "shell" of the seamstress that she "was in hell," is enough to show to any thinking mind that the communicating principle could not have been a "spirit," and spoke of hell simply because it found the ready picture of one in the priest's brain. It is needless to mention here that occultism admits of no orthodox Hell, although evil personalities have their various degrees of mental suffering in the state of *Avitchi*.

D. K.

WHAT SYSTEM OF MEDICINE IS THE BEST ?

You are perhaps aware that I am by profession a medical practitioner besides being the teacher of Medicine in the local Medical School. It is therefore of the greatest importance that I should know the true laws of cure and learn to distinguish between what is good, and what is indifferent in each system of medicine, and also between a sound and a false system.

Will you therefore kindly take the trouble to ask any of our Revered Mahatmas whether

Allopathy.
Homœopathy.
Mesmerism.
Electrotherapy.
Hakcemec or the Greeco-Arabic system.
Ayurveda as taught in Charaka and Susruta, or

Ayurveda as taught in Tantras and later Hindo works, is to be preferred as being based on true principles. In case there be truths in each of the above systems, I am anxious to know in what diseases each system is superior to the others.

Yours fraternally,
N. G., F. T. S.

To comply with the request of our brother, to tell him in what diseases each system of medicine is superior to another, it would be necessary to write a complete work on Therapeutics. If a person needs mechanical treatment, the homœopathic plan of salvation would be of little use; while in other cases the homœopathic treatment

would do less harm than the heroic practice of Dr. Sangrado. Electricity may do good or may do harm, according to the manner in which it is applied, and while the magnetism of a pure and unselfish mesmeriser can do no harm, that of a selfish and ignorant magnetiser is always injurious.

Shakespeare says: "There is good in every thing." We would therefore advise our brother to study the nature of disease, and then practise that system, which he understands best.

A. B.

A SINGULAR CASE.

A CORRESPONDENT writes:—

"The *Banner of Light* has a curious case given in its columns. There is," it says, "a gentleman, in the city of New York who, until latterly, was one of its most able as well as respectable merchants. Loss of mental faculties is a frequent consequence of long-sustained application to a single subject, but in this case there is a peculiarity of affection that may interest many readers of the *Banner* :

Notwithstanding the complete decay of this gentleman's mental faculties, he writes as wise and sensible letters of business to-day as he ever did, and this, although he is utterly incapable of reading what he has written; a description of a case that is unprecedented, so far as this writer has witnessed.

I suppose that in this case only the 4th Principle is active; but what has become of the fifth? Has it evaporated or become latent or paralyzed? Is a man in his dotage only a shell? Or has the connection ceased? If a shell, what has become of the fifth principle?

L. A., F. T. S."

Ed. Note.—We think it is the reverse. It is neither the 4th principle—the only one alive in the period "of dotage" or insanity—nor the 5th that is active, for both are, so to say, paralyzed, in the case of the New York gentleman. Everything in the brain is dead, or rather in a cataleptic stupor—with the exception of that portion called in physiology sensigenous molecules, which go to form the physical superstructure or foundation of memory in our brain. And even in that portion of the brain-substance only those molecules are really alive and active which are directly connected rather with mechanical impulses, long acquired habits, &c., properly speaking, than with memory *in toto*. We have heard of several cases of insanity upon all and every subject except that which had degenerated into a mental and physical habit. A portrait painter, a lunatic, when asked to draw some particular person whom he had known, would paint his likeness from memory far better than he might have done during his days of perfect health when having that person before him at a sitting. Nevertheless, as soon as the likeness was completed, he used to see invariably in it some animal, asking whether that dog or cat, or bird was not "very very natural and beautiful."

SPIRITS AND ELEMENTARIES.

MR. E. WILKE of San Francisco, U. S., America, inquires whether Madame Blavatsky has changed her mind in regard to the character of spirits communicating at spiritual seances; because "Isis Unveiled," Vol. I., page 67, says: "We are far from believing that all the spirits that communicate at circles are of the classes called elementals and elementaries. Many, especially among those who control the medium subjectively to speak, write, or otherwise act in various ways, are human disembodied spirits."

So far as we know, Madame Blavatsky has had no reason to change her mind, since she wrote the above paragraph. Only the same might have been more explicit, and probably would have been so, if "Isis Unveiled" had been written expressly for believers in Spiritualism. However the subject of intelligences, communicating at spiritual seances, has been more explicitly treated on page 313 of Vol. III. (September number) of the *Theosophist*. It says: "But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors."—"This class comprises the spirits of sane suicides. They are *Spirits* and not *Shells*, because there is not in their cases, at any rate until later, a total and permanent divorce between the fourth, and fifth principles on the one hand, and the sixth and seventh on the other. The two decades are divided, they

exist apart, but a line of connection still unites them, they may yet reunite, and the sorely threatened personality avert its doom," etc.

Such "spirits" do exist and the complete division of their higher principles from the lower ones does not take place, until its appointed life term is run out, which term cannot be shortened by a wilful act of suicide. They remain "spirits" until the time comes, when in the regular, not interrupted, course of events they would have died. They then die a second death, and the final division of the principles takes place. Such "spirits" may be very much injured by coming in contact with immoral mediums and necromancers.

As regards the purer spirits in the devachanic condition, they cannot consciously communicate with us; but a sensitive person can put himself "in sympathetic rapport with their ray," the soul of the "medium" may become "attuned" to that of the person in Devachan, and speak and act like her, as has been repeatedly explained by Madame Blavatsky.

As to our correspondent's question about Avitchi, we would say that this is a state of wickedness for such, in whom the germ of the sixth principle has united with the lower principles. It corresponds to Devachan; but instead of being a state of enjoyment, it is a state of suffering. It is the place for "Black Magicians."

A. B.

Acknowledgments.

SHRI RAJRISHI GRANTHA, by N. O. Trivedi:—The work is in *Guzerati* and treats of the Aryan Religion. Printed at the Press of the United Printing and General Agency Company, Ahmedabad.

GUP AND GOSSIP:—A weekly serio-comic melange of Politics, Society, Literature and the Arts. Calcutta, No. 6, Vol. I (April 12, 1884).

RELIGION IN GENERAL:—A lecture delivered at the Anniversary Meeting of the Secunderabad Branch Theosophical Society, by N. M. Duraiswami Pillai Avargal, B. A. Printed at the Gladstone Press, Hyderabad (Dekkan).

THE BRITISH EMPIRE: its History, Past, Present and Future, by a Tea-Planter. Printed at the People's Friend Press, Calcutta. The small pamphlet is very unique and grotesque. It tries to show from the Bible prophecies that the English are a lost tribe of Israel, destined to have the political and the spiritual power of the whole world, at the reappearance of Christ, which event is put in the year 1897 as of probable occurrence. While certain past events are shown as the fulfilment of the prophecies, no distinct future events are fixed at a particular period by the same methods. The work is a fair specimen of theological dogmatism and too gross and material an interpretation of what may probably have an esoteric meaning in the Bible.

B. S.

Answers to Correspondents.

Mr. Samuel Jonathan, Salem.—The claims of the Catholic Saint at Goa will be discussed in the next number.

E. C.—"Christianity and Theosophy" has arrived too late for insertion in the present number. We will however say, that we see no objection to that kind of Christianity, which you attempt to defend; because it is pure Theosophy, as pure Christianity necessarily must be.

M. DE BOURBON, F. T. S.

We are happy to announce that the hope to which we gave expression in the February *Theosophist*—in talking of the alleged death of the Secretary of our Branch Theosophical Society at Hague—has been realized. The deceased gentleman was the elder brother of our Fellow Theosophist. On seeing the article in question, our brother immediately wrote to the above effect under date the 3rd of March, from Bergen where he had gone on official business. As he is the life and soul of our Branch, it gives us great pleasure to see that he has been spared for the promotion of the work he has so ably undertaken.

Reviews.

LA LINGUISTIQUE DÉVOILÉE, (LINGUISTICS UNVEILED.)

BY M. S. LEVY-BING, F. T. S., PARIS.

(Continued from the March Number.)

LET us now cast a hasty glance at the characteristic features that distinguish the two families of speech—Aryan and Semitic.

The roots, the primary elements, or as Max Müller calls them, Phonetic types, to which all words in every language are reducible, are in the Aryan family monosyllabic, like *gam*, "to go;" *kar*, "to do;" *bhu*, "to be;" *shru*, "to hear;" *mri*, "to die;" *juv* or *jviv*, "to live;" *i*, "to go;" &c., &c. They have an inherent vitality and are accompanied by inflections which were themselves at one time simple elements, but long anterior to the separation of the races speaking the old-Aryan tongue by a process of excessive attrition and therefore decay, are now scarcely distinguishable from their former selves. These roots, with slight modifications according to certain laws, have made such rich and copious languages as the Sanskrit and the Greek, not to mention such modern highly cultured languages as the German, the English and the French. The subject of these roots or *dhatus* has been so ably and exhaustively handled by the ancient Sanskrit grammarians—from Panini downwards—that they have left nothing undone; but circumstances, too numerous to mention, prevented them from applying their critical and metaphysical acumen to the study of foreign, yet cognate, idioms, and thus anticipate the moderns by building up the science of Comparative Philology. That task was left to Francis Bopp—*clarum et memorabile nomen*—with his numerous followers (mostly Germans) who worked up these materials left by the Sanskrit grammarians, with a zeal and devotion quite astonishing into that impregnable stronghold which M. Levy-Bing is attempting to destroy with his feeble and clumsy Phœnician battering ram.

The roots of the Semitic languages are, as a general rule, trilateral, as *talaba*, he called; *hasaba*, he counted; *qatala*, he cut; *kolama*, he wrote.* The inflectional changes are made by adding—of course in accordance with certain set rules—in the beginning, in the middle or at the end, certain letters called serviles, *a, i, t, n, m, sh, e, k, l, b*.

The paucity of the roots and the artificiality of the formation of derivations and inflexions on a trilateral basis render the languages, which do not differ much from one another, so stiff and heavy that although one of them at least, the Arabic, is the richest in literature of them all, they cannot be compared with the pliancy, freedom and the extreme adaptability to the wants of the human mind which distinguish the roots and the inflectional changes of the Aryan languages. Hence the Semites have recourse to, very often, the most elaborate metaphors for the most common conception, which indeed add a certain grandeur and dignity to their style highly typical of their serious and at times melancholy mode of life and turn of mind.† This is what Canon Farrar says regarding this family in his "Origin of Language:" "They are simple and rigid, metallic rather than fluid; physical and sensuous in their character, deficient in abstraction and almost incapable of metaphysical accuracy. The roots are trilateral in form and so few in number that their meanings are generally vague, being in fact a series of metaphorical applications of some sensible perception. They are deficient in style and perspective; they are, as Ewald observes, lyric and poetic rather than oratorical and epic; they are the best means of showing us the primitive tendencies of language; they may be compared to the utterances of a fair and intelligent infancy

* The roots have a preterite signification of the third person singular masculine (the Semite verbs have their two genders also, the masculine and the feminine); the *a* sound is to be pronounced like the Sanskrit अ. M. Levy-Bing would write them down as *tlb, hsb, qll, klm*.

† To support this, our assertion, I could quote a number of authorities; but the student of English only, we may refer to the third lecture of Farrar's *Families of Speech*, and to Chapter XII of the American Philologist's, Prof. Whitney's, *Life and Growth of Language*.

retained in a manhood which has not fulfilled the brilliant promise of its early days."

We have been compelled to dwell a little longer on this point than perhaps we strictly should. But the ingenious author of the book under review is not only bold enough to attempt proving to the philological student that the Aryan Family of languages is derived from the Phœnician and scientifically proved to be almost identical with Hebrew but is ambitious enough to propose in his second Chapter and elsewhere that his Phœnician ought to be made a *universal language all over the civilized world!* The adoption of this measure would, he believes, cut the Gordian knot of the difficulties, which we poor mortals experience in the intercommunication of our thoughts from such a multiplicity of languages. He then exultingly quotes from Leibnitz, who, whilst speculating on the possibilities of a universal language, says that if such a thing existed, it would spare the human race one-third of their lives which they now spend in learning languages. To this kind proposal we can only remark in the words of Horace:—*Risum tenentis amici?* A universal language is not a new idea. Leibnitz, who simultaneously with Newton was the inventor of the Differential Calculus, believed in the possibility of a Universal language. But, unlike M. Levy-Bing, he proposed that a new artificial language be invented for the purpose by a conclave of philosophers. Unfortunately he died before the plan was matured. Max Müller in his third lecture (second series) of his *Science of Language*, gives an analysis of such an artificial Universal language planned and matured by an English Divine, Bishop Wilkin, who flourished in the seventeenth century. But M. Levy-Bing would save us the trouble of concocting an Artificial language and desires to present us with a language already "cut and dried" for universal adoption. One wonders whether he is really serious or merely trifling with the intelligence of his readers by proposing such a scheme. Does he not know that a language was never made as a matter of human convention, nor was it ever adopted in a similar manner by a whole nation, much less by many nations simultaneously and collectively? The making, or the adoption, of a language is the work of time—a principal factor in all human undertakings. It was, we believe, Augustus Cæsar, who complained that he was unable, Emperor as he was, to add a single word to the Latin language such as could be adopted by all the Latin-speaking nations of the Roman Empire.....

Let us now move a step further and see what our science has to say regarding any possible relationship or any points of osculation between these two families of languages. This subject, as well as the still grander subject of the origin of language in general, is fraught with so many difficulties that the Students of Philology confessedly admit, without any reservation or dogmatism, that with their present knowledge their theories are based at best on conjectures, surmises and strange coincidences. Of course our author is equal to the task when he makes this bold assertion—the key-note if we may say of all that he endeavours to prove—"The princes of the Science," he says, "one cannot repeat it too often, have declared formally and unanimously that the origin of words called Aryan is still undiscoverable. It was therefore necessary either to stop short with them before that wall (muraille) which, raised as high as the heavens, formed an insurmountable barrier within and which had guarded for so many centuries the secret of the Indo-European languages—or to make a breach, to dash through that barrier, to penetrate into a new region, to explore it in all its parts, to recognise with certainty every one of those bonds, which bind it to ancient religion, and to show that these two worlds, which have been believed to be absolutely separated from each other, form but only a single whole and splendid universe." He imagines that he has "done it" by attempting to trace the descent of the Aryan languages from his Phœnician, which, in reality, is the Hebrew. He does not point to the latter as the Parent of all the Aryan languages—though he evidently means it, when he so frequently says that "it is identical with the Phœnician," and when he quotes innumerable passages from the Hebrew Bible illustrative of the use of his roots, and not from the few Phœnician fragments that have been preserved to us from the ravages of time. The reason of it is not far off. He reasons that it was the Phœnicians who gave their alphabet to the Jews, and as a matter of history to the Greeks through

Cadmus,* and thence to the Romans who have spread it all over Europe. So far M. Levy-Bing's treatment of this subject which he embodies in the first part of his work is very able and lucid. In this he shows the different stages through which the art of writing took its origin from picture-writing, thence developing itself into the Hieroglyphics of Egypt, and thence eventually into Phœnician and Hebrew alphabetism.† But the difficulty as regards the origin of the Sanskrit alphabet M. Levy-Bing slurs over, only assuming that its origin is Phœnician—an assumption which has yet to be substantiated, as it is simply an open question among the Philologists of the present day. After having given an importance to the Phœnician alphabet greater than what it seems to deserve, he argues without any show of reason that *because* the Phœnician gave its alphabet to the Indo-Europeans, it has also given them the elements of speech—a logical fallacy in which the conclusion is false, not only on account of the premises being questionable, but also the mode in which the conclusion is derived is quite erroneous, as it attempts to prove much more than *his* premises seem to warrant.

Now let us revert to the points of osculation as I have expressed myself above between the two Families. Philologists are willing to acknowledge that there are such points, and the author in his chapter entitled "The Avowals of Science" (*Les Aveux de la Science*) has taken very good care to give his readers numerous quotations from Bréal, Rénan, Geiger, Schleicher, Curtius and others not only in this connection, but also on those difficulties in their science which they have yet to surmount; as also on those moot-questions that are still undecided and undetermined. M. Levy-Bing's avowed object in doing so is to discredit philology by showing what are the riddles it has confessedly never been able to solve. This is scarcely fair. What science in modern ages would stand the test of such a canon of criticism, nay, what human institution? Now these points of contact seem to depend mainly on the similarity of a number of Aryan and Semitic roots in no way giving us a *carte-blanche* to suppose that the one set is derivable from the other. "General laws," says Farrar, "operative in the formation of all languages, might not be taken for indication of special affinity; who would maintain the identity of quadrupeds and birds from the analogy of their respiratory and digestive system? In the formation of languages certain first principles were necessarily observed by all, and this of course leads to some general resemblances."—*The Origin of Language*, page 199, Note. M. Levy-Bing, it must be admitted, has done yeoman's service‡ by making a collection of these resemblances and coincidences for which the science of Philology can never be too grateful. These, in the opinion of not a few *savants*, indicate a possible though a remote, common source—too far removed to be investigated by modern methods—from which the two streams *may* have flowed, each taking its own peculiar course "at its own sweet will," and each passing on through congenial soils and swelling its volume by accretion and growth in a manner so widely different as to become one of the scientific puzzles of modern times. To give even a few of the author's instances, would inconveniently enlarge this article. But still, we should like to observe that the resemblances between the Sanskrit *Shash* and the Hebrew *Shesh*, meaning "Six," and between the Sanskrit *Sáptan* and the Hebrew *Shieboe*, meaning "Seven," have been treated upon quite fully by writers on this subject.§ Now the Sanskrit ष ष *shash*, the zend *Kshavas*, the Lithuanian *Sheshi*, the Ancient Slav *Shesti*, the Gothic *Saihs*, the Latin *Sex*, the Greek *Hex*, all point to an ancient *Kshash* ष ष as has been observed by Bopp. And, we know that *sh* ष was never an initial letter in Sanskrit, but is found but in a very few words. And we moreover see that the Zend form here is more primi-

* Who was very likely an initiated Aryan from Jambudvîpa.

† A graphic and interesting treatment of the evolution of the Roman alphabet, stage by stage, from the Egyptian Hieroglyphics, is to be found in Ballhor's "*Alphabete Orientalischer und Occidentalischer Sprachen*," pages 8 and 9—my Edition being that of 1873.

‡ Nay, he promises to give us Etymological Dictionaries of the French, the German, the Latin, the Dutch, the Russian, the Italian, the Spanish and the Romance languages. "Avec la justification de l'origine phénicienne pour tous les mots"—with the justification of the Phœnician origin for all the words (literally).

§ Rénan among them, the author in French of a Comparative Grammar of the Semitic Languages—a work filling the same honorable place in semitic philology as Bopp's *magnum opus* in Aryan philology.

tive than the rest.* We therefore beg to submit to M. Levy-Bing, that the resemblance of the Sanskrit word and its Semitic prototype is probably accidental. For were our methods identical with his unscientific method, we should have to derive tholatter from the former. The same remarks may be made regarding the Semitic name for the number seven. The Sanscrit सप्त *Saptan*, which in this case is the oldest form, † is represented in Zend by *Haptan*, in Armenian by *evtan*, in Greek by *Hepta*, in Latin by *Septem*, in Gothic by *sibun*, in Lithuanian by *Septyni*, in ancient Slave by *Sedmi*. If M. Levy-Bing imagines that the Semitic is the oldest form, he has not only to account for the *tan* in words for "seven" in Sanskrit and other cognate sister languages, but has also to prove by instances as a phonetic law that the Semitic *b* corresponds to the Sanskrit, Greek, Latin, Lithuanian, Slave or Zend *p* (individually and separately) to the Armenian *v* and to the Gothic *b*.

In this connection I would mention an unfortunately glaring instance of the theological bias creeping into the writings of an otherwise cautious and able writer whom I have to quote often for the lucidity of his remarks. I mean Canon Farrar, who in a note in his *Chapters on Language*, (p. 193) says:—"It is not indeed impossible that the Aryans borrowed from the Semites the single number *saptan*, seven, from its mystery and importance in the Semitic system." He evidently refers to the Semite Kabala, that mystic storehouse of ancient Occult lore, which students of Occultism in our Society with the mere glimpses of light that they receive from their illustrious Gurus are beginning to learn, is a *réchauffé* of remotely ancient Aryan science and learning. The reader will thus perceive how theological bias asserts itself in most unexpected quarters and very often limits the intellectual horizon of even the best thinkers of the West.

ERIOPOLES.

A SHORT COMPENDIUM OF ASTROLOGY. †

We beg to acknowledge, with thanks, receipt of a copy kindly sent us by the author through Mr. A. Govinda Charlu, F. T. S. The Science of Astrology requires a sound knowledge of Astronomy, which, being a part of mathematics, must be classed among those termed "exact." Unfortunately, however, Astrology has to contend against two classes of persons. One denounces it as a humbug, a sham, a delusion, while the other worships it superstitiously without realising its importance as a Science. As the author, however, of the work under notice does not enter into this question, it is not the legitimate province of a reviewer to force a discussion of the subject. But at the same time the author's concluding remark cannot be too strongly emphasised:—

...We cannot but sink into insignificance, when the gigantic minds of antiquity are brought out in bold relief. With all our enlightenment and scientific progression, we have still much barbarism to unlearn.

The work is in two languages, Kanarese and English, and gives the necessary hints for a beginner, who, if he wants to acquire more extended and detailed information, must dive into the Sanskrit works, so voluminous and so complicated as to confuse him who does not first seek the assistance of a useful pamphlet like the one under notice. In this respect the work is instructive and useful indeed, although the reviewer cannot vouch for its scientific accuracy, since he can lay no claim to a very deep knowledge of the subject. At the same time it must be said that it is a matter of regret that the book does not allude to the most essential condition of success in arriving at correct astrological calculations. The reviewer was informed by a competent astrologer that physical and moral purity are strictly enjoined upon the student. Now one who comprehends the phenomena of conscious clairvoyance will see the necessity of such a condition. Perhaps the reader may say in reply that in that case the horoscope would be the result of clairvoyance and not of astrology. Nothing of the kind, however.

* Vid. M. Breal's Translation in French of his "Vergleichende Grammatic, p. 227, Vol. II.—(My Edition is that of 1868). Again M. Abel Hovelagno in his "Grammaire de la langue Zonde" quotes many recent authorities in this connection. Vide p. 157 of his book. (My edition is that of 1878.)

† Vido Bopp-Breal's Grammaire comparée, p. 228, and Hovelagno's Zend Grammar, p. 158.

‡ By Bangalore Sooryanaraianna Row, B. A. Class, Central College, Bangalore. Price nine annas, inclusive of postage.

Clairvoyance proper is a part of astrology proper, and each is the necessary complement of the other. The former furnishes the details of combinations which the latter, however accurate, cannot in every individual case determine with scientific precision. The author would do well to investigate this matter and say a few words in connection with the same, whenever he should think of getting out a second edition.

B. S.

HEREDITARY FACULTIES IN MAN.*

A book full of thought and provocative of thought is this new one of Mr. Galton's; a most useful book for the student of human nature. In his researches into the faculties of the mind he sometimes comes within sight of the very door of Esoteric Science, and, if he turns back without crossing its threshold, we must ascribe the blame to the unfortunate environment of the modern scientist, not, in this instance, to the man himself. If it were possible for a strictly orthodox Western scientist to become a thoroughgoing occultist, Mr. Galton is as likely an one as any to set the example. He is fearless, candid, systematic, cautious and thorough; the last, one would imagine, to make disgraceful surrenders to expediency or clamour and, after saying that matter includes every potentiality, to eat his words upon hearing the outcry they caused, as a certain other "scientific worthy" did. His present book is the more valuable to our party of Esotericism in that it shows at once the last step forward of Western Science and the gulf it has yet to leap. Those followers of Aristotle, who are so proud of creeping like the tortoise step by step from their "particulars" to their 'universals,' will find, in Mr. Galton's failure to grasp the one Final Vital Truth that lay almost within short reach, one more proof of the impotency of their method to solve the mystery of Man. But let us see what his researches have to show us. His general object is to note the varied hereditary faculties of different men and the great differences in different families and races, to learn how far history may have shown the practicability of "supplanting inefficient human stock" (he talks like one who is dealing with brute beasts!) by better strains and to consider whether it might not be our duty to do so by furthering the ends of evolution rather than to leave things to take their own course.

He begins by a study of human nature, making it clear that there is no such thing as a practicable unity of instinct as to wrong and right the world over: different conditions of development imply different standards of good and evil. And, as humanity is progressively evolving the more perfect from the less perfect, the higher from the lower, not even the European conscience has as yet properly developed, for even in that quarter "there are elements, some ancestral, and others the result of degeneration, that are of little or no value, or are positively harmful." He finds our cosmic relations but imperfectly understood as yet, but the evidence increasing that we as men are but inseparable integers of nations, as nations but units of one terrestrial family, and as the humanity of one planet but one group of a "vast system which in one of its aspects resembles a cosmic republic." The tendency of this view is to make us feel a kindlier interest in people and things outside our several little circles of personal relationship, to broaden the sympathies, break down selfish conservation, and stimulate the yearning for a better, deeper, more complete knowledge of ourselves and our world. Among the chief barriers artificially erected between men, religious creeds are the most formidable and cruel; Mr. Galton therefore takes up that question and dissects it bravely. The arguments offered by non-scientific persons for believing in the interference of an extra-cosmic Deity in human affairs are weighed, tested by scientific observation, and refuted. The pretended efficacy of prayer is similarly analysed and similarly declared against. Mr. Galton backs his conclusions by citations from the statistical tables of population, life, fire and marine insurance, and banking corporations: affirming that the figures prove that those who pray least to and believe least in Divine care and guidance thrive as well if not better than those who believe and pray most. And there is nothing whatever of rudeness or ribaldry in his argument; he judges, thinks and writes with the passionless calm of the philosopher and the man of science.

* *Inquiries into Human Faculty and Its Development.* By Francis Galton, F. R. S. London, Macmillan & Co., 1869.

Among the many interesting and striking features of the book in question will be especially remarked the chapters upon "Composite Portraiture," "Criminals and the Insane," "Gregorians and Slavish Instincts," "Mental Imagery," "Number-Form," "Visionaries," "Psychometric Experiments," (he seems to ignore Dr. Buchanan's priority in the use of this term), "Twins," "Theocratic Intervention," "Objective Efficacy of Prayer," and "Enthusiasm." Various photographic plates are given to show how one single face, startlingly individual in character, may be composed or made up out of 20, 30, 50, 60, or more different faces of separate individuals of both sexes. Thus, the portraits of father, mother, several brothers and sisters and relatives may be blended into a single composite portrait, which will represent not one personality but the aggregate personalities of all the individuals together. Thus a type of any given family or nation may be easily composed, and data of the greatest value to the student of human development thus supplied. Mr. Galton furthermore gives us a series of engraved and coloured plates to illustrate the curious discovery that in many persons' minds the mention of any given number or name immediately calls up a correspondential geometrical figure, or mechanical construction, such as lattice-work, steps of stairs, lines, groups of stars or dots, or clouds, or landscapes, or flashes of colour. Persons living this mental peculiarity may be at the same time in robust health and the soundest mind; it is simply a mental peculiarity of theirs, and shows that there is with them a sympathy of action between various parts or organs of the brain, such as Number, Form, Colour, etc. This is to speak like a Phrenologist, and Mr. Galton who ignores, if he be not actually ignorant of Phrenology, would do well to look over the treatises of Gall, Buchanan, Spurzheim and Combe in this connection. If any readers of the *Theosophist* have such perceptions of form and colour in connection with numbers or names, they will do a service by communicating the facts to the Editor, and if they can draw, by sending sketches of the forms and colours they mentally see when any given numbers, names or words are pronounced.

It is curious to find how the statistics collected by Mr. Galton with regard to the life-histories of twins go to support the doctrine of Karma as taught by the Hindu and Buddhist sages. This subject presents two distinct aspects. In one set of cases the twins are as like each other as may well be imagined; in another set—quite the reverse.

Instances occur, in which twins separated from each other by great distance are attacked by the same disease at precisely the same point of time with identical results, and thus lead Mr. Galton to the just remark that "we are too apt to look upon illness and death as capricious events, and there are some who ascribe them to the direct effect of supernatural interference, whereas the fact of the maladies of twins being continually alike, shows that illness and death are necessary incidents in a regular sequence of constitutional changes."

On the other hand there are equally numerous cases, in which twins presenting no dissimilarity in their nurture, are utterly dissimilar in all other respects. We shall quote a remarkable instance out of the many cited by the author:—

They [the twins] have had *exactly the same nurture* from their birth up to the present time; they are both perfectly healthy and strong, yet they are otherwise as dissimilar as two boys could be, physically, mentally and in their emotional nature."

Two conclusions are clearly necessitated by these researches. First, that what we call accidents are not really such and that the reign of law in Nature is so perfect that theocratic intervention is an impossibility. Secondly, that the chain of causation which governs a man has its origin in the shadowy regions beyond his birth, or, in other words, everything is subject to the law of Karma. With regard to this last conclusion it may be urged that we are mistaking the law of heredity for the law of Karma; but a careful examination of the set of cases in which the life histories of twins are so utterly dissimilar will render the groundlessness of such contention quite clear. If heredity were the potent factor in the problem as imagined, the nurture of twins being the same, they ought, without a single exception, to be perfectly similar in all the events and acts of their lives. But, as we have seen, such is by no means the case. If the questionable supposition be here raised that there really is a difference of nurture in these cases which escapes the observation of all concerned,

we have only to turn to the specific values assigned by Mr. Galton to Nature and Nurture, after a careful examination of a large number of facts—"There is no escape from the conclusion that Nature prevails enormously over Nurture." The effects of Nurture being thus eliminated, we have Nature alone to account for the similarity of the life of twins in some cases and their dissimilarity in others. If heredity were the sole directing energy in the formation of Nature, it would be utterly impossible to explain why such divergent results should be produced in the life-events of the two classes of twins we have referred to above. Surely this consideration points to the operation of some missing element, of great potency, which overrules heredity in, perhaps, the same proportion as heredity prevails over nurture. Occult science steps in at this stage and declares the succession of births, and the law of Karma as the *Deus ex machina*; and shows how this law is differently manifested as Nature and Nurture if science persists in shutting her eyes after all this, the loss is certainly not ours. Among the striking examples of the probable action of Karma, which have come under the writer's notice, was the case of the two Hindu lads brought to him at Moradabad a few months ago, to be cured of paralysis. The elder brother is about 17, the younger about 14 or 15 years of age. (These figures are perhaps but approximatively correct, the present writing being done at sea with no exact data available). They are the children of healthy parents and have brothers and sisters all healthy. So far as inquiries could show, there was no apparent cause whatever for their exceptional affliction. Yet each was stricken with paralysis upon attaining the age of 11 years. And by turning to page 88 of the *Theosophist* for December 1883, it will be seen that when the writer's Guru was appealed to to give permission for the cure of the boys, as many other paralytics had been cured, his answer was, "*Karma cannot be interfered with.*"

Our author's reflections upon the observed sympathies and repulsions between different kinds of animals are amusing to the occultist for their superficiality. No more than his compeers can he take in the idea that these phenomena of attraction and repulsion are but the expression of an universal law of polaric similarity and dissimilarity; that it is not the outer but the inner substance of the being which feels its attractions and repulsions. Ignoring this great fact, see how he errs in his hypothesis. "Swallows, rooks, and storks frequent dwelling houses [of man]; ostriches and zebras herd together; so do bisons and elks. On the other hand, deer and sheep, which are both gregarious, and both eat the same food and graze within the same enclosure, avoid one another. The spotted Danish dog, the Spitz dog, and the cat, have all a strong attachment to horses, and horses seem pleased with their company; but dogs and cats are proverbially discordant. I presume that two species of animals do not consider one another clubable, unless their behaviour and their persons are reciprocally agreeable. A phlegmatic animal would be exceedingly disquieted by the close companionship of an excitable one. Two herds of animals would hardly intermingle unless their respective languages of action and of voice were intelligible." There are instances on record of friendships between a cock and a horse, a cat and young chickens, a cat and an elephant: would Mr. Galton have us believe that the horse could interpret the clarion crow of the cock, or the chickens and elephant the caterwauling of the cat? Or, to pass into the vegetable kingdom, we find that plants and trees have also their sympathies and antipathies, not only for each other but also for man. In some countries it is customary to plant a tree on the day of a child's birth, and to dedicate it to the latter as its, so to say, vegetable foster-brother. And so close becomes the sympathy between them that instances are noted of the tree's drooping and dying as the child becomes ill and dies, and *vice versa*.* Prof. Max Müller gives a number of such cases in his treatise: "On Manners and Customs," drawn from many countries of Europe, New Zealand, British Guiana, and Asia. And Mr. Tyler, (*Researches into the Early History of Mankind*) in pursuing the same topic, remarks that we are driven to "inquire whether there is not some intelligible and truly human element in this supposed sympathy between the life of flowers and the life of man." Some plants are so attracted by the sun [*e. g.*, the common sunflower] as to follow its course throughout the day, even

* For remarks upon this subject see *Isis Unveiled*. I. 209, 246, etc.

when hidden by a fog. The acacia unfolds its petals at the sun's rising and closes them again at his setting; so does the lotus. Equally faithful to the man is the nightshade. The vine hates the cabbage but loves the olive; the ranunculus is attracted by the water-lily, the rue by the fig; while, as Baptista Porta* tells us, so "fierce" is the antipathy between plants and even between cuttings of the same plant, that in the case of the Mexican pomegranate the shoots when detached from the tree repel each other "with extraordinary ferocity." We have dwelt upon this portion of Mr. Galton's excellent work at greater length than we otherwise should, because his lame and feeble attempts to explain an occult and universal law of nature give us so complete a view of the distance there still is between science and the truth, and of the enormous gain that there would be to Western research if our Tyndalls and Spencers would but honor their ancestors by at least reading their literary remains.

H. S. OLCOTT.

TWO LECTURES ON MAN,—HIS BODY, LIFE AND SOUL.†

THE pamphlet containing the two lectures by Dr. J. C. Daji, on the above subject, delivered before the members of the Self-Improvement Association—affords good reading. The first lecture, which takes up nineteen pages, is confined to the subject of man's body, from a medical standpoint. It is the second lecture, occupying a space of thirteen printed pages, that is interesting to a psychologist. On page 20 one of the operations of *Life* is described as follows:—

It counteracts the force of gravitation, so as to enable the fluids of the body to pass from below upwards, in opposition to the laws of gravity.

Let the reader now turn to the *Isis Unveiled* and the different articles in the *Theosophist* explaining the phenomenon of the rising in air of Indian Fakirs. We remain on the ground so long as our magnetic polarity is opposed to that of the earth. Should we succeed in reversing our polarity and making it similar to that of the earth, we shall be repelled from the ground and remain suspended in the air so long as the two polarities are similar. This phenomenon, although of very rare occurrence and extremely difficult of achievement, is neither impossible nor "supernatural." In the Law of Gravitation, the occultist recognises but the Law of Attraction and Repulsion, and, according to the preponderance of the one or the other, the effect is produced. When their forces are equilibrated, the body remains stationary. This is however a digression, though indirectly bearing upon the above quotation from the book under review.

The author further on goes into the subject of the *Soul*. He decides the question in favour of transcendentalism, and the *soul* being entirely distinct from the body and not a mere function of the brain. Whatever the readers' opinion be, there is no doubt the author's arguments are clear and concise.

B. S.

* These examples and many more are given by him in his *Natural Magic* (*Magia Naturalis*) which appeared in the 16th century.

† By Jehangir Cursetji Daji, L. M. & S. Printed at the Bombay, Gazette Steam Press, Ranipart Row, Bombay.

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No. 5.

BUDDHISM IN RELATION TO
CHRISTIANITY.

At the last large meeting held in February, by the Victoria (Philosophical) Institute, 7, Adelphi Terrace, London, a paper was read by Rev. R. C. Collins, M. A., on Buddhism in relation to Christianity. Referring to the parallels between the persons and characters of Buddha and Jesus Christ, he said:—Take, as a prominent instance, the birth stories. I need not here give details, which are to be found in any modern work on Buddhism. The supposed miraculous conception; the bringing down of Buddha from the Tusita heaven; the Devas acknowledging his supremacy; the presentation in the Temple, when the images of Indra and other Gods threw themselves at his feet; the temptation by Mara—which legends are embellished by the modern writer I have already quoted, and such phrases as “Conceived by the Holy Ghost,” “Born of the Virgin Maya,” “Song of the heavenly host,” “Presentation in the Temple” and “Temptation in the Wilderness”—none of these is found in the early Pāli texts. The simple story of ancient Buddhism is that an ascetic, whose family name was Gautama, preached a new doctrine of human suffering, and a new way of deliverance from it.

There is no thought in the early Buddhism, of which we read in the Pāli texts, of deliverance at the hands of a god; but the man Gautama Buddha stands alone in his striving after the true emancipation from sorrow and ignorance. The accounts of his descending from heaven and being conceived in the world of men, when a preternatural light shone over the world, the blind received sight, the dumb sang, the lame danced, the sick were cured, together with all such embellishments, are certainly added by later hands; and if here we recognise some rather remarkable likenesses in thought or expression to things familiar to us in our Bibles, we need not be astonished, when we reflect how great must have been the influence, as I have before hinted, of the Christian story in India in the early centuries of the Christian era, and, perhaps, long subsequently. This is a point which has been much overlooked; but it is abundantly evident from, among other proofs, the story of the god Krishna, which is a manifest parody of the history of Christ. The *Bhagavat-Gita*, a Theosophical poem put into the mouth of Krishna, is something unique among the productions of the East, containing many gems of what we should call Christian truth wrested from their proper setting, to adorn this creation of the Brahman poet, and indicating as plainly their origin as do the stories of his life in the *Maha Bharata*; so that it has not unreasonably been concluded that the story of Krishna was inserted in the *Maha Bharata* to furnish a divine sanction to the *Bagavat-Gita*. If, then, as there is the strongest reason to believe, the Christian story, somewhere between the first and tenth centuries of the Christian era, forced itself into the great Hindu epic, and was at the foundation of the most remarkable poem that ever saw the light in India, can we be surprised if we find similarly borrowed and imitated wonders in the later Buddhist stories also?

Several Home and Colonial applications to join the Institute as guinea subscribers were received, and its objects being to investigate all philosophical and scientific questions, especially any said to militate against the truth of the Bible,—a discussion ensued in which Mr. Hormuzd Rassam, Professor Leitner, from Lahore, Mr. Coles, an earnest student of the question during 25 years' residence in Ceylon, Professor Rhys Davids, and others took part, all agreeing in and confirming the statements of Mr. Collins' paper. Dr. Leitner brought a large number of photographs of early Indian and Tartar sculptures showing the first introduction of the Christian story into those monuments, and he pointed out the value of such additional confirmation of Mr.—Collins' statements:—

(*The Englishman*, March 22, 1884.)

We produce the above abomination as an example to show to what extravagant perversions of the truth the pious zeal of certain “Reverends” may lead, if there be a desire to make disagreeable historical facts agree with their little sectarian views. According to the Rev. R. C. Collins, M. A., the legends of the New Testament, a book, which was written during the Christian era, were stolen and surreptitiously incorporated into books that were written ages before even the Old Testament was thought of. This beats the story of the man who, by “logical” reasoning, found out that he actually

was his own grandfather, and was so much frightened at his discovery, that he hanged himself. But the Rev. R. C. Collins, M. A., will not do likewise. He will live to pervert historical data, to make them conform with the chronology of the Bible. Dr. Leitner will continue to bring photographs of the crosses and other “Christian” symbols, such as can be seen every day in the caves of Elephanta and which were cut out thousands of years ago, and he will make those who share his ignorance, believe that the “Christian story has been introduced into those monuments,” and that these Christian symbols have been added by modern sculptors. If Rev. R. C. Collins thinks that he has “discovered” that the ideas of the “presentation in the temple,” the “temptation in the wilderness,” &c., are “Christian stories,” which have “forced themselves into the Hindu epic,” we can, on the other hand, assure him, that the whole story of the massacre of the “Innocents” by king Herod is bodily taken from *Bhagavata*, and refers allegorically to an historical fact. King Herod is the type of Kamsa, the tyrant of Mathura, the maternal uncle of Krishna, to whom astrologers predicted that a son of his niece Devaki would deprive him of his throne. Therefore he gives orders to kill the male child that is born to her; but Krishna escapes his fury through the protection of the Divine wisdom that overshadowed him, which causes the child to be carried away to another city, out of Kamsa's reach. After that, in order to be sure and kill the right boy, on whom he failed to lay his murderous hands, Kamsa has all the male new born infants within his kingdom killed.

The Rev. Mr. Collins' “paper” contains in a short space so many errors that it would take a volume to contradict him. The only truth in it is that “there is no thought in early Buddhism of deliverance at the hands of a God, but the man Gautama Buddha stands alone in his striving after true emancipation from sorrow and ignorance.” Buddha did not come to make us ride to Heaven on the back of a God; but he taught us that we must use our own efforts, and he instructed us in what direction these efforts must be used. *He came to show the way—“The Perfect Way.”*

If it is truly the object of the “Victoria Institute” to investigate all philosophical and scientific questions (not those only that can be adapted to their preconceived notions), we would earnestly recommend to them to read Mad. Blavatsky's “*Isis Unveiled*.” There they will find, for instance, on page 90, Vol. I:—

“While the miracles recorded in the Bible have become accepted facts with the Christians, to disbelieve which is regarded as infidelity, the narratives of wonders and prodigies found in the Atharva Veda, either provoke their contempt, or are viewed as evidences of diabolism. And yet, in more than one respect, and notwithstanding the unwillingness of certain Sanscrit scholars, we can show the identity between the two. Moreover, as the Vedas have now been proved by scholars to antedate the Jewish Bible by many ages, the inference is an easy one, that, if one of them has borrowed from the other, the Hindu sacred books are not to be charged with plagiarism.”

Finally we wish to state that while we consider it our duty to tear the mask from the face of Bigotry, when she pretends to be Science, we do neither desire nor intend to “militate” against the truths of the Christian or any other “Bible.” Whether the “Bible” has been copied from the Vedas, or the Vedas from the “Bible,” can make little difference and be of little practical interest to one who understands these truths; but the misfortune is, that while these Reverends attempt to defraud, belittle and depreciate in a very “un-Christian” manner the religions of others, they neglect the study of the true meaning of their own sacred books, and, while they wrangle about the letter, the spirit is lost.

A “CHRISTIAN” BUDDHIST.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Translated from the French by a Buddhist.

LECTURE IV.

THE OBJECT OF INITIATION.

THE object of the ancient initiation was to become worthy to be a priest and a king.

The high science taught by Zoroaster and Hermes was amongst the ancients the art of priesthood and of royalty. Priests and kings were then looked upon as representing divinity upon earth. God spoke to the priests and governed the people through the kings.

To approach divinity without an intermedial and to exert power are still the privileges of him who is admitted in the occult sanctuary. He is admitted to see God through intelligence and reason and to adore him in spirit and in truth, and he is armed with strength to dispel from himself and others—not the necessary sufferings, but at least all the real misfortunes of life, and to dispose, in the measure of human forces, of all advantages and benefits which the perfection of nature can procure.

To become inaccessible to evil and error, to be master of oneself and therefore worthy to command others, always to choose, of all things in creation, only that which is good and to possess in peace that which one has chosen,—is not this a dignity truly sacerdotal and royal? In other words, is not this a divine existence? This is the object of the occult sciences, and we must arrive at it through the real initiation.

Is perfection possible to man? Yes, certainly! If we comprehend that we do not speak of absolute perfection, which would elevate him above his proper nature, a perfection of which we can dream, but which we cannot define or even conceive. We speak of a perfection, which is within the human nature and which can be expressed by the three words, which are so badly understood and which serve as motto to the adherents of the republican doctrine: Liberty, Equality and Brotherhood.

Liberty of intelligence, free of all prejudices; liberty of will, free of all shameful and irregular passions; liberty of affections, always voluntarily directed towards good. Equality through the perfect equilibrium of mind; and Brotherhood with the right of eldership to our own advantage and that of entire nature. Yes, the sage is the beloved brother of the stars, because he knows what they do not know, and he understands the laws which direct the thought before it is formed; he understands their influence, he analyses their light, he is in some respects the treasurer of their wealth; he is the brother and friend of all nature; he is the priest of the seasons and he offers their first fruits to God; he is the consoler of men, the minister of the animals, and all this without constraint, without efforts and perfectly naturally, as soon as he has succeeded in perfecting his nature. He is therefore the happiest, the most useful and the most amiable of men. His invisible divinity becomes visible in him; impersonal infinity manifests itself in his person, and he becomes a living solution of the great riddle of Man-God.

It is true that such a high prerogative dooms him at first to the sacrifice. He will be adored by some and detested by others; because there are good and bad people on earth. He has to defend himself as well against the imprudent actions which the enthusiasm of his friends may cause, as against the exasperated hate of his enemies. None possess with impunity the fire from heaven, and the slaves of Jupiter will always be the executioners of Prometheus. He will be persecuted in the name of God, and for God's sake will they try to kill him. He may be benevolent as Osiris, a poet like Orpheus, wise as Socrates, with the knowledge of Pythagoras; meek and patient as Jesus, pious like Savonarola, a good pastor like John Huss; nevertheless he will be treated as a public malefactor and be made to answer for his science before ignorance, for his ignorance before stupidity, for his virtue before the vicious. Christ said: If one will follow me, let him take up his cross before starting and let him walk resolutely to the rack.

Such was the fate of the revelators of the ancient world and of the reformers of the middle age. So does the type of the perfect man, which is divine and human at the same time in the person of Jesus present in an extraordinary manner the symbols of sacrifice. But the sacrifice is only the probation and the gospel is only the introduction to the great book of wisdom resuscitated by Jesus, and, living for ever in his dis-

ciples, must for ever write or rather form by acts, which are at once divine and human, all through the coming ages.

An act of humanity is truly a divine act, and good works are more efficacious than prayers. The best of all good works are those which are performed spontaneously and without any pretension to merit. Christ said, a good tree will produce good fruit, and thus do good people perform good works without much thinking about it. They perform them, because they could not act otherwise; they answer their goodness as sun gives his light; and if a drink of water given to a thirsty wanderer merits an eternal reward, what price can be adequate to pay him who discovers a spring in the desert and who constructs a fountain?

Mercenaries are paid and recompensed; but what can we give to him who possesses all? Would you offer an apple to an apple merchant? How can you justify the just, who is judge himself? All recompensations are temporary and an eternity of blessedness would not be a recompensation but a normal state at which the souls of those, who know how to make themselves immortal, must arrive. We obtain it by vanquishing fear, desire and death. He who has sufficient intelligence will understand it.

A just man can never become accessory to injustice and therefore he will never accept an unjust death. The Kabalists say Cain and Abel were equally guilty—the one by killing his brother and the other by doing nothing to prevent this crime. The condemnation of Socrates and Jesus were regular according to the laws of their times and countries, and they therefore accepted the sentence without protest. They were stronger than the laws to which they subjected themselves; they broke them by submitting to them and forced the moral world to enlarge by seeking for a new legislation.

It certainly cannot be told with impunity to the common people that Osiris is a black god. He who strikes at the altar ought to perish at the foot of the altar, and Voltaire would have merited the death of Socrates and Jesus, if, by denying the accredited superstitions, he had not affirmed the eternal dogma. But Voltaire was a fanatic and not a revealer. He neither deserved the hemlock nor the cross; he was not worthy to receive the glory of the martyrs.

Socrates, before he dies, advises his disciples to offer for him a cock to Æsculapius, and he, the adorer of the true God, is blamed for such an apparent act of superstition. Jesus, before he delivers himself to his executioners, performs with his disciples the ceremony of Easter-day according to Jewish customs by eating lamb and bitter herbs. Socrates as well as Jesus proved themselves to the end to be true observers of those religious customs, which their doctrine is about to change. They obey while they give liberty to others, and in this act they prove themselves to be perfectly just. It is known that Voltaire went to the holy communion, but he boasted that he was doing it as an act of policy and irony. He can therefore not be excused, and his apparently religious acts were in fact veritable sacrileges.

The divine life of the Initiate is by the vulgar crowd looked upon as being supernatural. Because nature rises up for the sage, he naturally avoids that which attracts catastrophes upon the head of the senseless. He radiates good and repulses evil, and superior intelligences are supposed to serve him.

Solomon was the king of spirits; Jesus could command angels; Socrates had a familiar demon; Appollonius held the key of miracles. They know the secrets of the present, uncover the past and penetrate the future by their sagacity of connecting effects with causes. They are sorcerers like physicians and prophets like astronomers; they are diviners simply because they are divine, and they are divine because they are perfectly human; that is, they are men, such as God and Nature evolve, and such as Science and Virtue complete.

The Initiate alone possesses riches, because he disposes of them for good purposes and is never afraid to lose them; because he alone can obtain them without desiring. He alone enjoys the pleasures of life, because he chooses his own and keeps sway over his senses. He walks like Jesus over the waves of the turbulent sea, and needs only to rise to pacify by a word or look the tempests which assail him during his sleep. He is not afraid of the bloody step to calvary; because he knows the luminous road to Thabor. He may be poor and leprous like Job, an exile like Pythagoras, sentenced to death like Socrates, imprisoned like Appollonius,

tortured like Campanella, burnt like Savonarola, Giordano, Bruno and Vanini; he cannot be impoverished of his true possessions, nor be humiliated in his own eyes, nor discouraged nor belittled, nor can he be made to fear death. He knows, like Job, that his redeemer lives and that he will come to raise him up again; his redeemer is the word of truth, it is God, always victorious in just men; he knows that to suffer is to work and that to work is to become rich.

Never can he be separated from those he loves; for he knows well that real love is immortal. He does not love death, he loves immortality, and he knows well that she will not escape him. Are we then really separated from our friends when they travel? Do not souls remain united from one end of the universe to the other? Does a mother cry because her child sleeps; and does the father, who works for his children, grieve because he knows that they have before him moved into the house where the whole family must unite again some day and for which he undertakes to pay by his work.

Being free from regrets, the Initiate is inaccessible to fear. He loves God and does not fear him. He knows that the religious laws are the ordinances which moral medicine prescribes, and that, according to the words of Christ, those who are sound do not need a physician. He looks with pity upon the imaginary sick, who allow the ridiculous threats of Dr. Quack to terrify them and respects all salutary practices, which he can advise others to follow, while he does not need them himself. Being more fortunate than the blind man of Thebes, he knows the three enigmatic words of the Sphinx: God, Nature, Man. He knows that the universal symbolism is only the paraphrase of that enigma; he knows that God explains himself by nature and manifests himself in man; that humanity is one in three persons, which are the father, the mother and the child; that the incarnation of God is the reversibility which results from solidarity; that Christianity, far from being an idolatry, has overthrown all the false gods by affirming the hypostatic union, that is to say, the personal union of God and man in such a manner that we all are each one the God of the other, and that he who loves his neighbour understands and fulfils the whole law.

He does not therefore need any preachers, his sovereign pontiff is reason enlightened by faith, and he does not need to mount the she-ass of Gallilea or the mule of Mastai to enter into the holy city, but he takes good care not to change a single word of the traditional and common dogma. Enigmas have the quality of appearing at first very absurd to the mind; but, if we suppress or modify only one of these apparent absurdities, the enigma becomes comprehensible and is more than a stupidity.

An adept will therefore accept the Christian dogma in all its orthodoxy and will take good care not to dispute the divinity of Jesus Christ; because it is the divinity of man. Jesus himself called the supreme formula of the great arcanum indifferently the son of man and the son of God. He said, the Father and I, we are only one, and I will become one with my disciples; and this is affirmed sufficiently in the divinity of man, the fall of Jupiter and the abdication of Jehovah. He also says: The kingdom of heaven is within you; that which you do to man you do to God; I give to you the keys to the kingdom of heaven; and that which you bind on earth shall be bound in heaven and that which you untie on earth shall be untied in heaven; and he did not say this to the priests, for there were no priests amongst the apostles; he said it to all the faithful and added: "He that believes can do all that I do and still greater things can he do."

Such was the immense range of Christianity. The death of the great Pan in all the idols which the sacerdotal lie infused with life and his re-birth into humanity. Since Christ became a man who suffers, God suffers; and that which you give to man you lend to God and still further: the whole of humanity is the body of God, of which we are the members; all must suffer what one suffers, and the happiness of one makes all happy. This is the dogma of salvation, the dogma of the future: *The holy solidarity*. According to the mythological legend *Œdipus* and the Sphinx have disappeared from earth and have been believed to be dead; but nobody has ever recovered their corpses; because the Sphinx threw herself into the abyss only to set a trap for her rival. *Œdipus* did not solve the enigma and he became king of Thebes only to become its scourge, became forced to abdicate and to put out his eyes. *Œdipus* in his turn dis-

appeared in a tempest, and the king left nobody behind but two brothers who were enemies and bound to eternal warfare; and of the Sphinx remained nothing but her formidable and still not understood riddle; for the two brothers, that is, the two parties which are still dividing the world, must for ever tear each other to pieces, as long as they do not understand it. *Œdipus* and the Sphinx, those two corpses, which only survive to combat each other for ever, are now two phantoms, which still incarnate themselves and here we see how they reappear on earth. *Œdipus*, still blind, thinks he will become clairvoyant and he proposes riddles to the Sphinx, which he does not understand himself; but he gives them out as obscure truths, which science must accept without attempting to comprehend.

The Sphinx, in her turn, having become a riddle-solver, raises her head before the dethroned king of the holy city and is going to solve all riddles by the authority of science and reason; for the Sphinx is the genius of science and nature.

The sacerdotal *Œdipus*, the blind man who believes himself infallible, says that it is prohibited to guess; the Sphinx with her human head smiles at such a defence and begins to drive away before him like smoke, by a single word and a breath, the pretended immovable dogmas of the old man.

Let us assist at this battle and take down stenographically their dialogue. This will be the subject of our next discourse.

INAUGURATION OF NEW BRANCH SOCIETIES AT CHITTORE AND VELLORE.

On the 14th of April 1884, Dr. F. Hartmann, accompanied by Mr. L. Venkata Varadarajulu Naidu, arrived at Chittore, where great preparations had been made for the reception of the delegates from head-quarters. A spacious bungalow was fitted up with flags, flowers and inscriptions. An address of welcome was read by Mr. H. M. Winfred, which was answered by a few remarks from Dr. Hartmann. The meeting then adjourned until 5 p. m., but in the meantime Messrs. Narainsami Mudaliar and L. Venkata Varadarajulu Naidu addressed the natives in Tamil and Telugu, and explained to them the objects of the Society.

At 5 p. m. a large and intelligent audience assembled, Mr. C. Masilamoni Mudaliar took the chair, and Dr. Hartmann then addressed them in a speech, of which we give the following summary:—

GENTLEMEN,—You have heard the name "Theosophical Society," and I have been asked to explain what that Society is. It is a Society that has been started some eight years ago in the United States of America; it afterwards transferred its headquarters to India, and its branches extend now already all over the inhabited globe, counting in India and Ceylon some ninety branch societies, and having numerous branches in America, England, France, Russia, Australia and other places. Its members call themselves "Theosophists," and my interpretation of the term "Theosophist" is, that it means, *a person who earnestly and without fear or prejudice seeks for the truth, and attempts to apply the truths which he has found, in practical life*. The Theosophical Society proposes to do what no Society ever succeeded in doing before, that is, to *reconcile and harmonise* the two old enemies, *Religion and Science*. It expects to show that *true science* and *true religion* cannot contradict each other; that one is the complement of the other, and that it is only the absurdity and bigotry of a pseudo-religion which cannot be accepted by true science, and the conceited ignorance of a pseudo-science, which cannot be harmonised with true religion. *True religion* and *true science* are two ways, which lead towards the absolute truth, and as there can be only *one* such truth, both must finally arrive at the same end; but *modern science* and *modern religion*, instead of going straight towards the truth, they take a circuitous route and lose their way. Like children, here they see a gay butterfly and chase it over the hills, there they wade in a swamp to pluck a curious flower, and are deluded from their path by all sorts of delusions.

There is just as much ignorance and bigotry in modern science as there is in modern religion. When Galileo declared that the world was round, the religionist cried "blasphemy," and he would have been put to the torture if he had not recanted, and when Morse invented the telegraph, he was laughed at by the "scientific" world. But the world's evolution goes on in spite of bigotry either in science or religion. What was "blasphemy" fifty years ago, is accepted as truth to-day. No priest now-a-days dares to maintain that hell consists of a burning lake of fire and brimstone, or that God created the world in six actual days, and took a walk in his garden in the cool of the morning of the seventh; neither does any scientist now-a-days dare to ignore electricity, or deny the circulation of the blood; but there are plenty of other absurd dogmas and prejudices in

modern religion and in modern science, and if you attack either, the cry "blasphemy" arises as loud as before.

There can be only *one* truth; but that truth appears under different aspects according to our stand-point. If you go in a dark room, and let a ray of sunlight pass through a prism of glass, it will be divided in seven rays, each of a different color, but all these rays *can be* recombined in one single ray of pure white light. The pure white ray represents Theosophy, and the various colored rays represent the different religious systems or theologies. The word "Theology" (from *Theos*, God; and *Logos*, word) does not mean "the word of God" any more than "Geology" means the word of the Earth; but it means a collection of certain doctrines and opinions in regard to divine matters, and as every man has an idea of his own as to what "God" is, so there would be as many theologies in the world as there are men and women, if not the majority of them, either from inability of thinking for themselves, or from some other motive, had consented to accept some other man's belief as their own.

Some people cannot think of God as anything higher than a painted stone or stick of wood, others believe him to be a monster, others say that he is an angry old man, and others think that he is a kind being of some sort that can be reasoned with, and who after having made up his mind to do a certain thing, can be persuaded to reconsider his decision. Those people call each other infidels, heathens and atheists, if one does not believe in the same kind of a god as they do. They however all agree that God is the *supreme cause* of everything that exists, and as the existence of the world proves that some cause must cause its existence, consequently there can be no *real* "Atheist," for surely no man would be insane enough to say that an effect can exist without a cause; and if the pretended "Atheist" says that the universe itself is the cause of its own existence, then the *Universe* is his God, and he is an Atheist no longer.

There are many different *Theologies* in the world, and most of them have different sects, each of which claims to be the *only* possessor of the truth; but there can be only *one Theosophy*.

"Theosophy" means supreme wisdom. It is a word, composed of two Greek words: *Theos* or God, or *Supreme*, which means everything that is good and pure, and *Sophia*, or *Wisdom*, which means the highest degree of intelligence and knowledge. A *true* Theosophist should possess these two qualities, goodness and wisdom, and it will therefore be seen that a *true* Theosophist is not often to be found. Plato, Socrates, Buddha, Sankaracharya, Confucius, the historical Jesus, the Kishis and Mahatmas and other great men may be looked upon as *true Theosophists*. A *real* Theosophist must necessarily be a nearly perfect man; and if we call ourselves "Theosophists," we do not presume to say that we are already perfect; we only mean to say that we are trying our best to obtain as much perfection as possible in this life. But we do not rest here. We are not so selfish that we only want to save *ourselves*, and do not care what becomes of others. We want to assist in the great work of evolution; we want to abolish ignorance and superstition, and to develop not only intellectuality, but spirituality also. Our Society has three specified objects:

The *first* is "to form a nucleus for *Universal Brotherhood*." Now this is nothing new. Every religion pretends to have the same object. Christianity invites you with open arms to become a "brother" by joining the church, but unless you do join the church, you cannot be a brother, and probably you will go to hell. Oh how glad will these pious theologians be, and how they will laugh, when they look down from heaven and see you squirm in hell; because you did not accept their doctrine of "vicarious atonement," etc. The Koran teaches universal brotherhood, and the Mahomedan has been often willing by fire and sword to make you his brothers; but unless you become a follower of the Prophet, you are an infidel dog. Every sect more or less restricts its idea of brotherhood to the narrow confines of its particular church. The French revolutionist also had a universal brotherhood. He said: "Come and be my brother and think and act as I tell you, or I will cut off your head." The kind of universal brotherhood, which resulted from our modern civilisation, is seen in the standing armies of Europe, where women and children, cripples and invalids, have to work and starve, to keep all able-bodied men on their legs, and without useful employment, to protect them against a surprise-visit from their brothers across the frontier.

The *Theosophist* makes his universal brotherhood unconditional. He reasons that *all* men and even all animals and all things that exist come from one universal source, and that therefore we *all* belong to one family and must respect each other's rights. He does not care whether you are a Hindu, or a Christian, or a Jew, or a Mahomedan, or a Parsee, or whether you believe in nothing at all, because if you act up to the principle of universal brotherhood, you will be sure to act right, and receive your reward.

The *second* object of our Society is the study of ancient religions and sciences. Comparative Theology shows that the modern sacred writings and their allegories and symbolism have been mostly copied from the ancient sacred books, and thereby they became disfigured by many mistakes, misinterpretations, falsifications and interpolations. It is reasonable to suppose that the nearer we go to the fountain, the purer we will find the

water, and it follows that the most *ancient* sacred writings come nearest to the truth. In the Vedas, for instance, we find the originals of nearly all the principal allegories of the "Bible," or the Cabala, although dressed up in different forms and called by different names. The same basic truths, which we find in the ancient writings, we find repeated in almost all other religious books, and most of all sacred books have the same fundamental truths; but these truths are usually disguised under the form of some allegories, which are quite remarkable by their absurdity, if taken in their *exoteric* sense and believed *literally*. So if the Hindu says that the universe came out of the navel of Brahm, he means the same thing as the Cabalist, who says that Adam Kadmon is the first emanation of the supreme cause, or as the enlightened and therefore excommunicated Christian, who calls that first emanation the "logos" or "the son of God" or the "Christ principle," etc. All these different stories and allegories are so absurd, if taken in their literal sense, that children would laugh in your face, if you would tell them such stories, provided they had not been told before hand that they must not laugh, because that would displease God. These stories have been *intentionally* made so absurd, so that they might not be taken *literally*, and to show that they have a secret meaning, and in their very absurdity lies their protection; and yet priests of all classes will take them in their literal sense, and if you try to explain them, they will cry blasphemy! blasphemy! and call you an infidel, an heretic and an atheist. This is a great misfortune for them,—not for us. I myself have been educated in a Christian church; but my common sense revolted against the belief that we all should be condemned to die, because a certain woman by the name of Eve had the imprudence to bite in a forbidden apple; that God made Adam out of a piece of clay and Eve out of one of Adam's ribs, etc. I asked for an explanation of the meaning of these fables, and if I had received that explanation, I might perhaps be talking now in a Roman Catholic pulpit instead before you; but instead of getting those explanations, which are very beautiful, and which I now know, I was told that I must accept the literal meaning, and that to doubt was a sin. I could not swallow these stories; so I left, and hunted in other quarters for information, and I am glad I did so.

But *why* did the priests not give me the true information? Simply because they did not know it themselves, and if any explanation is given to them, they do not dare to investigate its truth. They have to think according to orders, and if one, wiser than the others, like Eliphaz Levi, should dare to think for himself, he would be excommunicated and consigned to the allegorical devil and his symbolical imps. The Hindus are not so ticklish. They do not ask for a *literal* meaning of their symbols. They do not believe it when the missionaries say that Christna was a very immoral person, because he was not married, but had 60,000 concubines. They, or at least the intelligent amongst them know, that this allegory means to say, that Christna was assailed by 60,000—(that means a good many) temptations; but he did not succumb (that is, he did not get married) to a single one.

There have been at all times people whose common sense has revolted against accepting the literal meaning of theological absurdities, and it is no wonder that the scientists laugh at such stories. But explain them, and show their beauties, and the ridicule will cease, and the laughers will have cause to bewail their own ignorance. The misunderstanding of these legends has often been the cause of serious consequences. It has led to innumerable religious wars, to the killing and burning alive of thousands—nay millions—of people, and to a continual changing from an extreme of superstition to an extreme of materialism. The laws of the material and spiritual universe are an analogue. A pendulum in motion will swing from one extreme to the other, and back again nearly to the first extreme. It is not long since we have had an age of extreme superstition, when people were burned and tortured, because they would not believe in a certain kind of a god. Then followed an age of materialism, headed by the French revolution, and every one that believed in any kind of a god, had, if possible, his head cut off. Twenty-five years ago Dr. Buechner and his "Matter and Force" were all the rage; now nobody cares about such books any more. We are about at the turning point of this age and new superstitions spring up. I will not talk about such excrescences as the "Salvation Army," which perform their farces in public streets and are a general nuisance. Those soap bubbles will soon burst; but the great danger in Europe and America seems to me to lie in the misunderstood facts of spiritualism. The followers of spiritualism, especially in England, France and America, have become very numerous; they have left the basis of unprejudiced scientific investigation, and are adopting a creed. They wish to embrace their "dear departed" and are running after elementals and spooks. On the other hand the churches have degenerated into mere social organisations for religious amusement. You find there plenty of noise and show, but no worship, because the spirit has fled and the priests have lost the key to the sanctuary. Ignorant and superstitious "Free-thinkers" and wilfully blind "Truth-seekers" are stumbling over the country and poisoning the moral-atmosphere. Meat-eating and the use of stimulating liquors is looked upon as something necessary, lying and stealing are considered acts of "smartness," and the prevailing thought is,

how to make money and how to spend it. There is only one way to check the progress of superstition and immorality, and that is, to prove to the people the necessity of wisdom and purity. This is an age of reason, but of a superficial reason, without any spirituality. The people have had enough of mere assertions, they want facts and explanations, and these can be found by the scientific investigation of the ancient sacred books.

The third object of the Theosophical Society is the study of the hidden mysteries of nature and the occult powers of man. If I were talking to an audience of English or German professors, who believe that they already know all the laws of the universe, and who imagine that that which they don't know is not worth knowing, it would be a useless waste of time to try to convince them, that invisible things or hidden powers in man do exist at all. If those men know just a little more, they would know that (man and the universe also) has a sevenfold constitution, and that they do not yet fully understand the first one, do hardly believe in the second, and know nothing at all about the rest. But most of you have seen the effects of the occult powers of man, such for instance as that of sending the astral body to a distance, while the physical body remains in one place, etc., and some of you have developed similar powers. The question with us therefore is not whether such powers exist, but what is the best way to develop them? It is the general opinion that the exercise of the will in concentrating the mind is the most important thing for that purpose, and many think that "concentrating the mind means" to sit still, look for a long time at a certain object, and try to think of nothing at all. Such people do not concentrate their mind, but they render it a blank and make it a good play ground for elementals and spooks. To concentrate our mind properly, we should think intensely of some grand and noble idea, we should study the laws of nature and develop our intellect to the highest degree. As our intellect becomes developed, so must our spirituality be developed on a corresponding scale by a good and pure and moral life and by a proper unstimulating diet. How can we expect to control the forces of nature without, if we are not able to control the forces of nature within us. Theosophy therefore teaches that we should develop our intellect and purify our thoughts and learn to control our actions. We must above all do away with selfish ideas. We must consider ourselves as members of one family, and look more to the interest of the whole family than to that of our own little selves. If therefore there are any amongst you who want to join this Society for the purpose of obtaining some material benefit only for themselves, I am afraid they will be disappointed, and I would advise them to stay away. We do not want any members who ask: what good will I obtain; but such as say, what good can I do? We do not want a lot of helpless children, who sit down in the mud and expect our great masters to draw them out, without their using their own efforts; but we want in every town a nucleus of good and intelligent men, willing and able to assist others; men who can teach others; and in whom the people will trust, and to whom they will come for advice, and of which the people will say: These are good men, because they are Theosophists, and upon them rest the blessings of the Mahatmas.

After some remarks made by the Chairman a vote of thanks to the lecturer was proposed and accepted. Later in the evening a good many candidates were initiated into the secrets of the Society by Dr. Hartmann, assisted by L. Venkata Varadarajulu Naidu, and the rest of the evening as well as the next day was taken up by discussions on the subject of Theosophy.

Dr. Hartmann choose for his second lecture the subject "Theosophy and Theologies," on which occasion V. Sreenivasa Chariar took the chair, and concluded the work of the evening by some remarks highly complimentary to the lecturer. Another initiation ceremony followed that evening, and on the morning of the 16th, instant the delegates left for Vellore.

On the 17th, at 8 A. M., Dr. Hartmann delivered a lecture on Theosophy in Veenaragava Mudaliar's house, and in the evening of the same day a largely attended meeting was held at the house of A. Narainami Mudaliar, at which the highest problems of metaphysics were discussed between Dr. Hartmann and one Ekanki Swami, a Sanyasi, after which the delegates took their departure.

(From the Madras Mail.)

LECTURE ON THEOSOPHY.

By MR. ST. GEORGE LANE-FOX OF LONDON.

ON Saturday evening Mr. St. George Lane-Fox, a member of the Theosophical Society, delivered a lecture on Theosophy, in Patchéappah's Hall. The Hon'ble Gajapatti Row presided, and among those present were Dr. Hartmann, Damodar K. Mavlankar (Secretary of the Society), Mr. and Mrs. Coulomb, Mr. Bāshyam Iyengar, Raganatha Row, Dewan Bahadur, and Dr. Oppert. Mr. Fox is a member of many of the learned societies of England, and is best known as an expert in electrical science. He came to India to investigate, joined the Theosophical Society and is now staying at its head-quarters at Adyar, Madras. He has visited Calcutta, Lahore, Simla, Poona, Bombay and other places.

Mr. Fox commenced his lecture by remarking that he was sure all present would agree with him that the Theosophical movement was one of the most remarkable movements of the age. He had been watching the movement for some time from Europe, but long before he became acquainted with the name of the Theosophical Society, he was a Theosophist. There was a latent power growing in the West, which would soon burst forth, and the name of Theosophy would soon be adopted by thousands of people who so far have only sympathised with the objects and methods of the movement. The object of Theosophy was the promotion of unity—of mutual assistance between every branch and race of mankind; to enable the people of different nationalities to co-operate for the common good and join together in the work which obviously is the work which mankind has to accomplish sooner or later. The Society sought the promotion of a universal brotherhood. The movement—the movement did not necessarily mean the Society—was being assisted by thousands, and being promoted in very many and various ways. The methods which the Society proposed to adopt, although not thoroughly adopted yet, were methods of conciliation. It had had its difficulties, of course, as all new movements had had. The word "Theosophy" was an old one derived from the Greek. Underlying all external histories of nations, there had generally been one object, that of the promotion of unity and division of labour. There had always been an attempt to interchange ideas between different sects. When they had thoroughly interchanged their ideas more and more, they would find out that the fundamental bases of all their ideas were one and the same; that underlying the common ground was Theosophy. It was commonly and wrongly supposed that Theosophy was a sect; it really included among its members every variety and shade of nominal belief. As they united together in that common object, their various religious proclivities seemed to tone down, and they came to understand that that which they had been considering as the vital matter in religion was the mere husk or shell. Those who investigated the matter more carefully would see that there was no reason why any body professing any particular belief,—provided his objects were sincere and pure,—should not heartily assist the Theosophical movement. On what did human progress depend? For that was at the basis of all consideration of our future. Human progress did not mean the passing of time, but if they regarded these matters in the light of modern science and modern thought, they would notice that mankind is developing. The theory of Evolution had gained great hold over the minds of Western people, but he might say that it had always been professed by Eastern thinkers. The process of Evolution was merely this change going on in various departments, not only of human life, but of the animal, vegetable and mineral kingdoms. If they recognised the fact that human kind is progressing, and that we progress by fits and starts, or rather, cycles, they would understand that progress as a whole is continuous and real. What was human kind tending towards? He compared the human race to the growth of a child, having periods of bodily activity, then mental development and maturity, followed by decay. He contended that the reasoning faculties grew and grew until they led to a very extraordinary amount of intellectual thought. In the lower animals the senses we are possessed of are not all developed. These senses were added one by one, so to speak, as life grows from its very low states towards the higher. If man had had less powers in time past, we must, reasoning by analogy, come to the conclusion that we shall still progress evolving new faculties and powers. Some extraordinarily developed men now possessed faculties not possessed by others. One of the causes of the Society was the knowledge that those faculties can and do exist at the present time in a body of human beings. Those strange growths, so to speak, of human nature, have been believed in for a long time by the people of India, but until quite recently they were not suspected by the West. However, the fact that it seemed probable that those faculties could be evolved had begun to dawn upon the thinkers of the West. What were those faculties or powers? By the intervention of what are called our physical senses, we were able to take cognisance of outward appearances: could not they imagine that there might be other faculties latent in the mind, which enabled them to assimilate knowledge by other means? Undoubtedly they could. When that faculty he spoke of—the intuitive faculty or spiritual perception—was cultivated properly, it grew into a real power, such as could be utilised, and became a great deal more useful than other faculties already developed. That was the chief power which was in store for the future mind. He had been investigating esoteric Theosophy, which meant that study for the few which is not suitable for the multitude. It had existed at all times, but it had generally been hidden from public gaze for this simple reason, that it had been beyond the public reach. There was supposed to be a great amount of secrecy in what was called the occult doctrine and that was imposed—it was often thought—by people who were its custodians or guardians in order to deprive the public of its advantages. That was not the case, for the secrecy was in a wish on the part of those custodians not to be misunderstood. Knowing that people could not understand in its true light the whole of that doctrine, the custodians did not attempt the useless task of trying to explain it to the general public. But recently, owing to development naturally going on within a certain portion of

mankind, it had been desirable to make some effort to enlighten the general public, and that process of enlightenment was simply a phase of Theosophy. It was an attempt to draw the veil of *Maya* from the minds of more developed intellects, and so enable them to see in their truer light some of the phenomena with which they have already become familiar. Psychological Research next claimed the lecturer's attention, and he remarked that now for the first time was an attempt being made to elucidate some of the truths of that science. He explained the meaning of mesmerism and automesmerism. Proceeding to examine occult phenomena, he remarked that those phenomena had been misunderstood in many quarters. Some had thought, wrongly, that occultism was the chief means of the Society to produce a certain effect. It was not at all an important part of the scheme. The occult powers, which were possessed by people who had been able to explore the depths of nature beyond that of the ordinary mind, were manifestations of an intellectual power usually misunderstood by the general public, but they were not by any means miraculous. Occultism was merely hidden by virtue of its being beyond ordinary reach. In concluding his lecture, Mr. Fox said he was convinced that we are at the beginning of a period of enlightenment. It might not be a Utopia, but it would be a partial Utopia. We should be reigned over, as it were, by the peaceful influence of Harmony and Love. (Applause.)

Votes of thanks to the lecturer and chairman concluded the meeting.

HOW I BECAME A THEOSOPHIST.

BY GYANENDRA NATH CHAKRAVARTI, M. A., F. T. S.*

SCPTICISM and rank materiality are two exotic plants which have taken root in the hearts of our young Indians by a purely physical education as imparted in our colleges and schools. My educated friends, presuming upon the fact that a knowledge of the western physical science is incompatible with a belief in occultism and in the existence of a superior science nearer home, are often taken with the surprise which characterises the dying words of Julius Cæsar when they hear that I am a Theosophist and a full believer in the occult portion of Theosophy to boot. It is with the object of explaining my conduct to such of my friends and acquaintances and to dispel the foregone conclusions of them and others like them, who muster very strong, that I take up some space in this valuable journal.

As regards the nobleness and practicability of the first two objects of the Society there can be no two opinions, especially as the practical work done by it during the short period of its existence has been so great and good as to attract the attention of almost every outsider. The Society has proved itself to be no dormant and theoretical Brotherhood. Many are the persons known to me—narrow though the circle of my acquaintance is—whom the Theosophical Society has reclaimed from vice and sensuality. The establishment of Sanskrit schools throughout India which the Society is aiming at is an object, in my opinion, the noblest and the most necessary that could be thought of at this present juncture of Indian denationalization and materiality. Spirituality will follow an extensive Sanskrit education as day follows night. There is already one school in every large city in Southern India. Ere long similar will be the aspect of Northern India. The Theosophical Society, discarding all notions of sham patriotism, is trying hard to build a solid foundation for the Indians to stand upon as a Nation worthy of respect and admiration in some future time. An Indian who keeps back his helping hand from lending support to such a grand movement for the moral and spiritual regeneration of his country, must surely stand accused of cold indifference verging on torpidity and even failure of one's duty towards one's brothers. Indeed it was chiefly through a purely patriotic motive that I first joined the Society. But upon this portion of Theosophy it is not my present object to dilate. I mean to say a few words on occultism, its science and philosophy. My conviction in occultism and its masters was brought home to me in a two-fold way. Firstly, by the ratification of the occurrence of what are commonly called "phenomena" by men of very great intelligence, sagacity and truthfulness—many of them being among my personal acquaintances and friends and even witnessing a number of them myself. Secondly, by a study, however limited it may be, of our Aryan science and philosophy, the grandeur and the harmonious nature of which struck me quite forcibly. I argued that such a complete system of philosophy, in which one could find perfectly satisfactory answers to all those questions which are supposed to be beyond the human ken, could not have been framed by men in the same stage of development as the ordinary mankind is. Reason, unaided by the higher powers in man undeveloped in the present race of

mankind, could not have soared into the domains of the "Great Unknown and the Unknowable"—and, if men more perfect than ourselves could exist in times gone by, there is no reason why they could not exist now. The fresh accessions to that grand system which we are now getting through the Theosophical Society leads to the belief that such men do exist. I shall first deal a little more fully on the phenomenal side of the question and shall then try to show in a very rough and general manner—since a subject like this requires to be and has been dealt with by men far abler than myself—the incomparable superiority over the modern science and philosophy of the Esoteric doctrine, the faintest approach to the completeness and harmony of which has never been made by any philosophical system of the West, on the very pinnacle of intellectual development as it is.

Phenomena, as I understand them, have no intrinsic value. They can only amuse except in so far as they prove to us the existence of some extraordinary powers and hence leading us to a belief in the corresponding extraordinary knowledge of the laws of Nature not necessarily in the performer—(for a boy often may work the steam engine without knowing as to how it works,) but certainly in some Beings who are the masters of this Occult Science. It is with this view I doubt not that phenomena were shown to the world by Madame Blavatsky when the Founders first came to India, and it was for this loving desire of theirs to lead men up to the higher truths that they were called names by almost all the scurrilous Anglo-Indian newspapers. I for one have ceased to hanker after phenomena, being once convinced of the fact that Occultism is a true and noble science worth pursuit at any sacrifice. My friends will not be surprised to learn I hope that only a few months before joining the Society I was as great a sceptic as any of them though there were two incidents in my own experience besides many others which I had heard from reliable sources, that my knowledge of the physical sciences could not explain. The first was the suspension in air of a boy of about 14 years of age I saw seven years ago. The second was the projection of the double or the *Mayavirupa* of my old grandfather at the moment of his death and its appearance before a Vedantin Yogee (certainly more than 100 years old), who lived in a jungle near Benares and for whom my grandfather had great respect and admiration. But a study—meagre as it is—of the A. B. C. of Occultism has enabled me to look upon these incidents to be as natural as the repulsion of the North pole of magnetic needle when a similar pole of another magnet is brought near it, or its attraction in the vicinity of the south pole of another magnet.* The first work on Theosophy which I read was the *Occult World*. It helped much to break down in me that dogmatism of rejecting as untruth all that modern science has not yet discovered though indeed that very book is read by most Europeans without the slightest effect. But a Hindu mind differs from a Western mind. A Hindu is born in a land where phenomena are so common as to attract the attention of even a passing observer though many times they are passed over as feats of jugglery. Then again his manners and customs and even his habits of daily life point to the existence of a science wholly unknown and undiscovered in the West. The spirituality of his forefathers, transmitted to him by the principle of Atavism (heredity) is in him, though latent. Hence he is more capable than an European of comprehending the grand truths of the science, which these phenomena lead us to. I never did nor can ever believe in miracles. I think with Professor Huxley that the word in itself is a misnomer. How can we state that a particular phenomenon is a transgression of the laws of nature, before we have ascertained all the laws of nature and all that can be produced by them. The highest priests of the sanctuary of modern science own that the wider their researches extend, the more keenly do they realize the painful truth that they have yet got only a minute drop from the vast shoreless ocean of knowledge. Hence there is no *a priori* evidence against the existence of facts in nature, unknown and unsuspected in the scientific land of the West. The phenomenon occurring under test conditions mentioned in the "*Occult World*" and others mentioned in the "*Hints on Esoteric Theosophy*" attested by men of reputation and influence partially inclined me to believe in the existence of occultism and its teachers. Since joining the Society, the accumulative effect of all that has come under my experience has been so great as to fully confirm me in my belief. I have seen several letters received by several of my friends at different places under different mysterious circumstances from the venerable Mahatma; to whom the "*Occult World*" is dedicated, all similar in writing and even style. One evening at one of our ordinary meetings all of us were engaged in discussing and thinking about a certain subject. After a few days one of our

* The suspension in the air is explained by the fact that, by a certain process, the polarity of the feet is changed. Our feet are ordinarily charged with S. magnetism, owing to inductive action of the Earth's N. pole. Hence we cannot fly off. The feet being once made N. poles, repulsion from the body of the earth naturally follows.

The *Mayavirupa* at the time of death is drawn towards a certain person owing to the affinities the Ego cultivates or generates during its subjective existence.

*Mr. Gyanendra N. Chakravarti, F. T. S., is a gentleman of considerable attainments, having passed through a successful career in Calcutta University. In 1883 he graduated in Physical Science and obtained the degree of Master of Arts with First Class Honours and University Gold Medal. It is with pleasure we learn that our friend and brother has been appointed Professor of Mathematics and Physical Science in Barcilly College.—Ed.

friends received a letter from the Mahatma mentioned above, quoting the very words in which he had thought and directing him on the subject. I may as well state here that the worthy founders of the Society were then at the Head Quarters. Another evening while we were at a public meeting a respected European friend of ours saw the *Mayavirupa* of a certain Mahatma present in the hall. On returning home we found the fact corroborated by a *chela* who was, a short time before we came in, *en rapport* with the Mahatma in question, without telling him as to what our friend had seen. On another occasion a friend of mine, a graduate of the Calcutta University, a Bengali gentleman of sound education, heard distinctly the known voice of a Mahatma speaking to him while he was alone in his room in Calcutta, neither Colonel Olcott nor Madame Blavatsky being in Northern India. This fact alone ought to give a crushing denial to the slanderous charge often brought against the founders of the Society that they produce phenomena by jugglery. All my experiences about phenomena will be too numerous and even useless to relate in an article like this. Hence I shall conclude this portion of the subject by telling my readers that besides Mr. Ramaswamier two of my friends, one of them being not even a *chela*, saw in the first place the portrait of a Mahatma, then *Mayavirupa*, and lastly in his physical body. If I do my friends for whom I have very great respect the justice of supposing them to be men of ordinary veracity—and indeed intentional lying is incompatible with the purity of character which they possess), I ought to believe in the existence of the Mahatmas, since the chance of my friends being themselves deluded is much reduced. Without stopping to conjecture how far what I have said about phenomena will be convincing to the public, I pass on to say a few words on the Science and Philosophy of Occultism. I must confess that according to my peculiarly constituted frame of mind this latter phase of Occultism did more towards bringing about my conviction and then creating in me the attraction for it which I now have than what I formerly called phenomena. Even the letters from the Mahatmas quoted in the Occult World impressed me with the idea that there must be lying hidden in the snowy ranges of the lofty Himavat, a great science unknown and unexplored, the glimpses of which are to be found in our own Shastras and which can even be discerned, dimly though it be, through the translucent veils of our daily habits and customs as enjoined by the Rishis of old. The study of the "Fragments of Occult Truth" and "Esoteric Buddhism" left no room for doubt. Therein I found a theory of evolution so complete and so grand that compared to it the recent one of Darwin cannot but be thought of as an ugly torso. That science of evolution is not only free from the defect visible in all western scientific investigations of leaving out the spirit quite in the cold, but considers the spiritual development of beings as the only circumstance which can explain so great changes of form which local circumstances and sexual selection can hardly account for. The very satisfactory explanation of the missing link which Western Science has so long striven for in vain to furnish is based entirely upon this fact. Once the human form is evolved from the ape, the spiritually developed entities find tenements of flesh ready for them, and hence there is no more necessity for the animal form to be forced up into human ones. Hence the intermediate links die out. The Fragments do not stop only with telling us that the mineral kingdom is evolved from fiery Nebulae through intermediate forms and then develops into vegetable, animal and human kingdoms; but goes to give us an outline, faint though it is, of the life after death, the future destiny of man and the higher states of existence to which man kind is running up. It furnished me with the grandest philosophy I could conceive. The Eastern philosophy, I may here let the readers know, differs entirely from what is called by the same name in the West, in the fact that it is not only based upon but is identical with science. The Western philosophy and metaphysics are founded wholly upon conjectures. They are generally the fumes of one's imagination, seasoned perhaps with a little of reasoning. Eastern philosophy is the result of accurate observation by the higher powers of man, and whatever it tells us are not conjectures but scientific facts. Eastern Science is not antagonistic to Western Science, but the latter falls short of the former. In fact the legitimate conclusions at which modern science has arrived are the lower steps of the Occult Science. The sphere of the Occult Science indeed is incomparably wider, and hence such a repository of knowledge can wield powers immeasurably greater. It is a dogmatism of the orthodox scientists to think that no higher powers than what they possess can be attained by man; just as an ignorant ploughman refuses to believe that a message could be sent from one quarter of the globe to another in almost no time. The origin of this doggedness and obstinacy lies in the unwarranted supposition (though perhaps unconsciously assumed) that all the Laws of Nature have been discovered. The methods of investigation in the East and West are entirely different. In the West as many facts as possible are noted down as in a Day Book, and then from these we arrive at truths by means of deduction and induction. So that, as is repeated constantly, the West can only get knowledge indirectly through the media of the physical senses, which are so unreliable. The Eastern method stands in need of no *via media*. The Ego takes cognisance of things direct. An Adept Guru does not reason out the truths with his *chela* but

makes him see. In the pursuit of this method one has to develop his intuitive faculties and then one can observe the truths. In this act of observation there is no inference or reasoning, and as stated by William Stanley Jevons in his Principles of Science, in an act of pure observation even by the physical senses there can be no mistake, if we do not, instantaneously though it be, reason and also infer. Even the chief discoveries of modern science are due, as I conceive, to intuition. Orthodox scientists will no doubt object to this assertion of mine. But I humbly ask them how the greatest truths in the physical sciences, comprising of course Mathematics, the most perfect of them, have been arrived at. They are not got certainly by any process of ratiocination or even of what is called accurate induction. The method of difference, the most perfect of the laws of induction as laid in John Stuart Mill's System of Logic, has been acknowledged by that eminent thinker himself to give us the least number of truths. But does he not together with a whole host of other Scientists own that the most wonderful triumphs have been performed by hypotheses? Hypotheses may indeed undergo the process of verification and then seem consonant with reason and physical experience; but the truths are no doubt due to hypotheses. And the catching hold suddenly of a particular hypothesis as the true one is—due to intuition. The discovery of the poet Goethe, that the skull is merely the expansion of the spine, and that flowers are but transformation of leaves, will throw light on the subject. To explain esoterically: all the truths that have been and will be discovered are imprinted on *akasa* and suddenly a certain truth passes before the intuitive eyes of some thinker and enables him to make a discovery and thenceforward to be admired as a man of extraordinary intellectual capacities. Complete verification as regards truths obtained by the higher and developed intuition is not practicable, because it encompasses things which are invisible to the physical eye. That one can take cognisance of things unseen by the physical eyes is well established by the phenomena of psychometry, clairvoyance and thought-reading. In the last case one can read through his inner sense the inscription on the *akasa* made by a certain person's thought, which is material, and a form of energy or a mode of motion just as heat is. Having said that Eastern and Western sciences are not antagonistic, it remains for me to add that it is only by a study of the occult sciences that we can effect that marriage between Science and Religion which mankind are thirsting after and which cannot but be productive of wonderful results. Let me remind my countrymen that our old and, in their eyes, antique religion is based entirely upon science; and Theosophy is trying to show that more or less every religion in its Esoteric aspect is so based. It is impossible to explain in a short article like this that a knowledge even of the elementary principles of the occult science is necessary in order to understand the full import of our manners and customs. The students of vital magnetism do know it partly. But the cardinal doctrines of Hindism and Buddhism—the *Karma* theory and the theory of *Moksha* or *Nirvana* find their origin and sanction in the Occult Science. Nor has the Western Science to say a word against them. The former affords another instance of the universal Law of causation and the latter of the cyclic law—the law that things return to the place from which they started. As exemplified in the physical phenomena of the rotation and the revolution of the Earth. We come out of (are evolved from) the Universal Spirit or Parabramha through various forms and states of existence, and shall at the end merge into Him and attain the blessed *Nirvana*. I shall close this paper with this assurance to my readers, that daily I am learning to look back upon the hour I joined the Theosophical Society and became earnest in its cause with greater delight and appreciation, and sincerely wish that such an hour may not be far off for them.

Our New Branches.

MR. S. RAMASWAMIER, B. A., our indefatigable friend and brother, formed two Branch Societies at Periya-Kulam and Dindigul in Madura District, on the 17th February and 1st March 1884, respectively.

DR. F. HARTMANN formed two Branches at Vellore and Chittoor in the North Arcot District, on the 14th and 17th April 1884, respectively.

Official Reports.

ADDRESS.

THE members of the Society of Occultists of France at the commencement of the year of Hermetic Magism, beginning on the 21st of March, express to the Parent Theosophical Society at Madras their profound admiration for the work which has already been accomplished by their labours. The organizers of this great movement may look with pride upon their numerous followers.

There is nothing more grand and useful than a Society, whose object is to search for the highest truth. At all stormy epochs in the history of humanity, in the midst of celesto-planetary catastrophes and amongst the devastations caused by war, there always appeared certain revelators, which a certain Genius had selected as the guardians of revealed science. We rejoice at the reawakening of the old Orient, whose race has remained pure, and which has perpetuated itself through the ages by observing the laws of Atavism. Those physiologic forces are the best protections against that degeneration, which leads the people of the Occident to their destruction. We welcome the occult Orient which, inspired by an exalted sentiment of Fraternity, has today revealed to us the science of psychic physiology, especially the seven principles which constitute man as he is now and as he will become during his future transformations on his way towards immortality.

Let us continue our work with firmness, and we shall establish, in the midst of the troubles and trials by which our modern world is affected, a permanent production, against which will dash in vain the waves of reactions. Doctrines and hypothetical assertions will pass away, but to *Scientific Truth alone belongs the Future.*

This is signed by twenty-one members of the section for occult research, with the approbation of the two other sections, which constitute the Society of the Occultists of France.

PARIS, March 21st, 1884.

THE ATMA BODH THEOSOPHICAL SOCIETY.

The first Anniversary of the Atma Bodh Theosophical Society, Moradabad, N. W. P., was celebrated on the 17th February 1884.

NOTICE.

It is hereby notified that the connection of Mr. A. Theyaga Rajier, of Venkatesa Naik's Street, Triplicane, Madras, with the Theosophical Society, has ceased from 1st April 1884.

(By order of the Board of Control.)

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

HEAD-QUARTERS, THEOSOPHICAL SOCIETY, }
Adyar, (Madras.) }

ERRATA.

In the paper on Egyptian Theosophy in the Journal for February 1884.

For firm read Jion throughout.

Page 36. Column 2, l. 31, read Lord Adare.

Page 37. Column 1, l. 25 from bottom, read "different persons differently."

Page 37. Column 1, l. 24 from bottom, read "darweeshes."

THE SATYA MARGA THEOSOPHICAL SOCIETY.

[At the time of the celebration of the first anniversary of the Branch during Col. Olcott's last visit to Lucknow, the following report was handed to him by the President of the local Society.]
HONORED SIR,

I have the pleasure to submit a report of the working of the Satya Marga Branch of the Theosophical Society during the first year of its existence.

Hitherto, the attention of the Branch has, owing to its comparative infancy, been mainly occupied with the organisation of plans and the establishment of a working order of things, and accordingly a review of the work does not so much show actual results, as it reveals plans which are, I am glad to say, in a fair way to success.

The first real impetus that was given to the cause of Theosophy at Lucknow may well be attributed to the Lecture that you delivered in this very Hall in March 1882. There had no doubt been some stir in this city a few months previous to your last visit but no substantial result had followed. But the Lucknow public had no sooner heard your exposition of the principles of Theosophy than it gradually began to show unmistakable signs of taking interest in the movement. In the following few months we received as recruits to our ranks some of the most intelligent and educated Hindu gentlemen of the station. About the middle of July 1882, we found that the number of Hindu members was sufficient to form a Branch of their own, and with your kind permission we applied for a Charter to form an exclusively Hindu Branch under the title of the "Satya Marga Theosophical Society." The Charter was issued to us on the 27th of July, and our Branch then received formal recognition,

In treating of the work done by this Branch in the course of the last year, it would be convenient to divide it into two portions.

(1). Work within the pale of the Society.

(2). Work considered in its bearing upon the outside public.

Under the first head the point that I have to notice first is the establishment of a Library for the use of the members.

Limited as our means were, we have from time to time devoted such sums as we could spare towards procuring books on Theosophical subjects. We intend in the present year to enlarge the Library, and especially to add to it a collection of Sanskrit and Persian books dealing with Occultism.

It would not be out of place to notice in this connection a plan that we have proposed for placing Theosophical works within the reach of such non-theosophists as may be desirous of information, by instituting a Circulating Library, to which every one who pays a monthly subscription of 4 As. could have access.

Our Branch has held its ordinary meetings on Sundays, when it has been customary for some competent Theosophist to read to the other members assembled, part of some standard work on Theosophy and to explain to them the difficulties therein. A free discussion always follows which serves to clear up all misconceptions. We have found this system to be very advantageous, inasmuch as, in addition to the many other circumstances in its favor, it fully carries out the real object of the Theosophical Society, namely, that one member should profit by the experience and the researches of another.

The point which next deserves attention is the "study of Sanskrit." In these Provinces unfortunately Sanskrit is almost wholly discarded. The state of things in this respect is so very bad that people whose learning is confined simply to a knowledge of Sanskrit, are scarcely considered to have polite education—a knowledge of Persian and Urdu is deemed essential to a gentleman, and Sanskrit is considered to be intended only for those who seek a precarious livelihood by following the now much degraded profession of a priest, the sum total of whose knowledge generally consists in the mechanical memorising of mantras, the meaning of which is quite unintelligible to him, and which he can with difficulty pronounce at all and very seldom correctly. The establishment of the Calcutta University, which has adopted Sanskrit as one of the second languages in its curriculum, has no doubt given an impetus, though a very feeble one, to the study of that language, but even now in the colleges and schools in the N. W. Provinces and Oudh, there will with difficulty be found four students that take up Sanskrit to the ninety-six that read Persian or Urdu; and even in the case of those four, scholarship is not a thing to be thought of. In the face of such circumstances, the members of our Branch came to appreciate fully the importance of a revival of the study of Sanskrit; which Theosophy has ever since the organisation of the Society proclaimed in loud and clear accents. Many of them, despite the varied demands upon their time, commenced learning Sanskrit. Two of them in particular have engaged a Pandit, and besides studying with him themselves, have made him to impart instruction gratis to the boys in the neighbourhood. Another highly satisfactory point in the working of the Branch is the moral progress evinced by the members. There are few among us who do not find a decided improvement within themselves. The consciousness of our duties towards our brethren at large is dawning upon us, and we are beginning to be disenthralled from the all-engrossing selfishness which reigns predominant in men so long as they are wholly occupied with their own self-aggrandising worldly pursuits.

I will now remark upon that phase of the work done by the Branch, which concerns the general public.

We have not been idle in propagating Theosophical knowledge. At different times during the last year, our members have visited various places, where in discussions they have propagated the ideas of Theosophy. Among others, I may mention Pandit Kishen Lal Misra, High Court Pleader, whose efforts in the furtherance of Theosophy have resulted in the formation of a Branch at Rai-Bareilly in this Province. Our Vice-President, Pandit Paramashree Dass, who lives at Bara Banki, has established there the Gyanodaya Theosophical Society, of which he is now the worthy President. Babu Purnu Chandra Mookerjee, an archæologist in the Government service and a member of our Branch, has in various official tours done

good work at Nainital and Sitapur. Our President, Pandit Pran Nath, has visited Allahabad, Mumsuri, Dehra Doon and Furruckabad, and in all these places has addressed large gatherings of educated people, and tried to impress upon them the immense importance of Theosophy. Besides these gentlemen all the rest of us have also been trying to widen the sphere of the Society as far as we could.

Some of our members have from time to time contributed articles on Theosophy to the Vernacular journals of the Province. Under this head, the names of Pandit Sheo Narain of the Canning College and of Babu Raja Bahadur deserve special mention. The articles of these two gentlemen have disseminated the principles of Theosophy in this Province to an extent which could not have been accomplished were we to depend solely on the flying visits that our members paid to outstations. To the same two gentlemen is it due that translations of parts of the "Occult World" have appeared in the *Mitrat-Ut-Hind* and *Murakai Tahzeeb*, two local journals, whose editors have always courteously inserted Theosophical correspondence.

Our Branch also made it a rule to invite the Lucknow public at occasional intervals to hear lectures on Theosophical subjects in English and Urdu. Some of these lectures were printed and circulated free of cost.

Some of our members have undertaken the study of Mesmerism simply for the purpose of treating diseases. Two of them have in but a short time met with remarkable success. Pandit Devi Prasad, F. T. S., our present Vice-President, and Pandit Sheo Narain, F. T. S., have succeeded in curing diseases of long standing, and the former has also convinced one or two Europeans upon whom he operated of the real efficacy of his mesmeric powers. He has obtained from some of the patients certificates, which state the immediate relief they felt on being mesmerised by him.

Lastly, our Branch has lately mooted a proposal for the establishment of two Anglo-Sanskrit schools. Our Vice-President, Rai Narain Dass, Judge of the Small Cause Court, has devoted himself to the carrying out of this enterprise. The success that has hitherto been attained in this direction is due to that gentleman alone. We have now to appeal to the patriotism of the Lucknow public for help in this movement. Could we get a few more of the nobility and gentry of this station to do what Munshi Nawab Kishore, Babu Brij Boshan Lal and Badra Bansee Lal Singh have so nobly done, success would be ours in no time. We are confident, nevertheless, that in a very short time the school will be established on a firm footing.

It is also under consideration to carry out your suggestion and start in Lucknow a few Sunday schools where Hindu Theosophists can impart religious instruction to Hindoo boys.

In conclusion, I should like to notice one fact which offers a very strong proof as to the real good that Theosophy has done in this city. It is observed that the majority of the graduates and under-graduates are beginning to respect ancient Aryan knowledge and philosophy. Instead of regarding the West to be the only repository of learning, they are now beginning to have a proper respect for the researches made in time past by their own illustrious ancestors. In corroboration of the statements here made, I would refer to the kind sympathy which has been shown to our Branch ever since its formation by the Cashmere National Club, which is composed mainly of young Cashmere Pundits, who are receiving instruction in the local college. This Club, when it learnt that our Branch was going to form a Theosophical Library, immediately gave us a donation of Rs. 20, asking us to accept the sum as a token of sympathy from its members. Lately, when it came to the knowledge of the said Club, that the Branch Society had proposed a scheme for an Anglo-Sanskrit School, it at once passed a resolution that the Club ought to help the Society in such a laudable undertaking. Subscriptions for this purpose, to an amount which is large when we consider that the Club is mainly composed of students, were realised on that very day, and it was also proposed to collect money for the school from outstation members. Are not these facts strong proofs to show that the young gentlemen who are receiving College education are in sympathy with us?

I have nothing further to say, but only hope that the work shown by the above account, incomplete as it is, may, in consideration of the many extenuating circumstances, give you satisfaction. I may as well assure you, honored Sir, of

the unflinching determination of every member of the Satya Marga Theosophical Society to offer what little help he can towards the regeneration of India—a task which you and your respected colleague, Madame Blavatsky, have so nobly undertaken.

I have the honor to be,

Sir,

Your most obedient servant,

JWALA PRASAD SANKHADHARA, F. T. S.,
Secretary, Satya Marga Theo. Society.

LUCKNOW,
5th. November 1883. }

THE PERIYA-KULAM THEOSOPHICAL SOCIETY.

The Officers elected for the Periya-Kulam Theosophical Society for the current year are:—

M. R. Ry. S. Mahadeva Iyer *Avergal*, B. C. E.,—*President*.
" C. Viswanatha Row " *Secretary*.

THE DINDIGUL THEOSOPHICAL SOCIETY.

The following Officers were elected for the Dindigul Theosophical Society for the current year:—

M. R. Ry. S. R. Seshiah *Avergal*, *President*.
" A. Aiyasami Sastrial " *Secretary and Treasurer*.

THE CHITTOOR THEOSOPHICAL SOCIETY.

The Officers of the Chittoor Theosophical Society for the current year are:—

Mr. H. M. Winfred, *President*;
M. R. Ry. C. Srinivasa Mudlyar *Avergal*, *Vice-President*;
" A. Raju Mudlyar, " *Org. Secretary*;
" T. Ponnoswamy Pillai, " *Recg. Secretary*;
" P. Krishnaswamy Mudlyar " *Treasurer*.

THE VELLORE THEOSOPHICAL SOCIETY.

M. R. Ry. S. Narainsawmi Mudlyar *Avergal*, *President*;
" S. Masilamoni Mudlyar " *Secretary*;
" V. M. Ratnavelu Pillay " *Treasurer*.

THE FYZABAD THEOSOPHICAL SOCIETY.

Babu Chandra Mohan Mukerjee has been elected President of the Fyzabad Theosophical Society, vice Babu Gokul Chand Khanna, resigned.

THE MIDNAPORE THEOSOPHICAL SOCIETY.

Babu Krishnadhan Mukerjee, M. A., B. L., has been elected Secretary to the Midnapore Theosophical Society.

CIRCULAR.

It is hereby notified for the information of the Presidents of all the Branches of the Theosophical Society in India and other Theosophists that from the 1st day of May 1884 no applicant for admission into the Theosophical Society should be initiated until the sanction of the Head-quarters is obtained, except in cases of emergency, such as the short stay of a candidate at the place where he is to be initiated. The Presidents of Branches should submit a statement regarding the applicant in the accompanying form, with every recommendation for permission to initiate a candidate as soon as practicable after receiving his application:—

Name of the applicant.	Age.	Residence.	Occupation.	President's opinion regarding the Candidate.	Names of the sponsors who recommended him.	Remarks.
1	2	3	4	5	6	7

This Notice will not apply to those who have been or who will be specially authorized to initiate candidates by a written order issued from the Head-quarters.

By order.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

THEOSOPHICAL SOCIETY, }
ADYAR (MADRAS), }
21st March 1884. }

SPECIAL ORDERS OF 1884.

CAMP, PARIS, FRANCE, March 27th, 1884.

THE aspect of European public opinion making it evident that the interests of the cause represented by the Theosophical Society demand the presence in Europe of the Founders for a longer period than had been at first contemplated, Notice is hereby given that the Provincial Council which was to have been held at Calcutta about the 1st of August next, will not be convened. It will be left to the General Council to determine at the Annual Convention in December as to the time and place of the Provincial Convention for 1885.

The President-Founder has great pleasure in making known to the Society that the cause of Theosophy has already a large number of devoted friends in France, and that a considerable accession has been made to our membership since his arrival in this country.

The Paris Head-Quarters have been established at No. 46, Rue Notre Dame des Champs, where communications may be addressed.

The President-Founder expects to reach Head-Quarters at Adyar some time in August.

By the President-Founder,
MOHINI M. CHATTERJI,
Private Secretary.

Requies.

THE ARYA SAMAJ AND NEW DISPENSATION.*

THIS pamphlet, which has been lying on our table for some time, enumerates the four essential points of difference between the Arya Samaj and the New Dispensation section of the Brahmo Samaj. The first complaint against the former is, that although they preach against caste, no member of that body has the boldness to openly give it up. Now we have nothing to say against the sincere beliefs of any individual. It is the cardinal principle of our Association that the beliefs of our fellowmen, if sincere, should be respected. But we believe it is moral cowardice and hypocrisy for any one to do that which he believes to be wrong, especially if he puts himself forward as a reformer and thinks that what he denounces is a real evil retarding the progress of his country. For ourself, personally, we do not cry down the caste system, nor wish its entire demolition. Every evil has its bright side and every good, its shadowy. For certain reasons, into which we need not enter here, we hold that what is essentially necessary for the regeneration of India is not the abolition of caste, but its reconstruction upon a philosophical and scientific basis as it was in the days of the ancient Rishis. What has ruined India is not the introduction of the caste system, but its abuse by the selfish and the ignorant. This is however a digression. The second charge against the Arya Samaj is that they assume the infallibility of the *Veda*. The New Dispensation stigmatises it as sectarianism. We cannot, however, allow to pass, without a protest, the assertion of the latter that side by side with truth there is error in the *Veda*. Our readers are well aware that we have always urged that the *Veda* have three distinct meanings, one is literal, the other is esoteric, and the third, that indicated by the *Swara*. If some fifty years ago the theory of *Vimana* were propounded as it is in our Sacred Scriptures, erudite scholars of the New Dispensation type would probably have denounced it as an error. But now one, who knows what a balloon is, will wait long before condemning the Aryans for believing in such a

* Reprinted from the *Liberal* by a Punjabi Brahmo of the New Dispensation. Printed at the Tribune Press, Lahore: 1883.

superstition as an aerial conveyance. And time will show that what "educated and civilised men" call error in Hinduism is after all scientific truth. We do not imply that all or any one known interpretation of the *Veda* is necessarily correct. But what we have the weakness (if you please to call it so) to believe is that the *Vedas* are the encyclopædia, so to say, of all knowledge attainable by mankind on this planet in this Round, for it is the gift of the "gods." Let the reader not misunderstand us. We do not say God but *gods*. Our meaning will be plain to him who is an earnest student of the WISDOM-RELIGION. Let not the New Dispensation talk of the error in the *Veda* so long as it has not got the key to open its secret treasures.

The third point for which the Arya Samaj is taken to task is its belief in transmigration. If that belief be correctly represented, then the author has succeeded in his work of destruction. But that is all. Our readers are quite familiar with what the Esoteric Science has to say upon the subject. That is a matter which is much more fully entered into in all Theosophical literature than any other. The fourth and the last point of difference between the Arya Samaj and the New Dispensation is that the former admits the co-existence of souls and matter with God. As both of them start upon the premiss of creation, it is quite clear that an evolutionist must necessarily disagree with both. It is needless for us to repeat here all the arguments for or against creation or evolution. They have been over and over dealt with in various philosophical works. When it comes to a matter of "faith," all argument must cease.

BHARGAVA SARMA.

Personal Items.

THE FOUNDERS OF THE THEOSOPHICAL SOCIETY.

News have been received from the President, Col. H. S. Olcott, and Madame Blavatsky to the effect that they have safely arrived at Marseilles, and have been received at the landing with every possible attention by Baron Spedalieri and Captain Courmes of the French Navy. They have been overwhelmed with invitations from all parts of Europe. According to the latest news they stopped at Nice, being the guests of the Countess of Caithness at the "Pallazio Tiranty." From thence Colonel Olcott will proceed to London, where a great field for work awaits him. We wish our beloved President all possible success, and our revered Madame Blavatsky a speedy recovery of health, and both of them a happy return to India, the land of their adoption, where thousands are anxiously waiting for their blessings.

BABOO MOHINI M. CHATTERJEE has arrived at Paris and is trying his best to inculcate the difficult problems of the Eastern Philosophy into materialistic Western minds.

OBITUARY.

M. R. Ry. J. Purnaya Pantulu Garu, Secretary, Krishna Theosophical Society, Guntur, reports:—
"I have the painful duty to report to you the death of our Brother Yadavalli Lakshminarayana Garu, a young man of about 25. He led an exemplary life as a Theosophist."

SATYA MARGA THEOSOPHICAL SOCIETY, LUCKNOW, SECRETARY'S OFFICE.

Lucknow, the 27th of March 1884.

DAMODAR K. MAVALANKAR, ESQ.,
Joint Recording Secretary,
Theosophical Society, Madras.

DEAR SIR & BROTHER,

It is with the utmost grief that I have to report the untimely death of our Vice-President, Pandit Rawat Devi Prasad, F. T. S., who breathed his last yesterday at about 6 P. M. To our Society his loss is one which cannot be easily replaced. This is the first calamity of this sort that has befallen our Branch during its two years of existence. The occurrence is doubly lamentable when we consider the early age of 32 years at which the Pandit died, and the fact that he leaves a wife behind him to mourn his loss.

The Pandit was ill during the last fortnight and no one ever thought that he would succumb to the disease.

Yours fraternally,
JWALA PRASAD SANKHADHARA, F. T. S.,
Secretary.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

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ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the *Theosophist* has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6s.) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4s.) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE *Theosophist*.

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